THE SIX VOYAGES OF John Baptiſta TAVERNIER, baron d'Aubonne

A Noble Man of FRANCE now living,
THROUGH
Turky INTO Perſia,
AND THE
EAST-INDIES,
Finiſhed in the Year 1670.
GIVING AN
Account of the STATE of thoſe Countries.

Illuſtrated with divers Sculptures.

Together with a New Relation of the Preſent
Grand Seignor's SERAGLIO,
By the ſame Author.

Made Engliſh by J. P.

To which is added
A Deſcription of all the Kingdoms which Encompaſs the
EUXINE and CASPIAN SEAS.
By an *Engliſh* Traveller, never before Printed.

LONDON:
Printed for *R. L.* and *M. P.* and are to be ſold by *John Starkey* at the
Miter in *Fleet-ſtreet*, near *Temple Bar*, and *Moſes Pitt* at the
Angel in St. *Paul's Church-Yard*, 1678.

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TO THE

RIGHT HONOURABLE

S^{r} Thomas Davies, K^{t}

Lord Mayor of the City of LONDON.

My Lord,

IT cannot be thought that the Author of theſe Travels had he not verily believ'd that thereby he had eminently ſerv'd his King and Country, would have adventur'd a Dedication to ſo great a Monarch as the King of *France*: Wherein he preſumes to tell him, that he was the perſon that had brought him from the *Indies* the faireſt Jewels that at preſent adorn his Crown, for which & ſeveral other ſervices done the Kingdom, His M$^{ty.}$ honoured him with the Title of *Noble*. And indeed it is not probable that a Potentate ſo wiſe and ſo diſcerning, had he not been convinc'd of the merit and good ſervice of his Subject, would have receiv'd him with that eſteem, or have honour'd him with that Title which he beſtow'd upon him. As for the Truth of what is here compriz'd, there is his own Aſſeveration to his Prince of the Exactneſs which he has obſerv'd in that particular; which there is the leſs reaſon to miſdoubt, in regard he has been publick in the World for ſome time without the leaſt blemiſh of Contradiction. Be pleas'd then, My, Lord to conſider the quality of this Work, and as you are in high Dignity, governing that Famous City which has ſo great a ſhare in the Traffick of the Oriental world, vouchſafe it your acceptance, as it is now made ſerviceable to this City and the whole Nation by

My Lord

Your Lordſhips

moſt obedient Servant

J Phillips.

TO

THE MOST ACCOMPLISH'D,

AND

EMINENTLY LEARNED

Dr. DANIEL COX,

Doctor of PHYSICK.

SIR,

S*ince 'tis the Mode of the Age, that no Book comes forth without a Dedication, I hope I ſhall not be blam'd for addreſſing theſe Travels to your Self, as being the Perſon that has contributed ſo much to the Ornament and Perfection of the whole Work. Hereby have I ſav'd the labour of making* Encomiums *upon an Author, of whom You have teſtifi'd your Approbation, by the Encouragement You gave the Publiſher. Nor is it reaſonable, that* TAVERNIER *coming into* England, *ſhould prefer others before a perſon that hath ſhew'd him particular kindneſſes. For my part, after I had tak'n a Proſpect of your perſonal Candor, I knew not where to give ſo choice a Stranger better Accommodation: not without ſome regard to my ſelf; ſince I could not think that* *be who had been ſo kind to the Original Author, would be an Enemy to his Interpreter. Upon which ſcore, as I preſum'd at firſt, I hope You will pardon the farther preſumption of ſtyling my ſelf,*

SIR,

Your moſt Humble Servant,

J. PHILLIPS.

THE DESIGN OF THE AUTHOR.

Where he gives a brief Relation of his firſt Travels through the beſt parts of Europe *as far as* Conſtantinople.

IF the effect of Education may be liken'd to a ſecond Birth, I may truly ſay, that I came into the World with a deſire to travel. The daily diſcourſes which ſeveral Learned men had with my Father upon Geographical ſubjects, which my Father had the reputation of underſtanding very well, and to which, though very young, I was with much delight attentive, inſpir'd me betimes with a deſign to ſee ſome part of thoſe Countries, which were repreſented to me in the Maps, from which I never could keep off my Eyes. By two and twenty years of Age, therefore I had ſeen the faireſt Regions of *Europe*, *France*, *England*, the *Low Countries*, *Germany*, *Switzerland*, *Poland*, *Hungary*, and *Italy*; and I ſpake indifferently well the Languages moſt neceſſary and moſt generally ſpoken.

My firſt ſally was into *England*, where at that time Reigned King *James*; from thence I paſs'd into *Flanders* to ſee *Antwerp*, my Father's Native Country, and ſo into the *Low Countries*, where my inclination to travel became the ſtronger, by reaſon of the great concourſe of Strangers which I met at *Amſterdam*, that crouded thither from all parts of the World.

Having ſeen what was moſt conſiderable in the united Provinces; I paſs'd into *Germany*, and when I came to *Norimbergh*, by the way of *Frankfort* and *Auſpurgh*, the noiſe of the Armies that were marching into *Bohemia* to retake *Prague*, inſtill'd into me a deſire to go to the Wars, where I might learn ſomething that might be uſeful to me in the ſeries of my travels. I was not above a days journey from *Norimbergh*, when I met a Colonel of Horſe, whoſe name was *Hans Brener*, the Son of *Philip Brener*, Governour of *Vienna*, who engag'd me to follow him into *Bohemia*. Sometime after I bore the ſame Colonel company to *Vienna*, who preſented me to the Governour of *Raab*, his Uncle, then Viceroy of *Hungary* alſo; who receiv'd me into his Family as one of his Pages. For it is a uſual thing in *Germany* for Gentlemen's Sons to ſerve in that quality 'till five and twenty years of age, and ſeldom to quit that ſervice, 'till they have a Commiſſion for a Cornet, or Enſigns place. Four years and a half I ſerv'd the Viceroy, when the Prince of *Mantua* came to *Vienna*, to engage the Emperour in certain deſigns of his own without ſucceſs. At that time the Count of *Arc*, whoſe Siſter the Viceroy had Marry'd, was chief Miniſter to the Prince of *Mantua*; and coming to viſit the Viceroy at *Javarin*, I was appointed to attend him during his ſtay there. Upon his departure, he told the Viceroy, that the Prince of *Mantua* had no perſon about him that underſtood the Language, and that therefore he might be ſure that the Prince would take it for a great kindneſs, to permit me to attend his perſon during his ſtay at the Emperours Court. This was a thing eaſily granted to the Count of *Arc*; who thereupon carry'd one along with him to *Vienna*, where having had the good fortune not to diſpleaſe the Prince, he teſtify'd to me at his departure, that he ſhould be glad to ſee me at *Mantua*, where he would not forget the ſervices I had done him. This preſently infuſ'd into me a deſire of ſeeing *Italy*, eſpecially upon the opportunity that offer'd it ſelf not long after.

For Monſieur *de Sabran*, the King of *France*'s Envoy to his Imperial Majeſty, being to go for *Venice*, and deſirous of one that underſtood the *German* Language to bear him Company, I laid hold of the occaſion, ſo that in eight days we got to *Venice*. While we ſtay'd at *Venice*, I took a view to my great ſatisfaction, of that moſt Celebrated City, and in regard it is in many things like to *Amſterdam*, as in Situation, Greatneſs, Magnificence, Commerce, and Concourſe of Strangers, my being there did but ſtill reinforce my inclination to Travel.

From *Venice* I went to *Mantua* with Monſieur *de Sabran*, where the Prince being glad to ſee me again, gave me my choice of an Enſign, or of a place in the Company of the Ordonnance of the Duke his Father. I accepted the latter, as being glad to be under the Command of the *Conde de Guiche*, who was then Captain. At the Siege of *Mantua* I had like to have been ſlain, but for the goodneſs of a Cuiraſs which I had choſen out of the Princes Magazin, being hit with two Bullets above and upon the left pap, which had enter'd, had not my Arms been excellent proof: So that after I was recover'd of my Bruiſes, a longer ſtay at *Mantua* did not agree with my deſire to travel.

Therefore ſome time after the Siege was raiſ'd, I took leave of the Prince, who gave me an honourable Paſs, by vertue whereof five or ſix Horſe-men bore me Company back to *Venice*. From *Venice* I went to *Lauretta*, from *Lauretta* to *Rome*, from *Rome* to *Naples*, from whence returning to *Rome* again, I ſtay'd there ten or twelve days. After that I went to ſee *Florence*, *Piſa*, *Ligorn*, and *Genoa*, from whence I Embark'd for *Marſeilles*.

From *Marſeilles* I haſted to *Paris*, where I could not ſtay long; for being deſirous to ſee *Poland*, I paſs'd once more into *Germany* through *Switzerland*, after I had tak'n a ſurvey of the principal Towns of the *Cantons*. I went by the *Rhine* by Water, to viſit *Straſburgh* and *Briſack*; thence by Land croſſing *Suabia*, I paſſed through *Ulme* and *Auſpurgh* to go to *Munich*. There I ſaw the Magnificent Palace of the Dukes of *Bavaria*, which *William* the fifth began, and which *Maximilian* his Son finiſh'd, in the heat of the Wars that troubl'd the Empire. From thence I went the ſecond time to *Norimbergh*, and *Prague*, and leaving *Bohemia* I enter'd into *Sileſia*, and paſs'd the *Oder* at *Breſlaw*. From *Breſlaw* I went to *Cracovia*, one of the greateſt Cities of *Europe*, or rather a Town compoſ'd of three Cities, the ancient Seat of the King of *Poland*. From thence, keeping the *Viſtula* upon the left hand, I went to *Warſaw*, and ſaw there the Court of King *Sigiſmund*, which is a noble and ſplendid Habitation.

From *Warſaw* I return'd to *Breſlaw*, taking the Road toward the Lower *Sileſia*, deſigning to viſit one of the principal Officers of the Emperours Houſhold, who was my particular acquaintance. But about two Leagues from *Glogaw*, meeting with Colonel *Butler*, a *Scotch* Gentleman, Colonel of one of the Emperours Regiments of Horſe, who afterwards kill'd *Waleſteyne* in purſuance of the Orders he receiv'd, I gave over my firſt intended journey. His Wife was a great lover of the *French*, ſo that being earneſtly oblig'd by both together, I could not withſtand the teſtimonies of their kindneſs. There I underſtood that the Emperour was going to *Ratisbone* with his Son *Ferdinand* the Third, to Crown him King of the *Romans*, ſo that I, who had ſeen the Coronations of the Kings of *Hungary* and *Bohemia*, being deſirous to ſee the third Solemnity alſo, took leave of my Colonel, and haſted to *Ratisbone*.

At that time arriv'd to *Ratisbone* ſeveral Jewellers, one of which came to his end by an accident ſo tragical, that all the whole Court pity'd his untimely fate. He was the only Son of one of the richeſt Merchants of *Europe*, that liv'd in *Frankfort*, whoſe Father had ſent him with Jewels to ſell at the Coronation. For fear of being Robb'd he had convey'd them before into the hands of a *Jew* in *Ratisbone*, his Correſpondent, to be deliver'd to his Son at his coming. This young man arriving at *Ratisbone*, went to the *Jew*, who told him that he had receiv'd a ſmall Casket of Jewels from his Father, which he might take away, when he pleas'd. At the ſame time the *Jew* invited the young man to drink, and carry'd him to a publick Houſe upon the Key of the City, where they continu'd 'till about an hour after day was ſhut in. At this time, both going out together, the *Jew* led the young man through a private Street where few people paſs'd by, and there having ſtab'd him five or ſix times in the Belly with a Dagger, left him wallowing in his Blood. A while after, one of the Emperour's Trumpets going that way in the dark, ſtumbl'd at the Legs of the unfortunate youth, who ſtill breath'd, and fell upon his Body. At firſt feeling his hands wet, he thought it had been ſome drunken fellow that had eas'd his ſtomach; but upon ſecond thoughts, imagining it might be ſome wounded perſon, he ran and call'd the Officers, who coming with Lanthorns, beheld the tragick ſpectacle of a young man weltring in his own gore. Thereupon the Officers carrying the Body to the ſame publick Houſe, as being next at hand, his face was no ſooner waſh'd, but the Woman and Maid of the Houſe knew him to be the ſame young man that had been there drinking with the *Jew* not long before. But as for the young man he preſently expir'd, without being able to make the leaſt diſcovery. However the *Jew* was ſeiz'd that evening, and being ſeiz'd, confeſs'd the Crime. The Imperial Laws ordain, that a *Jew* for killing a *Chriſtian* ſhould be hung upon a Gibbet by the Heels, and that two fierce Dogs ſhould be hung by him in the ſame manner, to the end, that the Dogs in their madneſs ſhould tear out his Bowels. But the *Jews* made ſuch preſents to the Empreſs that the Sentence was chang'd, though the puniſhment was not much leſs rigorous. For his fleſh was torn with red hot Pincers from ſeveral parts of his body, in ſeveral Streets of the City, and boyling Lead pour'd into the raw wounds; after which he was broken alive upon the wheel, at the publick place of Execution.

Being upon my departure from *Ratisbone*, I met with Father *Joſeph*, Reſident there for the King of *France*, who knowing me in *Paris*, propos'd to me to go along with the Monſieur, the Abbot of *Chapes*, Brother of the Marſhal *de Aumont*, and Monſieur St. *Liebau*, who were then intending for *Conſtantinople*, and ſo for *Paleſtine*. I lik'd the propoſition well, and immediately put my ſelf into the Society of thoſe two Gentlemen, from whom I never ſeparated 'till they departed for *Syria* from *Conſtantinople*.

But before we left *Germany*, we reſolv'd to ſee the Court of *Saxony*, whither we got in a few days. By the way we paſs'd through *Freybergh*, a ſmall City, but well worth ſeeing, for the beauty of the Electors Tombs, and moſt ſplendid and magnificent both for Materials and Workmanſhip in all *Europe*. From thence we went and view'd the ſtately Caſtle of *Auguſtburgh*, ſeated upon a high Mountain, wherein among other things there is a great Hall, adorn'd from top to bottom with nothing but Horns faſten'd to the Wall; among the reſt is the Head of a Hare with two Horns, ſent the Elector by the King of *Denmark* for a great Rarity. In one of the Courts of the Palace ſtands a Tree ſo large in Body, and ſpreading out the Branches at ſo wide a diſtance, that they will cover three hundred ſixty five Tables with their ſhade. And that which makes this Tree more wonderful is, that it is only Birch, that rarely grows to that Immenſity.

Dreſde is the Reſidence of the Elector, a little City, but a very neat one, and well fortify'd, with a Stone Bridge over the *Elbe*, that parts the Old and New Town. The Palace is one of the largeſt and faireſt in *Germany*. But it wants a *Piazza* before it, the principal Gate ſtanding juſt at the bottom of a narrow Lane.

From *Dreſde* we went to *Prague*, which was a third time that I ſaw that great and fair City, or rather three Cities together, only ſeparated by the *Molda*, that throws it ſelf into the *Elbe*, ſome five or ſix Leagues below.

Having travers'd *Bohemia*, and touch'd upon the corner of *Moravia*, we enter'd *Auſtria*, and came to *Vienna*, reſolving there to Embark with all ſpeed, becauſe the Winter came on.

We ſtay'd one day at *Presburgh* to ſee the great Church, and ſome Relicks which they ſhew'd us, and from thence fell down to *Altenburgh*.

Altenburgh is a City and Province belonging to the Count of *Arach*. It was the Childs part of one of the Queens of *Hungary*, who upon her death-bed bequeathed it to one of the Lords of her Court, upon condition that he and his Succeſſors ſhould always keep ſuch a number of Peacocks; for defect whereof, the Territory ſhould revert to the Crown.

Thence we came to *Signet*, from whence I took a little Boat and haſted to *Raab*, where I did my Devoirs to the Viceroy, who was glad to ſee me, and gave noble entertainment to the *Meſſieurs de Chapes*, and *de St. Liebau*. Here we ſtay'd eight or ten days for the *Baſha* of *Buda*'s Anſwer, whether he would give liberty to two *French* Gentlemen, to paſs with their Train through his Garriſon or no; which being return'd ſuch as we could deſire, we Embark'd at *Comorra* in a ſort of Brigantines well fitted for defence and convenience.

From *Vienna* to *Javarin* we laid three days upon the water, by reaſon of the great turnings and windings of the *Danaw*. Leaving *Javarin* we lay at *Comorra*; and from *Comorra* we row'd to *Buda* in two days. For the Road by Land is ſeldom travell'd, in regard that the Frontiers of both Empires are full of Thieves and Boothaylers. In fair weather you may go from *Buda* to *Belgrade* in leſs than eight days, but we were forc'd to ſtay longer upon the Water, in regard of the Cold weather.

It is the cuſtom in *Hungary*, that in all Roads little frequented by Strangers, not to take any Money of the Traveller; For the Burghers lodge and entertain them civilly, for which the Burgo Maſter at the years end repays them out of the publick ſtock. But beſides, that they are not troubl'd with many paſſengers; *Hungary*, which is one of the beſt Countries in *Europe*, affords proviſion at ſo cheap a rate, that to *Belgrade* it coſts us not above two Crowns a day for fourteen people.

Buda ſtands upon the right hand of the *Danaw*, about half an hours travelling from the River. The *Baſha* being adviſ'd of our arrival, ſent his Squire with led Horſes, and ſeveral Slaves in very good Liveries to conduct us to the Town. And though we ſtay'd twelve days before we could ſpeak with him, by reaſon of his being ſick at that time, yet he allow'd us a fair proviſion of Mutton, Pullets, Rice, Butter, and Bread; and two *Sequins* a day for ſmall expences. He was a comely perſon, and of a handſom carriage, and at our departure, he ſent ſix *Caleſhes* with two *Spahi's* to conduct us to *Belgrade*, with order to defray our expences, which would by no means be accepted.

Coming to *Belgrade* we found the *Sangiai* as rude, as we had found the *Baſha* civil before. For he made a ridiculous demand of two hundred Ducats a Head, and for fifteen days prolong'd the conteſt. But at length I ſo terrify'd him, by threatning to ſend our Complaints to the *Ottaman* Port, of his ill uſage of two Gentlemen, kinſmen to the Embaſſador of *France*, that he was contented with fifty Ducats for all. *Belgrade* is ſcituated upon a point of Land, where two great Rivers, the *Danaw* and the *Sava* meet; and is furniſh'd with Wine, Bread, and all ſorts of proviſions at a cheap rate.

From *Belgrade* we took ſome Saddle Horſes, ſome Coaches for *Adrianople*, as every one lik'd beſt. We paſs'd through *Sophia*, a large and well peopl'd City, the *Metropolis* of the ancient *Bulgarians*, and the reſidence of the *Baſha* of *Romeli*. In it ſtands a fair *Moſquee*, which hath been a Chriſtian Church, built with ſo much Art, that three men may go up to the top of the Steeple, and not ſee one another.

From *Sophia* we came to *Philippoli*, between which Town and *Adrianople* we met with two Troops of *Tartars* well mounted. When they ſaw us, they made a Lane for us to paſs through them, with a deſign moſt certainly to have fall'n upon us; ſince they could not hope to do any good upon us, but by ſurprize and number; for they were ill provided of Weapons, and we rarely well Arm'd. Thereupon we alighted and Barricado'd up our ſelves with our Chariots.

In the mean time we ſent our *Spahi's* to the Commander of thoſe *Tartars*, to tell them, we would not ſtir 'till they were gone, and that being Souldiers as they were, they could not hope for any booty from us. The Commander anſwer'd, that he had divided his men in that manner only to do us Honour; but ſince we deſir'd they ſhould be gone, they requeſted us but to ſend them a little Tobacco. A boon which we readily granted them, and ſo we paſs'd on.

We came to *Adrianople* the three and twentieth day after we parted from *Belgrade*. *Adrianople* takes its name from the Emperour *Adrian*, being formerly call'd *Oreſtes*. It is pleaſantly ſituated at the mouth of three Rivers that throw themſelves into the *Archipelago*. The old Town is not very big, but the *Turks* dayly enlarge the Suburbs, being a place which the Grand *Signors* very much delight in for the pleaſures of Hunting and Hawking, eſpecially at the wild Duck and Heron.

The fifth day after we departed from *Adrianople*, and the forty ſecond after we departed from *Vienna*, we happily arriv'd at *Conſtantinople*, and croſſing through the City over to *Galata*, went to the Ambaſſador's Houſe. While we ſtay'd there to winter, we made a ſmall Voyage to the *Dardanells*, to the Ruins of *Troy*, where we beheld nothing but Stones, not worth the while of going ſo far to ſee. Another day we took three Barks and Sail'd to *Calcedon*, that lies upon the Sea. There is in it a very ancient Church; and they ſhew'd us the Room where the Council was held, with the ſame Chairs which were then made uſe of. Now it is only a Monaſtery, where two Biſhops after they had ſhew'd us what they could, handſomly entertain'd us.

Then we went to view *Pompey*'s Pillar at the mouth of the *Black* Sea. Concerning the Channel of which Sea, I muſt make one Obſervation; that though there be no part of the Sea but has one Current, yet this has two quite contrary one to another. That part next to *Europe* carries the Veſſel to the *Black* Sea; and that next *Aſia* brings it back again to the *Mediterranean*. So that you have no more to do but to croſs over from one Shore to the other.

The Winter being over, the two *French* Gentlemen purſu'd their Voyage for *Alexandretta*. But for my part, I having another deſign in my head, ſtay'd at *Conſtantinople*, in expectation of a *Caravan*, which the people told me from Month to Month was coming. I was then ignorant, and did not underſtand that every year there were five or ſix *Caravans* that went from *Burſa*. Beſides, that ſometimes eight or ten Merchants travelling together, might go ſafe to *Iſpahan*. Which ignorance of mine made me ſtay longer than I intended. At length, after I had continu'd eleven Months in *Conſtantinople*, I departed with a fair and numerous *Caravan* for *Iſpahan*, which was the firſt time I travell'd into *Aſia*. After that I made five others, wherein I had time better to underſtand the Qualities of the Countries, and the Genius of the People. The three laſt times I went beyond *Ganges*, to the Iſland of *Java*; ſo that for the ſpace of forty years, I have travell'd above ſixty thouſand Leagues by Land, never returning but once into *Europe* by Sea. And thus in my ſix Voyages, and by travelling different Roads, I had the leiſure and opportunity to ſee all *Turky*, all *Perſia*, and all *India*; particularly the famous Diamond Mines, where no *European* had been before me. Of theſe three great Empires therefore have I reſolv'd to make an ample and exact Deſcription: and I will begin with the ſeveral Roads which may be taken from *Paris* into *Perſia*.

These

Place the Cuts as they are Paged.

PERSIAN Travels.

THe Spear, *Pag.* 13. Erivan, *p.* 15. *Money of* Perſia, *p.* 51. Bagdat, *p* 87. Comouchs, *p.* 129. Perſian *Seals*, *p.* 178, 179. Gomrom, *p.* 257. Candahar, *p.* 258. [9 *Cuts.*]

INDIAN Travels.

LArins, *Money of the* Great Mogul, *of a* King, *and two* Raja's. *Pag.* 2 *Pieces of Gold call'd* Pagods, *p.* 5. *Money of* Beda, Pera, Achen, Siam, *p.* 7. China *Money*, *p.* 8. Japon *Money*, *p.* 9. *Silver* Ingots of *Japon*, *and repreſenting the* 12 Signs, *p.* 10. Portugals Muſcovy, *p.* 13. Stones, Diamonds, *p.* 148. 2 Cuts more, *p.* 149. Balais Rubies, *p.* 150. Pearls, *p.* 150. Musk Cat, *p.* 153. Faquirs Tree, *p.* 166. Faquir. *p.* 167 [14 *Cuts.*]

These Computations are made, ſuppoſing a *French* Crown to be in value Sterling 54 pence, or 4 *s.* 6 *d.* the reputed *Par*, and that 12 *Deniers* make a *Sous*, 20 *Sous* a *Liver*; whereof 3 make an *Eſcu*. By which Computation 10 *Sous* is in value 9 *d.* and 10 *Deniers* 3 *q.*

Perſian Money.	*French.*	*Engliſh.* l.	s.	d.	q.
Abaſſi	18 Sous, 6 Deniers	0	01	04	$2\frac{3}{5}$
3 Abaſſi's *and* 1 Chayet	1 Ecu	0	04	06	
2 Mamoudi's	1 Abaſſi	0	01	04	$0\frac{4}{5}$
2 Chayets	1 Mamoudi	0	00	08	$0\frac{1}{5}$
Casbeké *Simple*	5 Deniers, 1 Half-peny	0	00	01	$2\frac{41}{100}$
Double Casbeké	11 Deniers	0	00	03	$0\frac{82}{100}$
Biſti 1	2 *Double* Casbekes	0	00	06	$1\frac{74}{100}$
Chayets 1	5 *Double* Casbekés	0	00	04	$0\frac{1}{5}$
1 Or	5 Abaſſi's	0	06	11	1
1 Toman	46 Livers, 1 Denier, $\frac{1}{5}$ Piaſter	3	09	00	$0\frac{9}{25}$

Indian Money.	*French.*	*Engliſh.* l.	s.	d.	q.
Larins 5	1 Ecu French, *within* 8 Sous	0	03	10	$3\frac{1}{5}$
Demi-Larins 10	*Half as much*	0	01	11	$1\frac{3}{5}$
Roupy *of Gold*	21 Livers	1	11	06	
Roupy *of Gold*	30 Sous	0	02	03	
Pecha	6 Deniers	0	00	00	$1\frac{4}{5}$
Half Roupy	16 Sous	0	01	02	$1\frac{1}{5}$
Quarter of a Roupy	7 Sous, 6 Deniers	0	00	06	3
Pagods	Demi-Piſtol (*in Gold a* Piſtol *is* 11 Livers)	0	08	03	
Fano's 6	1 Ecu	0	04	06	
Cheda *Money* 1. 2.	2 Sous	0	00	01	$3\frac{2}{5}$
Cheda 3. 4.	4 Deniers	0	00	00	$1\frac{1}{5}$
Achen *Gold*	16 Sous, 8 Deniers	0	01	03	
Macaſſar *Gold*	23 Sous, 8 Deniers	0	01	09	$1\frac{1}{5}$
Camboya *Silver*	4 Sous	0	00	03	$2\frac{2}{5}$
Siam *Gold*	7 Livers, 1 Sous	0	10	06	$3\frac{3}{5}$
Siam *Silver*	32 Sous, 4 Deniers	0	02	05	$0\frac{2}{5}$
Aſem *Silver*	23 Sous	0	01	08	$2\frac{4}{5}$
Tipoura *Silver*	22 Sous	0	01	07	$3\frac{1}{5}$
Arakan *Money*	21 Sous	0	01	06	$3\frac{1}{5}$
Pegu *Silver*	20 Sous, 6 Deniers	0	01	06	$1\frac{4}{5}$
Gold Fanos 15.	1 Real	0	04	04	
Aſem Fanos 22.	1 Ecu	0	04	06	
China Goltſchut	1350 Livers	101	05	00	
China *Silver pieces*	59 Sous, 8 Deniers	0	04	05	$2\frac{4}{5}$
Japon *Gold*, *N*° 1.	87 Livers, 10 Sous	6	11	03	
N° 2. 3.	29 Livers, 31 Sous, 4 Deniers	2	05	10	1
Japon *Silver pieces*	30 Sous	0	02	03	
Silver Ingots, *N*° 1.	24 Livers, 10 Sous	1	16	09	
2.	8 Livers, 10 Sous, 7 Deniers	0	12	09	$2\frac{1}{10}$
3.	4 Livers, 5 Sous, 5 Deniers	0	06	04	$3\frac{1}{2}$
4.	3 Livers, 10 Sous, 11 Deniers	0	05	03	$3\frac{1}{10}$
5.	3 Livers, 8 Sous, 8 Deniers	0	05	01	$3\frac{1}{5}$
6.	1 Liver, 5 Sous, 1 Denier	0	01	10	$2\frac{1}{10}$
7.	1 Liver, 9 Deniers	0	01	06	$2\frac{7}{10}$
8.	16 Sous, 4 Deniers	0	01	02	$2\frac{4}{5}$
A Telle	4 Livers, 5 Sous	0	06	04	2
Muſcovy *Gold*	20 Sous, 1 Denier, 1 Half-peny	0	01	06	$0\frac{1}{10}$
Muſcovy *Silver*	1 Sous	0	00	00	$3\frac{2}{3}$

THE

THE CONTENTS OF THE Perſian Travels.

The Firſt Book of Monſieur *TAVERNIER*'s *Perſian* Travels. Of the ſeveral Roads from *Paris* to *Iſpahan* the chief City of *Perſia*, through the Northern Provinces of *Turky*.

Chap. I. *Of the Roads from* France *to the hither parts of* Aſia, *and the places from whence they uſually ſet out for* Iſpahan. Pag. 1

Chap. II. *Of the Road from* Conſtantinople *to* Iſpahan, *which the Author kept in his firſt Travels into* Perſia. 3

Chap. III. *A continuation of the Road from* Conſtantinople *to* Iſpahan, *from the Borders of* Perſia *to* Erivan. 10

Chap. IV. *A continuation of the ſame Road from* Erivan *to* Tauris. 15

Chap. V. *A continuation of the* Conſtantinopolitan *Road from* Tauris *to* Iſpahan, *through* Ardevil *and* Caſbin. 24

Chap. VI. *The ordinary Road from* Tauris *to* Iſpahan, *through* Zangan, Sultany, *and other places*. 26

Chap. VII. *Of the Road from* Smyrna *to* Iſpahan, *through* Natolia. 32

Chap. VIII. *How the Author was rob'd near* Tocat; *and of a certain ſort of a rare and fine Wool, which he firſt brought into* France. 40

Chap. IX. *Of the Road from* Kerman *to* Iſpahan; *and the fortune of* Nazar Mahomet-Ali-Beg. 42

Chap. X. *Of the* Caravanſera's, *and Government of the* Caravans. 45

Chap. XI. *Of the breeding, nature, and ſeveral ſorts of Camels*. 49

Chap. XII. *Of the Coyns and Money of* Perſia. 50

The Second Book of the *Perſian Travels* of Monſieur *TAVERNIER*, containing the ſeveral Roads from *Paris* to *Iſpahan*, the Capital City of *Perſia*, through the Southern Provinces of *Turky*, and through the *Deſerts*.

Chap. I. *The ſecond Voyage of the Author from* Paris *to* Iſpahan; *and firſt of his Embarking at* Marſeilles *for* Alexandretta. 53

Chap. II. *The Deſcription of* Aleppo, *now the Capital City of* Syria. 57

Chap. III. *Of the ſeveral Roads in general from* Aleppo *to* Iſpahan, *and particularly of the Road through the Great Deſert.* Pag. 60
Chap. IV. *Of the Road from* Aleppo *to* Iſpahan, *through* Meſopotamia *and* Aſſyria, *which I travell'd in my third Voyage to the* Indies. 66
Chap. V. *A Continuation of the Road from* Nineveh *to* Iſpahan, *together with the Story of an Ambaſſador call'd* Dominico de Santis. 72
Chap. VI. *Of the Road which the Author kept, when he travell'd the fourth time into Aſia, to go from* Paris *to* Ormus. *And firſt of his Voyage from* Marſeilles *to* Alexandretta. 78
Chap. VII. *A Continuation of the Road which the Author kept in the fourth Voyage into* Aſia, *and particularly of his paſſage upon the* Tigris *from* Nineveh *to* Babylon. 82
Chap. VIII. *A Continuation of the Road from* Bagdat *to* Balſara, *and of the Religion of the Chriſtians of St.* John. 87
Chap. IX. *A Continuation of the Road from* Balſara *to* Ormus. 94
Chap. X. *Of the Author's firſt Voyage, and the Adventures of the four* French-men. 95

The Third Book of the *Perſian* Travels of Monſieur *TAVERNIER*, containing the Author's Sixth and Laſt Voyages, and the Roads through *Turky* into *Perſia*, through the Northern Provinces of *Europe*. With a Deſcription of ſeveral Countries, lying upon the *Black* and *Caſpian* Seas.

Chap. I. Of *the Author's ſixth and laſt Voyage from his ſetting out of* Paris, *to his Landing at* Smyrna. 99
Chap. II. *A Continuation of the Author's ſixth Voyage, as he travell'd from* Smyrna *to* Iſpahan. 102
Chap. III. *The Road from* Aleppo *to* Tauris, *through* Diarbequir *and* Van. 103
Chap. IV. *Another Road from* Aleppo *to* Tauris, *through* Geziré *and other places.* 108
Chap. V. *The Road from* Aleppo *to* Iſpahan *through the Small Deſert, and through* Kengavar. 109
Chap. VI. *Another Road from* Conſtantinople *to* Iſpahan, *by the* Euxine *or* Black *Sea; with ſome Remarks upon the principal Cities thereabouts.* 113
Chap. VII. *The Road from* Warſow *to* Iſpahan, *over the* Black *Sea, and from* Iſpahan *to* Moſco; *with the names of the principal Cities and Iſlands of* Turky, *according to the vulgar pronunciation, as they are call'd in the Language of the* Turks, 115
Chap. VIII. *Remarks upon the Trade of the Iſland of* Candy, *and the principal Iſles of the* Archipelago; *as alſo upon ſome of the Cities of* Greece *adjoyning; with a particular Relation of the preſent condition of the Grand Signor's Galleys, belonging as well to the Iſles as to the Continent.* 118
Chap. IX. *A Relation of the preſent State of* Georgia. 123
Chap. X. *A Relation of the preſent State of* Mengrelia. 125
Chap. XI. *Of* Comania, Circaſſia, *and of certain people which they call* Kalmouchs. 126

Chap. XII. *Of the Ceremonies and Cuſtoms of the people of* Comania *and* Circaſſia. 129
Chap. XIII. *Of the leſſer* Tartars, *call'd* Nogaies, *bord'ring upon* Comania. 132

The Fourth BOOK of the *Travels* of Monſieur *TAVERNIER*, being a Deſcription of *Perſia*.

Chap. I. OF *the Extent of* Perſia, *and its Diviſion into Provinces.* 141
Chap. II. *Of the Flowers and Fruits of* Perſia, *of Turquoiſes and Pearls.* 144
Chap. III. *Of the Beaſts of Service, of the Fiſh and Fowl of* Perſia. 145
Chap. IV. *Of the manner of Building in* Perſia. 147
Chap. V. *A Deſcription of* Iſpahan, *the chief City of the Kingdom and Dominion of the King of* Perſia. 148
Chap. VI. *Of* Zulpha, *a City ſeparated from* Iſpahan *by the River* Senderou. 155
Chap. VII. *Of the Religion of the* Perſians; *of the great Feaſt of* Hocen *and* Huſſein, *and the* Camel-*Feaſt.* 160
Chap. VIII. *Of the Religion of the* Gaurs, *the Relicks of the ancient* Perſians, *Adorers of Fire.* 163
Chap. IX. *Of the Religion of the* Armenians, *and of their principal Ceremonies; and how the* Armenians *Conſecrate and Adminiſter the Sacrament.* 169
Chap. X. *Of the Ordination of their Prieſthood; and their Auſterities.* 170
Chap. XI. *Of their Baptiſm.* 171
Chap. XII. *Of the Marriage of the* Armenians. 172
Chap. XIII. *How the* Armenians *Bury their Dead.* 173
Chap. XIV. *Examples of the Conſtancy of the* Armenians, *in maintaining their Religion againſt the Perſecutions of the* Mahometans. 174
Chap. XV. *Of the Author's Reception at the Court of* Perſia *in his ſixth and laſt Voyage, and what he did there during his ſtay at* Iſpahan. 177
Chap. XVI. *Of the Honours and Preſents which the Author receiv'd from the King of* Perſia. 179
Chap. XVII. *How the King was pleas'd to divertiſe himſelf in the Author's Company.* 181

The Fifth BOOK of the *Perſian* Travels of Monſieur *TAVERNIER*, being a Politick and Hiſtorical Deſcription of *Perſia*, with the Roads from *Iſpahan* to *Ormus*.

Chap. I. OF *the Genealogy of the Kings of* Perſia, *of the laſt Race.* 195
Chap. II. *Of certain particular Actions which denote the Virtues and Vices of the Kings of* Perſia, *from* Sha-Abas *the firſt, to* Sha-Soliman *the preſent King. And firſt of* Sha-Abas *the Great.* 202

Chap. III. *Of what fell out moſt memorable in the Reign of* Sha-Sefi *the firſt; and particularly of the Death of* Iman-Kouli-Kan, *and his three Sons.* Pag. 198
Chap. IV. *The Tragical and memorable Story of* Ralph Sadler, *Native of* Zurich, *in the Reign of* Sha-Sefi; *who had retain'd him in his Service.* 207
Chap. V. *Of ſome particulars under the Reign of* Sha-Abas *the ſecond.* 199
Chap. VI. *Of the miſfortune of* Mahomet-Beg, *in the Reign of* Sha-Abas *the ſecond.* 212
Chap. VII. *Of the Rebellion of the Prince of* Jaſque, *a Vaſſal to the King of* Perſia, *in the Reigns of* Sha-Sefi *the firſt, and* Sha-Abas *the ſecond.* 217
Chap. VIII. *Obſervations upon the Reign of* Sha-Solimon *the preſent King.* 218
Chap. IX. *Of the Government of* Perſia. 219
Chap. X. *Of the firſt of the three Orders or States of* Perſia, *which comprehends the King's Houſhold, the* Kans *or Governours of Provinces, and the Souldiery.* 221
Chap. XI. *Of the ſecond Order, containing all thoſe that belong to the Eccleſiaſtical Law, and their Courts of Juſtice; and in general of all the Gown-men, ſuch as are chiefly the Officers of the Chamber of Accounts.* 226
Chap. XII. *Of the third Eſtate of the Kingdom, comprehending the Tradeſmen and Merchants; as alſo the Trades, Manufactures, and Commodities of* Perſia. 229
Chap. XIII. *Of the Juſtice and Policy of the* Perſians. 232
Chap. XIV. *Of the Manners and Cuſtoms of the* Perſians. 234
Chap. XV. *Of the Diſeaſes of* Perſia, *and the manner of Curing them.* 239
Chap. XVI. *Of the Diviſion of Time among the* Perſians. 240
Chap. XVII. *Of the Feaſts and ordinary Diet of the* Perſians. 241
Chap. XVIII. *Of the Marriages of the* Perſians. 243
Chap. XIX. *Of the Death and Burial of the* Perſians. 244
Chap. XX. *The Author departs from* Iſpahan *to* Ormus, *and deſcribes the Road to* Schiras. 245
Chap. XXI. *Of the City of* Schiras. 247
Chap. XXII. *A Continuation of the Road from* Iſpahan *to* Ormus, *from* Schiras *to* Bander-Abaſſi. 251
Chap. XXIII. *Of the Iſland of* Ormus, *and of* Bander-Abaſſi. 225
Chap. XXIV. *Of the Roads by Land from* Caſbin *to* Iſpahan, *to the Frontiers of the Territories of the Great* Mogul *through* Candahar. 257

THE CONTENTS OF THE Indian Travels.

The *Figures* of the Pieces of *Gold*, *Silver*, and *Copper*; and of the ſorts of *Shells* and *Almonds* that paſs for *Money* over all *Aſia*.

The Money of Arabia. Pag. 1

The Money currant under the Dominions of the Great Mogul. 2

The Money of a King *and two* Raja's, *all three Tributaries to the Great* Mogul. 3

Pieces of Gold call'd Pagods, *which are currant in the Territories of the King of* Golconda, *the King of* Viſapour, *the Great* Raja *of* Carnatica, *the* Raja *of* Velouche, *and at the Diamond Mines.* 4

The Money which the Engliſh *and* Hollanders *Coyn in the* Indies. 5

The Money of the King of Cheda *and* Pera. 6

The Money of Gold and Tin of the King of Achen, *with the Money in Gold, Coyn'd by the King of* Macaſſar, *and the* Celebes. *And the Silver and Copper Money of the King of* Camboya. 7

The Money in Gold, Silver, and Copper, of the King of Siam. Ibid.

The Gold and Silver Money of the King of Aſem, Tipoura, Arakin, *and* Pegu. 8

Lumps or Pieces of Gold and Silver, which go for Money in the Kingdom of China, *and the Kingdom of* Tunquin. Ibid.

The Gold and Silver Money of Japon. 9

The Portraiture of the Silver Ingots of Japon, *which go for Money.* Ibid.

Money that repreſents the Figures of the twelve Signs; and which were Coyn'd during the twenty four hours, that Jehan-Guir, *King of the* Indies, *permitted Queen* Nourmahall, *his Wife, to Reign in his ſtead.* 10

The Gold, Silver, and Copper Money, which the Portugals *Coyn in the* Eaſt-Indies. 12

The Gold and Silver Money of Muſcovy. 13

The

The CONTENTS *of*

The Firſt BOOK of the *INDIAN* Travels. What Roads to take in Travelling from *Iſpahan* to *Agra*, from *Agra* to *Dehly* and *Gehanabat*, where the Great *Mogul* reſides at preſent: And how to Travel alſo to the Court of the King of *Golconda*, to the King of *Viſapour*, and to many other places in the *Indies*.

Chap. I. *The Road from* Iſpahan *to* Agra *through* Gomron, *where is particularly deſcrib'd the manner of Sailing from* Ormus *to* Surat. Pag. 15

Chap. II. *Of the Cuſtoms, Money, Exchange, Weight, and Meaſures of the* Indians. 17

Chap. III. *Of their Carriages, and the manner of travelling in* India. 27

Chap. IV. *The Road from* Surat *to* Agra, *through* Brampour *and* Seronge. 30

Chap. V. *The Road from* Surat *to* Agra, *through* Amadabat. 36

Chap. VI. *The Road from* Iſpahan *to* Agra, *through* Candahar. 43

Chap. VII. *The continuance of the ſame Road from* Dehly *to* Agra. 48

Chap. VIII. *The Road from* Agra *to* Patna *and* Daca, *Cities in the Province of* Bengala, *and of the quarrel which the Author had with* Cha-Eſt-Kan, *the King's Uncle.* 51

Chap. IX. *The Road from* Surat *to* Golconda. 60

Chap. X. *Of the Kingdom of* Golconda, *and the Wars which it has maintain'd for ſome few years laſt paſt.* 63

Chap. XI. *The Road from* Golconda *to* Maſſipatan, *or* Maſalipatan. 69

Chap. XII. *The Road from* Surat *to* Goa, *and from* Goa *to* Golconda, *through* Viſapour. 71

Chap. XIII. *Obſervations upon the preſent State of the City of* Goa. 74

Chap. XIV. *What the Author did during his ſtay at* Goa, *the laſt time he went thither, in the year* 1648. 78

Chap. XV. *The Story of Father* Ephraim, *and how he was put into the Inquiſition at* Goa *by a ſurpriſal.* 85

Chap. XVI. *The Road from* Goa *to* Maſſipatan *through* Cochin, *here deſcrib'd in the Story of the taking of that City by the* Hollanders. 88

Chap. XVII. *The paſſage by Sea from* Ormus *to* Maſſipatan. 90

Chap. XVIII. *The Road from* Maſſipatan *to* Gondicot, *a City and Garriſon in the Province of* Carnatica; *and of the dealings which the Author had with* Mirgimola, *who commanded the King of* Golconda's *Army. With a diſcourſe at large concerning Elephants.* 91

Chap. XIX. *The Road from* Gondicot *to* Golconda. 100

Chap. XX. *The Author's return from* Surat *to* Ormus. 105

The Second BOOK of the *INDIAN* Travels. Containing an Hiſtorical and Political Deſcription of the Empire of the Great *Mogul*.

Chap. I. *A Relation of the laſt Wars of* Indoſtan, *which gives an inſight into the preſent Eſtate of the Empire and Court of the* Moguls. 106

Chap.

Chap. II. *Of the Sickneſs and ſuppoſed Death of* Cha-Jehan *King of* India, *and the Rebellion of the Printes his Sons.* Pag. 108

Chap. III. *Of the Impriſonment of* Cha-Jehan, *and how he was puniſh'd by* Aurenge-Zebe *his third Son, for the injuſtice he had done Prince* Boulaki *his Nephew, the Grand child of* Jehan-Guir, *to whom as to the Son of the Eldeſt Son, the Empire of the* Mogul *belong'd.* 111

Chap. IV. *Of the flight of* Dara-Cha *to the Kingdom of* Scindi *and* Guzerat, *of the ſecond battle which he fought againſt* Aurenge-Zebe, *his being tak'n Priſoner, and Death.* 114

Chap. V. *How* Aurenge-Zebe *caus'd himſelf to be declar'd King, and of the flight of* Sultan-Sujah. 116

Chap. VI. *Of the Impriſonment of* Sultan-Mahomed, Aurenge-Zebe*'s Eldeſt Son; and of* Sultan Soliman-Chekour *Eldeſt Son of* Dara-Cha. 117

Chap. VII. *Of the beginning of* Aurenge-Zebe*'s Reign, and the Death of* Cha-Jehan *his Father.* 120

Chap. VIII. *Of the preparations againſt the Feaſt of the Great* Mogul, *when he is weigh'd ſolemnly every year. Of the Richneſs of his Thrones, and the magnificence of his Court.* 122

Chap. IX. *Some other obſervations upon the Court of the Great* Mogul. 124

Chap. X. *Of the Commodities which are brought, as well out of the Dominions of the Great* Mogul, *as out of the Kingdoms of* Golconda *and* Viſapour, *and other Neighbouring Territories.* 126

Chap. XI. *Of Diamonds, and the Mines and Rivers where they are found; and firſt of the Author's Journey to the Mines of* Raolconda. 134

Chap. XII. *The Author's Journey to the other Mines; and how they find the Diamonds there.* 137

Chap. XIII. *A Continuation of the Author's Travels to the Diamond Mines.* 139

Chap. XIV. *Of the diverſity of Weights us'd at the Diamond Mines; of the pieces of Gold and Silver there currant; and the Rule which they obſerve to know the price of Diamonds.* 140

Chap. XV. *The Rule to know the juſt price and value of a Diamond of what weight ſoever, from three to a hundred, and upwards; a Secret known to very few people in* Europe. 142

Chap. XVI. *Of Colour'd Stones, and the places where they are found.* 137

Chap. XVII. *Of Pearls, and the places where they fiſh for them.* 145

Chap. XVIII. *How the Pearls are bred in the Oyſters, and how they fiſh for them, and at what time.* 146

Chap. XIX. *Obſervations upon the faireſt and largeſt Diamonds and Rubies, which the Author has ſeen in* Europe *and* Aſia, *repreſented according to the Figures in the Plates; as alſo upon thoſe which the Author ſold to the King, upon his laſt return from the* Indies; *with the Figure of a large Topaz, and the faireſt Pearls in the World.* 148

Chap. XX. *The forms of twenty Rubies which the Author ſold to the King, upon his laſt return from the* Indies. *The firſt part of the Plate ſhews the weight, extent, and thickneſs of every Stone.* 149

Chap. XXI. *Of the Coral, and yellow Ember, and the places where 'tis found.* 151

Chap. XXII. *Of Musk and Bezoar, and ſome other Medicinal Stones.* 153

Chap. XXIII. *Of the places where they find their Gold, both in* Aſia *and* America. 156

Chap. XXIV. *The Relation of a notable piece of Treachery, whereby the Author was abus'd when he Embark'd at* Gomrom *for* Surat. 157

The CONTENTS, &c.

The Third BOOK of the *INDIAN* Travels.

Chap. I. O*F the particular Religion of the* Mahometans *in the* Eaſt-Indies. Pag. 159

Chap. II. *Of the* Faquits, *or poor* Mahometan *Volunteers in the* Eaſt-Indies. 160

Chap. III. *Of the Religion of the* Gentiles, *or Idolatrous* Indians. 161

Chap. IV. *Of the Kings and Idolatrous Princes of* Aſia. 163

Chap. V. *What the Idolaters believe touching a Divinity.* 164

Chap. VI. *Of the* Faquirs, *or poor* Volunteers *among the* Indians, *and of their Penances.* 165

Chap. VII. *Of the Idolaters Belief touching the State of the Soul after Death.* 167

Chap. VIII. *Of the Cuſtom among the Idolaters to Burn the Bodies of their Dead.* 168

Chap. IX. *How the Wives are Burnt in* India, *with the Bodies of their deceas'd Husbands.* 169

Chap. X. *Remarkable Stories of Women that have been Burnt after their Husbands deceaſe.* 171

Chap. XI. *Of the moſt Celebrated* Pagods *of the Idolaters in* India. 173

Chap. XII. *A Continuation of the Deſcription of the principal* Pagods *of the* Indian *Idolaters.* 177

Chap. XIII. *Of the Pilgrimages of the Idolaters to their* Pagods. 179

Chap. XIV. *Of divers Cuſtoms of the* Indian *Idolaters.* Ibid.

Chap. XV. *Of the Kingdom of* Boutan, *whence comes the Musk, the Good Rhubarb, and ſome Furs.* 182

Chap. XVI. *Of the Kingdom of* Eipra. 186

Chap. XVII. *Of the Kingdom of* Aſem. 187

Chap. XVIII. *Of the Kingdom of* Siam. 189

Chap. XIX. *Of the Kingdom of* Macaſſar, *and the Ambaſſadors which the* Hollanders *ſent into* China. 191

Chap. XX. *The Author purſues his Travels into the Eaſt, and Embarks at* Mengrelia *for* Batavia. *The danger he was in upon the Sea, and his arrival in the Iſland of* Ceylan. 194

Chap. XXI. *The Authors departure from* Ceylan, *and his arrival at* Batavia. 195

Chap. XXII. *The Author goes to viſit the King of* Bantam, *and relates ſeveral Adventures upon that Occaſion.* 196

Chap. XXIII. *The Author's return to* Batavia. *His Reviſiting the King of* Bantam. *And a Relation of ſeveral extravigancies of certain* Faquirs *in their return from* Mecca. 199

Chap. XXIV. *Of the War of the* Hollanders, *with the Emperour of* Java. 202

Chap. XXV. *The Author Buries his Brother; And is again quarrell'd withall by the General and his Council.* 203

Chap. XXVI. *The Author Embarks in a* Dutch *Veſſel, to return into* Europe. 204

Chap. XXVII. *The* Holland *Fleet arrives at St.* Helens. *The Deſcription of the Iſland.* 207

THE

THE
FIRST BOOK
OF
MONSIEUR TAVERNIER's
Perſian Travels,
Containing the ſeveral
ROADS
From *PARIS* to *ISPAHAN* the Chief City of *PERSIA*,
Through the *Northern* Provinces of *TURKY*.

CHAP. I.

Of the Roads from France *to the hither parts of* Aſia, *and the Places from whence they uſually ſet out for* Iſpahan.

A Man cannot travel in *Aſia*, as they do in *Europe*; nor at the ſame Hours, nor with the ſame eaſe. There are no weekly Coaches or Wagons from Town to Town; beſides, that the Soil of the Countries is of ſeveral natures. In *Aſia* you ſhall meet with ſeveral Regions untill'd and unpeopl'd, either through the badneſs of the Climate and Soil, or the ſloth of the Inhabitants, who rather chooſe to live miſerably, than to work. There are vaſt Deſerts to croſs, and very dangerous, both for want of Water, and the Robberies that the *Arabs* daily commit therein. There are no certain Stages, or Inns to entertain Travellers. The beſt Inns, eſpecially in *Turkie*, are the Tents which you carry along with you, and your Hoſts are your Servants, that get ready thoſe Victuals which you have bought in good Towns. You ſet up your Tent in the open Field, or in any Town where there is no Inn: and a good ſhift too in temperate weather, when the Sun is not too hot, or that it does not rain. In the *Carvanſera*'s or Inns which are more frequent in *Perſia* than in *Turkie*, there are perſons that furniſh you with Proviſions, and the firſt come are beſt ſerved. As for *Turkie* it is full of Thieves, that keep in Troops together, and way-lay the Merchants upon the Roads, and if they be not very well guarded will certainly rob them: nay many times murder them. A miſchief prevented in *Perſia*, by the well order'd convenience which is provided for Travellers. To avoid theſe dangers and inconveniences, you are oblig'd to ſtay for the *Caravans*, that go for *Perſia* or the *Indies*; which never ſet out but at certain times, and from certain places.

Theſe *Caravans* ſet out from *Conſtantinople*, *Smyrna*, and *Aleppo*. And it is from one of theſe Cities that a Traveller muſt ſet out, that intends for *Perſia*, whether he keeps company with the *Caravan*, or will hazard himſelf alone with a Guide, as once I did.

I will begin with *Conſtantinople*, from whence you may go either by Land or Sea: and either by Land or Sea there are two ways to go. The firſt of theſe by Land is that which I took with Monſieur *Chapes* and Monſieur St. *Liebau*. By the way take notice, that *Vienna* is the half-way near-upon between *Paris* and *Conſtantinople*. The ſecond Road is leſs frequented; but is leſs inconvenient and leſs dangerous: for there are no need of the Emperour's Paſports, which he does not grant very freely: beſides that here is no fear of the Pirates of *Tunis* or *Argiers*, as when you embarque from *Marſeilles* or *Ligorn*. If you intend this way, you muſt go to *Venice*; from *Venice* to *Ancona*, from whence ſeveral Barques are bound every Week for *Raguſa*. From *Raguſa* you ſail along by the Shore to *Durazzo* a Sea-Port of *Albania*; from whence you travel the reſt of the way by Land. From *Durazzo* to *Albanopolis*, diſtant three days journey, from thence to *Moneſtier*, juſt as far; from *Moneſtier* you may either take the left hand through *Sophia*, and *Philippopolis*, or the right through *Inguiſcher*, three days journey from *Moneſtier*, and ten from *Adrianople*, from whence in five days you reach *Conſtantinople* through *Selivrea*.

This laſt way is part by Sea and part by Land: but there are two other ways altogether by Land, above and below *Italy*, according to the diſtinction which Antiquity made of the two Seas that almoſt encompaſs it. You may embark at *Venice*, and ſayling along the Gulf which is free from Pirates, you muſt double the Cape of *Matapan*, the moſt Southern Point of all *Europe*, to enter into the *Archipelago*. The other way is from *Marſeilles* or *Ligorn*, from whence ſeveral Veſſels are bound for the East. The ſafeſt way is to go along with the *Engliſh* or *Holland* Fleets, that uſually arrive at *Ligorn* either in the Spring or in Autumn, and part juſt againſt the *Morea*, to the ſeveral parts whither they are bound. As the Wind ſerves, thoſe Fleets ſometimes make Sail between the Iland of *Elba* and *Italy*, and by the Tower of *Meſſina*: ſometimes below *Sicily* and *Sardigna*, within ſight of *Malta*. Thus you muſt come within ſight of *Candy*, whether you are bound for *Conſtantinople*, *Smyrna*, or *Alexandretta*, from whence it is but three days jonrney to *Aleppo*: from one of which three Cities, you muſt neceſſarily begin your journey, if you intend for *Perſia*.

Some take *Egypt* in their way, uſing through *Alexandria*, *Cairo*, and *Damiata*, whence ſeveral Veſſels are bound for *Joppa*; or St. *John*'s of *Aera*, which is not far off: from thence to *Jeruſalem* or *Damaſcus*, and from thence to *Bagdat* or *Babylon*.

If you will venture in a ſingle Veſſel not ſtaying for the Fleets, you may hire a Veſſel from *Ligorn* to *Naples*, from *Naples* to *Meſſina*, keeping along by the Shore, and lying a-ſhore every night. I took this way, and went from *Meſſina* to *Syracuſe*, where are to be ſeen the moſt remarkable footſteps of Antiquity. 'Tis like a City under ground, and near to it is a great Rock which has been made hollow, at the bottom whereof if a man whiſper, they that are at the top may hear him. They call this Rock *Dionyſius* the Tyrant's Ear: for being at the top, he eaſily underſtood what the People ſaid of him below; and diſcovered the Counſels of the chief Men of *Syracuſe*, whom he kept priſoners there. *Syracuſe* has nothing of that ſplendour which renown'd it when it was the Miſtreſs of all *Sicily*, and when *Greece*, jealous of her power, made War upon her. But the Soil is very plentiful, and the Gallies of *Malta* very often take in their Proviſions there. Near the City is a fair Convent of *Capuchin* Friers, going out of which you may walk for half an hour between two very high Rocks, where there are ſeveral little Cells with every one a Garden, where the Friers ſometimes retire, and it is certainly one of the moſt pleaſing Solitudes in the World.

From *Syracuſe* I went to *Malta*, where you muſt wait for ſome Ship that is bound for the East.

CHAP. II.

Of the Road from Conſtantinople to Iſpahan; which the Author kept in his firſt Travels into Perſia.

It is ſeldom that any *Caravans* go from *Conſtantinople* into *Perſia*; but from *Burſa* they go every two Months: *Burſa* is the Capital City of *Bithynia*, not above three days journey from *Conſtantinople*, or a little more. Theſe two Roads meet at *Chabangi*, where you may be from *Burſa* in two Days: and ſo I will only ſpeak of the Roads from *Conſtantinople* to *Iſpahan*. This Journey is to be undertaken either with the *Caravan* of Camels, or elſe ten or twelve Men in a Company, well mounted and well arm'd.

From *Conſtantinople*, you croſs over to *Scutari*, upon the Coaſt of *Aſia*.

Setting out from *Scutari*, the firſt days journey is very pleaſant, over Fields gayly painted with Flowers in their ſeaſon. At firſt for ſome time together, on both ſides the way, you ſee nothing but fair Sepulchers with their Pyramids, and you may eaſily diſcern the Womens Monuments from the Mens. For there is a Turbant upon the Pyramid of the Mens Sepulcher, but the Pyramids of the Womens Monuments are trimm'd with the Head-Attire which is worn by the Women of the Country. That Evening you muſt lye at *Cartali*, a Village of *Bithynia*, the next Day at *Gebiſa*, anciently *Lybiſſa*, famous for the Tomb of *Hannibal*. In that place there are two good Inns, and two fair Fountains.

The third Day you come to *Iſnich*, which is thought to be the ancient *Nicea*; one part of the City is built upon the deſcent of a Hill, the other part upon a Plain that reaches to the Sea, and makes the *Golf of Iſnich*. The Haven conſiſts of two Moles made of Free-ſtone, and three great Encloſures encompaſs'd with Walls, which ſerve inſtead of ſo many Arſenals, wherein there are Store-houſes full of large Timber, for building Houſes and Galleys. The Country round about being an excellent place for Hunting, and the Soil bearing rare Fruits, and rich in Wine, caus'd *Sultan Amurat* to build a *Seraglio* in the higheſt part of the Town, from whence there is a proſpect at the ſame time both over the Sea and the Country. The *Jews* inhabit the greateſt part of the Town, dealing chiefly in Timber and Corn. When the Wind ſerves, you may go from *Conſtantinople* to *Iſnich* in ſeven or eight Hours, there being no danger in the paſſage.

The fourth Day you ſtay at *Chabangi*, a ſmall Town built upon the ſide of a Lake, call'd *Chaban-Gigul*, where there are two Inns. From the beginning of the Lake for two Leagues together you travel partly over Mountains, partly by the Lake-ſide, where in ſome places the Horſe will be up to the Belly. This Lake is not above ten Leagues in compaſs; but it yields great ſtore of large Fiſh, inſomuch that I have bought a Pike two Foot and a half long for three Sous. Many Emperours have had a deſign to make a Cutt out of this Lake into the Sea, for the more eaſie tranſporting to *Conſtantinople* the Timber which grows upon the Mountains near the Lake. And if the Grand *Viſier*, who by a Miracle dy'd in his Bed, and left his Son ſucceſſor to his Employment, had liv'd ſome few Years longer, he had no queſtion added this to the reſt of thoſe famous Works that eterniz'd his Memory.

Departing from *Chabandi*, you come to lye at Night upon the Bank of a River call'd *Zacarat*, which runs Northward and falls into the *Black Sea*. It is a River plentiful in Fiſh, and you croſs over it with a wooden Bridge. There is neither Town, nor Inn in that place; but a League from the River is a great Town call'd *Ada*, the chiefeſt part of the Inhabitants whereof are *Armenians*. Thither we ſent for excellent good Wine, and other neceſſary refreſhments.

From that River to *Cancoly*, where you lye the next Night, and have your choice of four Inns; you travel all the day in the Merſhes, over wooden Bridges and Cauſeys.

Tuskebaſar is the next place, a ſmall Village with two Inns. From thence to *Cargueſlar*, a great Town, with one Inn; built upon a River, where there is great ſtore of Fiſh taken, which the Inhabitants call *Bourma-balouky*; that is to ſay, the

Fiſh with the long Noſe: It is ſpeckl'd like a Trout; but of a better taſt, and more eſteem'd. *Polia*, or *Polis*, is a City ſeated at the foot of ſeveral Mountains, the Inhabitants whereof are for the moſt part *Greeks*. Theſe Mountains are very high, and extend themſelves along the Road for two days journey. They are full of ſeveral ſorts of Trees, which are ſtreight and tall like Firr-trees; and divided by ſo many Torrents, which it would be hard to paſs over, were it not for the Bridges that the Grand Viſier *Kuprigli* caus'd to be built. In regard the ſoil of theſe Mountains is very fat, there would be no drawing for the Horſes after great Rains or the melting of the Snow, had not the ſame Viſier caus'd all the Ways to be Pav'd and Pitch'd, even as far as *Conſtantinople*. A Work of great Charge, in regard there is not a Flint in any part of the Mountain, and for that the Stone is to be fetch'd a great way off. There are abundance of Pigeons as big as Hens, and of an excellent taſt, which not only pleas'd our Appetites, but afforded us very good Paſtime to ſhoot them. Between the City and the Mountain, there is a Plain about two Leagues in length; near to which, there glides a River that waters it, and very much contributes to its fertility. It is an excellent Soil, and produces all things neceſſary for Humane Life. Upon each ſide of the way I counted above twenty Churchyards. For it is the cuſtom of the *Turks* to bury near the Highway, believing that the Travellers pray for the Souls of the deceas'd. Upon every Tomb, there is to be ſeen a Marble Pillar, half fix'd in the Earth: of which Pillars there are ſo great a number, of various Colours, that it is from thence conjectur'd, that there were a very great number of Chriſtian Churches in *Polia*, and the parts thereabouts. They aſſur'd me likewiſe, that there were a vaſt quantity of theſe Pillars in the Villages up and down in the Mountains, which the *Turks* every day pull down to ſet upon their Tombs.

Bendourlour is a Village in the Mountains, where there is one Inn.

Gerradar is beyond the Mountains, where there are two Inns.

Cargeſlar has two Inns, and lyes in a good Country.

Caragalar, is a Town where there are two Inns.

Coſixar is a Village with one Inn.

Tocia is a great City ſituated upon riſing Hills, that joyn to very high Mountains. Upon the Winter Weſt, there appears a fair Champain Country, water'd by a Stream that falls into a River of a greater bigneſs, call'd *Guſelarmac*. Upon the higheſt of the ſmaller Hills toward the Eaſt, there is a Fortreſs, where a *Baſha* reſides; and in the Town is one of the faireſt Inns upon the Road. The greateſt part of the Inhabitants are Chriſtian *Greeks*, who have the advantage to drink excellent Wine, with which the Country furniſhes them in abundance.

Agiſenſalou ſtands upon a River, and there is an Inn and a fair Moſquee in it.

Ozman is a little City, ſeated at the foot of a Hill upon which there ſtands a ſtrong Caſtle, and below two very commodious Inns. The River *Guſelarmac*, broad and deep, waſhes the South-ſide of the City, which you croſs, over one of the faireſt Bridges that ever was ſeen. It conſiſts of fifteen Arches, all of Free-ſtone, and is a Work that ſhews the Grandeur of the Undertaker. Somewhat at a diſtance from the Bridge ſtand ſix Corn-Mills all together, with little wooden Bridges to go from one to another. This River falls into the *Euxin* Sea, about eight days journey from *Ozeman*.

Azilar is a great Town, where there are two Inns.

Delekiras is a great Village, with one Inn.

Theſe Four Days Journeys are very dangerous, by reaſon that the Ways are narrow, and commodious for Robbers. They are very numerous in this Country; and therefore underſtanding that we were way-laid, we ſent and deſir'd a Convoy of the *Baſha*, who lent us fifty Horſemen.

Amaſia is a great City, built upon an aſcent in the hollow of a Mountain. It has no proſpect, but only from the South over a fair Plain. The River that runs by it comes from *Tocat*, and throws it ſelf into the *Black Sea*, four days journey from *Amaſia*. You croſs it over a wooden Bridge, ſo narrow that not above three perſons can go a-breſt. To bring freſh Water to the City, they have cut a League into Rocks as hard as Marble, which was a prodigious Labour. On the Weſt-ſide, upon a high Mountain, ſtands a Fortreſs, where they can come by no other Water than what they preſerve in Ciſterns when it rains. In the middle of the Mountain is a fair Spring, and round about it are ſeveral Chambers cut out of the Rock, where the *Dervichs* make their abode. There are but two Inns, and thoſe very bad ones, in *Amaſia*. But the Soil is good, and bears the beſt Wine and Fruits in all *Natolia*.

Ainabachar, is the name of an Inn, diſtant a quarter of a League from a great Town where they fetch their Proviſions.

Turcall is a great Town near to a Mountain, upon which there ſtands a Caſtle. The River that comes from *Tocatt* waſhes the Houſes, and we caught excellent Fiſh in it. In that place is another of the faireſt Inns upon the Road.

From *Turcall* you may travel in one day to *Tocatt*, where the Road from *Smyrna* to *Iſpahan* meets.

Tocat is a good fair City built at the foot of a very high Mountain, ſpreading it ſelf round about a great Rock that ſtands almoſt in the midſt of the Town, upon the top whereof a high Caſtle commands the neighbouring parts, with a good Garriſon in it. It is very ancient, and the remainder of three others that ſtood there in former times. The City is very well inhabited with *Turks*, who are the Lord Controllers, *Armenians*, *Greeks*, and *Jews*. The Streets are very narrow, but the Houſes are indifferent well built; and among ſeveral Moſquees, there is one very magnificent, which ſeems to be newly rear'd. There was alſo a very fair Inn going up, which when I laſt travell'd that way, was not quite finiſh'd. There is one thing more particular and more commodious at *Tocat*, which is not to be found in any Inns upon the Road, That round about all the *Caravanſera's* in the Town, there are Lodgings which they let out to Merchants, that deſire to be by themſelves out of the noiſe and hurry of the *Caravans*, whiles they ſtay at *Tocat*. Beſides that, in thoſe private Lodgings you have your liberty to drink Wine, and provide for the reſt of your Journey; which is not ſo eaſily done in the publick Inns, where the *Turks* will have an eye upon the Merchants, to draw Money out of their pockets. The Chriſtians have twelve Churches at *Tocat*, and there reſides an Archbiſhop, that has under him ſeven Suffragans. There are alſo two Monaſteries for Men, and two for Women; and for fourteen or fifteen Leagues round *Tocat*, the Country is all inhabited by *Armenian* Chriſtians, but very few *Greeks* being intermix'd among them. The greateſt part of theſe Chriſtians are Tradeſmen, and for the moſt part Smiths. A fair River runs about half a quarter of a League from the City, which riſes near to *Erzerom*, and is croſs'd at *Tocat* over a very beautiful ſtone Bridge. Upon the North-ſide of the City, it waters a Plain three or four days Journey in extent, and two or three Leagues broad. It is very fertil, and repleniſh'd with fair Villages very well peopl'd. A man may live very cheap at *Tocat*: the Wine is moſt excellent, and all ſort of rare Fruit very plentiful. It is the only place in all *Aſia* where plenty of Saffron grows, which is the beſt Commodity you can carry to the *Indies*, where a Pound, as the Years fall out, is worth thirteen or fourteen *Franks, though the Wax that preſerves it, be as much in weight as the Saffron. This City, with the Lands belonging to it, uſually is the Dowager *Sultaneſſes* Joynture. There is only an *Aga* and a *Cady*, that command there in the behalf of the Grand *Signor*: for the *Baſha*, from whom they receive their Orders, lives at *Sivas*, which is the ancient *Sebaſtia*, and a very great City, ſome three days journey from *Tocat*. In ſhort, *Tocat* is one of the moſt remarkable Thoroughfares in the Eaſt, where are continually lodg'd the *Caravans* from *Perſia*, *Diarbequer*, *Bagdat*, *Conſtantinople*, *Smyrna*, *Synopus*, and other places; and here the *Caravans* turn off, as they are variouſly bound. They that are for *Conſtantinople*, take to the Winter Weſt upon the right hand; they that are for *Smyrna*, incline to the Summer Weſt, upon the left hand. When you ſet out either way out of *Tocat*, there is a Toll-gatherer, that counts all the Camels and Horſes that paſs by, and exacts for every Camel a quarter of a Rixdollar, and for every Horſe half as much. As for the Horſes or Camels that carry the Paſſengers or their Proviſions, they pay nothing. This continual concourſe of the *Caravans* trolls the Money about at *Tocat*; and makes it one of the moſt conſiderable Cities of *Turkie*.

* Every Frank being 2 s. ſterling.

Setting out of *Tocat* to go to *Erzerom*, you diſcover a little Village ſo ſituated under a Hill, as if the Mountain lay a top of it; and between that Mountain and the River, the Road is very narrow where the *Caravan* is to paſs. In this Road it was, that we met the Grand *Viſier* returning from Hunting, with a Train of four hundred men: ſo ſoon as he perceiv'd us, he fil'd off all his men to give us liberty to paſs by. But among all the Company, there was not above four *Franks* upon which he particularly caſt his Eye; which made him ſend for the *Caravan Bachi* to know who we were. The *Caravan Bachi*, to avoid the ill Conſequences of jealouſie which the *Viſier* might have of the *Franks*, at a time when the Grand *Viſier* made War in *Perſia*, told him we were *Jews*; at which the *Viſier*, ſhaking his Head, reply'd only that we did not look like ſuch, and happy it was for us that he took no farther notice. For it was twenty to one, but that upon better conſideration he might have ſent after us to have ſtopt us. But when he came home to his Lodging he found a *Capigi* ſtaying for him, with Orders from the Grand *Signor* to take off his Head, which were preſently executed. For *Amurath* being troubl'd for the loſs of his Army, had no way but to revenge himſelf upon the perſon that had the command of it.

Notwithſtanding that the *Caravans* reſt at *Tocat*, yet they ſtay likewiſe two or three days at *Charkliquen*, which is not above two Leagues diſtant from it; for *Charkliquen* is a great Town in a lovely Country, between two fertil Hills, where there grows excellent Wine. It is for the moſt part inhabited by Chriſtians, who are generally Tanners. The fine blew Goat-leather Skins being dreſt in *Tocat*, and the Parts thereabout. It is thought the Water contributes very much to their Art. For *Tocat* is as famous for the blew Goats-leather Skins, as *Diarbequir* and *Bagdat* are for the red, *Mouſſul* or the ancient *Niniveh* for the yellow, and *Ourfa* for the black. About two thouſand Paces from this Town, in the midſt of a Plain riſes a vaſt Rock, upon the North-ſide whereof you aſcend about nine or ten ſteps into a Chamber with a Bed, a Table, and a Cupboard in it, all hewn out of the Rock. Upon the Weſt-ſide you aſcend other five or ſix ſteps that lead to a little Gallery, about five or ſix Foot long, and three broad, all hewn out of the Rock, though it be of an extraordinary hardneſs. The Chriſtians affirm that St. *Chryſoſtom* made this Rock his retiring-place during his Exilement, and that he had no other Bed or Bolſter than the Rock it ſelf, in a place where they ſhew you the print of a Man's Body. Hence it is, that the *Caravans*, conſiſting for the moſt part of Chriſtian Merchants, ſtay at *Charkliquen*, to pay their Devotions to this Rock, where the Biſhop of the place, attended by ſome Prieſts, with every one a Taper in their Hands, goes and ſays Maſs. But the main Reaſon is, becauſe there grows excellent Wine in this place, which being cheaper by half here, than it is at *Tocat*, obliges the *Armenians* to ſtop here, to provide themſelves for the reſt of their Journey.

Two Leagues from *Charkliquen*, you croſs over very high Mountains, with Precipices on both ſides. It is the cuſtom of the *Armenians*, when they hear of the approach of a *Caravan*, to ride out two or three days journey to meet their Country-men and carry them freſh Proviſions. Thoſe of *Charkliquen* coming to meet our *Caravan*, three of the *Armenians* took a large Mornings-draught, which made them ſo Pot-valiant, that they would needs ride before to the Town alone by themſelves; but by the way they were ſet upon by ſix Horſe-men that came from the North, where there are higher Mountains than thoſe which we were to croſs. Immediately the Thieves darted their Half-Pikes at the *Armenians*, in ſo much that two of them fell down mortally wounded, and the other ſav'd himſelf among the Rocks, but the Thieves got their Horſes and Goods, which were valu'd at ten thouſand Crowns. The *Caravan* at the top of the Hill beheld the misfortune of thoſe poor men which their own folly had brought upon them, but could not help them, by reaſon of the narrowneſs of the ways; beſides, that the Thieves knowing all the by-turnings, were preſently out of ſight. And therefore it is a dangerous thing to leave the Body of the *Caravan*, either by ſtaying too far behind, or running too faſt before: and ſome have ſuffer'd for diſtancing themſelves not above five hundred Paces from it.

The *Caravans* do not make their Journeys all alike; but come to their Stages ſometimes ſooner, ſometimes later, according as they meet with Water and Inns, or places fit to pitch their Tents in, to which places the Natives bring Proviſion and Provender from the Mountains. There are ſome places where there is a neceſſity to provide Straw and Barley for two or three days. If you travel in *May*, when the Graſs is high, it coſts nothing to feed the Horſes and Camels. For as ſoon as the *Caravan* is lodg'd, the Servants go and cut the Graſs from off the Hillocks, where it is much better then upon the Plains. But while the Beaſts feed only upon Graſs they are much weaker, and cannot travel ſo far as at other times.

From the Mountain where the *Armenians* were ſet upon, you come to *Almous*, a little Village upon a River, which you croſs, over a Bridge of Wood.

Going out of *Almous*, you croſs a large Plain, at the end whereof you lodge upon the Bank of a fair River, call'd *Tonſanlou-ſou*, which falls into the River of *Tocat*.

Having paſs'd this River, you aſcend a high Mountain, which the People of the Country call *Kara-behir-beguiendren*, or, the Mountain that ſtops the Grand *Signors*; for it is very rugged, and you muſt of neceſſity alight, to aſcend it. In that bad Way two Horſes that carry'd each of them two Bales of *Engliſh* Cloth burſt under their Burthen, which prov'd excellent Food for ſeveral *Tartars* that were before us, and were pitch'd in the place where we intended to have lodg'd our ſelves; ſo that we were forc'd to go a quarter of a League farther. Theſe *Tartars* when they heard of our two dead Horſes, made immediately to the Mountain fifteen or ſixteen of them with all joy imaginable, to devour it. They flea'd the Horſes, and when they came back (for I ſtay'd to ſee them) they brought every one a great piece of Fleſh between the Saddle and their Horſes backs. For by that means the Fleſh mortifies, and bakes as it were, through the motion and heat of the Horſe, and ſo they eat it without any more a-do. I ſaw one of them that took a piece of thoſe Horſes Fleſh, and after he had beaten it ſoundly between two naſty Linnen Clothes, with a piece of a Stick, ſet his Teeth in it, and devour'd it with a very greedy appetite.

Upon the top of the Mountain which I have mention'd, there is a Plain, and in the mid'ſt of the Plain a Fountain call'd *Cheſmé-beler*, or, *A Fountain of Cryſtal*; near to which, on the South-ſide, there ſtands a Village.

From the place where we lodg'd, we came to a little Town called *Adras*, the Inhabitants whereof are all *Armenians*.

Aſpidar is but two Leagues from *Adras*, and is but a Village.

Isbeder is another Village in the Mountains, where the *Caravan* generally ſtays one or two days; as well to pay the Cuſtom, which is the fourth part of a Rixdollar upon every Camel, and half as much for every Horſe; as for the excellency and cheapneſs of the Wine, where every Man provides for himſelf.

Twice we paſs'd by and paid nothing, in regard that the *Caravan* was too ſtrong for the Toll-gatherers; and were it not that they ſtay for the Wine, they might go directly forward without paying any thing.

Leaving *Isbeder*, we came to another great Town in the Mountains; all the Houſes are hewn out of the Rock upon which it is ſeated, as are alſo all the Stair-Caſes. From this Village, having paſs'd a River, over a wooden Bridge, at the end whereof there ſtands an Inn, you come to *Zacapa*, another Village, from whence through very narrow paſſages, where you are forc'd to unload the Camels, and carry your Goods upon Mens ſhoulders for thirty Paces together, you come to encamp in a little Plain. It lyes at the foot of a high Mountain, which they call *Dikmebell*, beyond which lies the Town *Kourd-Aga*, after which you croſs three Rivers; one fordable, the other over two Bridges, and then you come to a Village call'd *Garmeru*.

From *Garmeru* you go to *Seukmen*, another Village; from *Seuknen* to *Louri*; from *Louri* to *Chaouquen*, which are two very handſom Towns.

I ſaw an Old Man at *Chaouquen* who was above a Hundred and Thirty Years old, who when *Sultan Amurath* beſieged *Bagdat*, gave his whole Army as much Oats as ſerv'd them one whole day. In recompence whereof, the *Sultan* exempted him and his Children from all Taxes and Tolls for their Lives.

Leaving *Chaouquen*, you come to a high craggy Mountain which is call'd *Aggidogii*, or, *The Bitter Mountain*. The Ways being narrow, the *Caravan* is forc'd to travel ſingle; and then it is that they count all the Horſes, and all the Camels; every Horſe and every Camel paying to the *Caravan*-Maſter a certain Duty, which amounts to a good Sum if the *Caravan* be numerous. One part of that Money is to pay ſeven or eight *Armenians*, that guard the *Caravan* all the way; another part

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deſtrays the Expences upon the Road; and the remainder is the Captain of the *Caravan*'s Profit.

Having paſs'd this Mountain, you come to lodge in a Plain which they call *Gioganderesſi*, and from thence to *Erzerom* you meet only with three Villages by the way, *Achikala*, *Ginnis*, and *Higia*, which are the *Caravan*'s Stages. During theſe three laſt days journeys, you keep all along the Banks of *Euphrates* for the moſt part; which is yet but narrow, taking its ſource Northward of *Erzerom*. 'Tis a wonderful thing to ſee the vaſt quantities of large *Aſparagus* that grow all along the River, with which you may load ſeveral Camels.

A League on this ſide *Erzerom* the *Caravan* is conſtrain'd to ſtop; for the Officer of the Cuſtom-Houſe accompani'd with the *Baſha*'s Lieutenant, comes here and tyes all the Bales and Cheſts with a croſs Cord, upon which he puts a Seal, to the end that when the Merchants come to the Town, they may not be able to take out any Bags of Money, or any pieces of Stuff on purpoſe to hide them till they go away. The particular Buſineſs of the *Baſha*'s Lieutenant in meeting the *Caravan*, is to ſee whether the Merchants be well provided with Wines. And if he deſire any Bottles, whether it be then, or in the City, where they are not aſham'd to viſit every Merchant, there is no refuſing them. For there grows no Wine at *Erzerom*, all that is drank there being a ſmall Wine of *Mingrelia*, which is always green: which forces the Merchants to furniſh themſelves with Wine at *Tocat*, which they may do ſufficiently to laſt them into *Perſia*. The Officer of the Cuſtom-Houſe generally allows the *Caravan* three days to reſt; during which time he ſends to the principal Merchants ſome Fruit and other ſmall Refreſhments, by which he is no loſer. After the three days are over, he comes and opens all the Bales and Cheſts, and takes a particular account of all the Merchandizes. This Search and the changing of Beaſts, cauſes the *Caravan* to ſtay generally twenty or five and twenty days at *Erzerom*.

Erzerom is a frontier Town of *Turkie* toward *Perſia*. It is ſituated at the end of a large Plain environ'd with Mountains, the Plain being beautifi'd with many fair Villages. If you take in the Caſtle and the Suburbs it may paſs for a City, but the Houſes are ill built of Wood, without any neatneſs or proportion. There are ſome Remains of Churches and of the ancient Buildings of the *Armenians*, by which you may conjecture that it never was very beautiful. The Fortreſs ſtands upon a high ground, with a double Wall, ſquare Towers cloſe one to another, and a pitiful Moat. The *Baſha* reſides there but in a very ill Houſe, all the Buildings about the Fortreſs being in a bad condition. In the ſame Encloſure there is a little riſing Ground upon which they have rais'd a ſmall Fort, wherein the *Janiſary-Aga* lives, and where the *Baſha* has no Power. When the Grand *Signor* has a mind to the Head of this *Baſha*, or any other conſiderable perſon in the Province, he ſends a *Capigi*, with order to the *Janiſary* to ſend for the Perſon to the little Fort, where the Execution is preſently done. One Example hereof I ſaw in my laſt Travels into *Perſia*: For the *Baſha* of *Erzerom* not having ſent Twelve thouſand Men ſo ſoon as the Grand *Signor* requir'd them for his Wars in *Candy*, the ſame *Capigi* that brought the Sentence of his Death, had the ſame Order for the Execution of the *Baſha* of *Kars*; and meeting this *Capigi* upon the Road in a Village, upon his return for *Conſtantinople*, he would needs ſhew me whether I would or no, the Heads of the two *Baſha*'s, which he was carrying to the Grand *Signor* in a Bag.

Between the firſt and ſecond Gate of the Fortreſs are to be ſeen four and twenty Pieces of Cannon, moſt excellent Guns, but lying one upon another without Carriages. They lye at *Erzerom* to be ready upon all occaſions when the Grand *Signor* makes War againſt the *Perſians*.

There are in *Erzerom* ſeveral great Inns; this City, like *Tocat*, being one of the greateſt Thoroughfares in *Turkie*. The Country about it bears Wine, but not very good, and in regard the People are ſtrictly forbid to drink Wine, the Merchants are forc'd to buy it very privately, for fear it ſhould come to the knowledge of the *Cadi*. Though it be very cold at *Erzerom*, Barley grows there in forty days, and Wheat in ſixty, which is very remarkable. The Cuſtoms paid there for the carrying out of the Gold and Silver, and upon all other Commodities, is very ſevere. Silk, that comes out of *Perſia*, pays four and twenty Crowns for a

Camel's Load, which is eight hundred Pounds. For in the mountainous Countries a Camel's Load is no more; but in the plain and even Countries they make 'em carry above ten hundred weight. A Load of *Indian* Calicutts pays a hundred Crowns; but the Loads of Linnen are much heavier than thoſe of Silk. As for other Commodities, they pay Six *per Cent.* according to their value.

From this Stage the *Caravan* ſets forward to a Fortreſs call'd *Haſſan Kala*, where you muſt pay half a Piaſter for every Camel's or Horſes Load going from *Erzeron* to *Erivan*, but returning you pay but half as much.

Leaving this Fortreſs, you muſt go and lodge at a Bridge near to a Village which is call'd *Choban-Cupri*. Over this Bridge, which is the faireſt in the whole Journey, you croſs two Rivers which there meet, one is the *Kars*, and the other is a Stream that falls from a Mountain call'd *Binguiel*, both which diſburthen themſelves into the *Aras*. The *Caravan* uſually ſtays a day or two at this Bridge; becauſe the *Caravan* divides it ſelf at this place, ſome continuing on the High-road, others taking the Road of *Kars*, as well to avoid fording the *Aras* ſeveral times, as the paying a great Duty upon the great Road, where they exact four Piaſters upon every Camel's Load, and two upon every Horſe-Load, whereas at *Kars* you are diſmiſs'd for half ſo much.

I went *Kars* Road twice; but it is longer, and more troubleſom than the other. As ſoon as you leave the Bridge, for the firſt four days you travel over woody Mountains, and very deſert Countries, where you meet but with one Village; but coming near *Kars* the Country is more pleaſant, and well manur'd; bearing all ſorts of Grain.

Kars is in 78 Deg. 40 Min. of Longitude, and 42 Deg. 40 Min. of Latitude; in a very good Soil. The City is very large, but thinly peopl'd, though Proviſion be very plentiful and very cheap. But the Grand *Signor* always chooſing that place to rendezvouz his Army, whenever he intended to recruit it, and to lodge his People there which he ſent to build Villages; the King of *Perſia* has ruin'd all the Country, as he did at *Sulfa*, and in many other Frontier places, for nine or ten days journey together.

From *Kars* to *Erivan* the *Caravan* makes it nine days journey, and lyes where it can find moſt convenience, there being no certain Stages. The firſt days journey ends at a Monaſtery and a Village, the one no leſs deſerted than the other. The next day you come to the Ruines of a great City, call'd *Anikagui*, in the *Armenian* Language the *City of* Ani, which was the name of an *Armenian* King that was the Foundes of it. By the Wall, on the Eaſt-ſide, runs a rapid Stream that falls from the Mountains of *Mingrelia*, and empties it ſelf into the River of *Kars*. This City was very ſtrongly ſituated; being plac'd in a Merſh, where are to be ſeen the Remains of two Cauſeys that only led to the Town. There are the Ruines of ſeveral Monaſteries; among the reſt two that are entire, ſuppos'd to be Royal Foundations. From thence to *Erivan* for two days journey, you meet with only two Villages; near the laſt of which you ride by the ſide of a Hill, whither when the *Caravan* paſſes by, the People bring Horſes from ſeveral Parts to be ſold. The Great Road from the Bridge, where the *Caravan* parts, lyes thus:

Two Leagues from the Bridge, on the right hand toward the South, lyes a great Mountain which the People of the Country call *Mingol*. In this Mountain there are abundance of Springs, and from one ſide of it falls *Euphrates*, from the other ſide the River of *Kars*, which empties it ſelf into the *Aras* fourteen or fifteen Leagues on this ſide *Erivan*. The *Aras*, which the Ancients call'd *Araxes*, falls from other Mountains Eaſtward of *Mingol*, which after many windings through the Upper *Armenia*, where it receives many other Rivers that ſwell its Streams; it diſcharges it ſelf into the *Caſpian* Sea, two days journey from *Shamaki*, upon the Frontiers of the ancient *Medes*.

The whole Country is inter-cut by the Rivers *Aras* and *Kars*, and ſeveral other Streams that fall into them, inhabited by very few, but what are Chriſtians; thoſe few *Mahumetans* that live among them being ſo ſuperſtitious, that they will not drink the Water of any of thoſe Rivers, nor waſh in them; believing them impure and defil'd by the uſe which the Chriſtians make of them. They have their particular Wells and Ciſterns by themſelves, which they will not ſuffer a Chriſtian to come near.

Comaſour is the firſt Village where you lodge after you leave the Bridge of *Choban Kupri*, going to *Erivan*.

Halicarcara is the next Stage to *Comaſour*: this is a great Town alſo inhabited by Chriſtians, but the Houſes are built all under-ground like Caves. Coming thither the ſeventh of *March* 1655, the Snow was ſo deep that there was no travelling, ſo that we were forc'd to ſtay there eight days. But the Cuſtomer of *Erzerom* underſtanding in what a bad condition we were, came in perſon with five hundred Horſe to make way for us, and ſent for the Country-people round about to clear away the Snow. But it was not ſo much out of Kindneſs to us, as for his own Intereſt. For a new Officer being to ſucceed him upon the 22d of *March*, and our *Caravan* being very numerous, he would have loſt above a hundred thouſand Crowns, had we not come to *Erzerom* before that day. Many of the Paſſengers were almoſt blinded by continual looking upon the Snow, the colour whereof very much dims the Sight: for preſervation whereof the Travellers are wont to wear black Cypreſs Hoods, made on purpoſe, over their Faces. Others wear furr'd Bonnets, fring'd about with Goats-hair, which being long, falls over their Eyes, and does altogether as well as the Hood.

The *Caravan* is uſually twelve days upon the Road, from *Erzerom* to *Erivan*. Leaving *Halicarcara*, you ford the *Aras* three times, and croſs it the next day again: for it winds exceedingly. A League and a half from the place where you ford it the fourth time, upon the top of a high Mountain ſtands a Fortreſs call'd *Kaguiſgan*, which is the laſt place which the *Turks* poſſeſs on that ſide. The Cuſtomers that live there come to the *Caravan* to take their Toll, which is four Piaſters for every Camel loaden, and two for every Horſe loaden. In the year 1655 the *Caravan* lodging about a League from the Fortreſs of *Kaguiſgan*, the Mountains adjoyning being inhabited by Chriſtian *Armenians*, there came to us a poor Biſhop attended by fifteen or ſixteen perſons, among which there were certain Prieſts, who brought us Bread, Fowl, and Fruit, deſiring the Charity of the Merchants, who recompenc'd them to their ſatisfaction. About four or five Months after, this Biſhop had one of his Eyes ſtruck out by a *Janiſary*. That wicked Fellow came to the Town where the Biſhop liv'd, and lighting upon the Biſhop, ask'd him for Money, which becauſe the Biſhop had none to give him, in a rage he ſtabb'd him im the Eye with his Dagger. Complaint was made to the *Aga*, who 'tis thought would have puniſh'd the Offender, but he fled, and left the Biſhop without remedy of ſatiſfaction.

From the laſt place where we encamp'd near the *Arlas*, we went and lodg'd the next day upon the ſame River, in the ſight of a Village not above a quarter of a League. The next day we croſs'd the River that runs from *Kars*, and parts *Turkie* from *Perſia*. The next day we ſtop'd upon the Banks of *Aras*, half a League from a little Town; and this is the laſt time you ſee this River which you are conſtrain'd to paſs ſo often.

Leaving *Aras*, we came to lodge in a Plain, in ſight of a Town which is not far diſtant. The next day the *Caravan* lyes in the Field, and the next day it comes to a place where there are three Churches, whence it is but half a days journey from *Erivan*.

CHAP. III.

A Continuation of the Road from Conſtantinople *to* Iſpahan, *from the Borders of* Perſia *to* Erivan.

THE firſt Place worthy Obſervation, entring into *Perſia* thorough *Armenia*, is that which they call the *Three Churches*, three Leagues from *Erivan*; which *Three Churches*, are three Monaſteries diſtant one from the other. The biggeſt and the faireſt is the Reſidence of the *Patriarch* of the *Armenians*. There is another to the South of that, about a Muſket-ſhot diſtant, and another a quarter of a League from it toward the Eaſt, which is a

Nunnery for Virgins. The *Armenians* call this place *Egmiaſin*; or the *Only Daughter*, which is the Name of the chief Church. You may find in their Chronicles, That it began to be Built about three hundred Years after Chriſt, and that the Walls being rais'd to a good height, the Devil came in the Night and pull'd down what they built up in the Day; which he did for ſeveral Years: but that one Night Chriſt himſelf appear'd, and that from that time the Devil ſurceas'd to moleſt them any more; ſo that they finiſh'd the Church. It is dedicated to St. *Gregory*, whom the *Armenians* have in very great veneration. And there is a Table of Stone, whereupon, according to their Chronicles, Chriſt reſted when he appear'd to St. *Gregory*. They that go into the Church, kiſs this Stone with a very ſolemn Devotion.

The Second is built in honour of a Princeſs that came with forty Virgins of Quality to viſit St. *Gregory*. This Lady an *Armenian* King caus'd to be thrown into a Well full of Serpents; but ſhe receiv'd no harm. For ſhe liv'd therein 14 Years by a great Miracle, and from that time to this, the Serpents that breed thereabouts never did any harm. That Idolatrous King had a deſign to have enjoy'd that Princeſs, who was very handſom, and all her Companions; but they overcame him by their Virtue: who thereupon, ſeeing he could not have his Will, put them all to Death.

The Cuſtom of all the *Armenians*, as well thoſe that come out of *Perſia*, as thoſe that travel into *Perſia*, is to perform their Devotions at theſe *Three Churches*; and the *Caravan* ſtops uſually five or ſix days, during which time they Confeſs, and receive Abſolution from the Patriarch.

The Patriarch has under him forty ſeven Archbiſhops, and every Archbiſhop has under him four or five Suffragans, with whom he lives in a Convent, where there are ſeveral Monks under their Juriſdiction. So ſoon as they have ſaid their Maſs, which is generally done an Hour after Day, they all go to work, and to dig and delve for their living. The Revenue of the Patriarch is 600000 Crowns or thereabouts: for all the *Armenian* Chriſtians that are above fifteen Years of age, ought to pay him yearly five Sous. However there are many that do not pay him, by reaſon of their poverty. Yet their defect is ſuppli'd by the rich, who ſometimes pay him two or three Crowns a Head. But this Money does not ſtay in the Patriach's Pocket: nay he is ſometimes behind-hand; for he is engag'd to relieve the poor *Armenians*, who have not wherewithal to pay the *Carage*, which is an Annual Tribute that they owe to the *Mahometan* Princes, to whom they are ſubject: Otherwiſe neceſſity would force them to become *Mahometans*; and they, their Wives and Children would be liable to be ſold, which the Grand Patriarch labours all he can to prevent. Every Archbiſhop ſends him out of his Dioceſs what is neceſſary to be rais'd for that intent. So that the Patriarch does but only receive it with one Hand, and pay it with the other; making no Profit to himſelf of a Revenue which he has out of 400000 Villages, which the Archbiſhop of St. *Stephen*'s affirm'd to me to be under his Juriſdiction.

As I return'd from *Perſia* in the Year 1655, I came to the *Three Churches* about the end of *February*; the *Caravan* ſtay'd there eleven Days, as well by reaſon of the great Snows that ſtop'd up the Ways, as for that the *Armenians* reſolv'd to keep their *Carnival* there, and after that to perform their Devotions. The next day I went to viſit the Patriarch, who was ſitting croſs-leg'd upon a Mat. There were four Archbiſhops, and nine Biſhops ſitting about him in the ſame poſture, among whom there was one that ſpake very good *Italian*. I ſtay'd with him three Hours; and while we were diſcourſing together, in came one of the Monks of the Covent, who had not ſpoken to any perſon whatſoever in Two and twenty Years, by reaſon of a Penance that was impos'd upon him. Never did Man appear ſo meager and deformed; but the Patriarch ſent for him, and by his Authority commanded him to break Silence, which he did, by ſpeaking at the ſame Inſtant.

The Saturday before *Shrove-Sunday* the Patriarch invited all the *Caravan*, as well Maſters as Servants, to hear Maſs the next day, and then to dine at the Covent. Maſs being concluded, the People were brought into a long Gallery, about 15 or 20 Foot broad, there being a Table on both ſides, made of ſeveral Stones, and Benches next the Walls. At the upper end of the Gallery ſtands a Table four Foot ſquare, over which is a vaulted Roof ſuſtain'd with four Pillars, which ſerves for a Canopy: in the midſt whereof is a Chair ſet for the Patriarch, who from thence has a full view of both ſides the Gallery; with two other Chairs of each hand, for two Archbiſhops: the other Archbiſhops, Monks, and Gueſts ſate at the long Tables. The Meat which they brought us was ſeveral ſorts of Pilaw, and ſeveral Diſhes of Fiſh, among the reſt excellent Trouts. The Pilaw was brought in forty wide Plates, ſo well fill'd and ſo large, that they were every one as much as a Man could carry. They were all ſet down upon the Ground before the Patriarch; who then Pray'd and gave Thanks. Then ſix Biſhops with Ladles took out the Meat out of the great Platters, and putting it into leſſer, ſerv'd both the Tables. Every one had alſo his earthen Pot of Wine, which was very good, and was fill'd again when it was empty. The Patriarch and the two Archbiſhops eat nothing but two Eggs, and a few raw Herbs; no more did the other Archbiſhops that ſate at the Table.

At the end of the Feaſt, a Biſhop comes with a Paper and Pen and Ink in his Hand, and asks of every one what he pleaſes to Subſcribe for the Benefit of the Church; then every one propoſing, according to his Devotion, the Biſhop writes down the Names of the Perſons, and the Sum which they mention; which he comes and gathers the next day. There are ſome rich Merchants that will give two *Tomans*, but the meaneſt Servant will give an *Or*. The Biſhop having done writing, the Table was clear'd, and then they brought us Melons and other Fruits. In a ſhort while after the Bells rung to Evening Service, and the People went to Church.

After Evening Service the Patriarch ſent for me to behold a Combat of *Buſalo's*, of which there are great ſtore in that Country, ſome ſerving to Till their Ground; while the Female ones yield ſtore of Milk, of which they make Butter and Cheeſe, and which they mingle with all ſorts of other Milk: There are ſome of theſe female Beaſts that will give two and twenty Pints of Milk a day.

They brought us into a wide Encloſure, to behold the Sport, wherein there were eight *Buſalo's*. To provoke them one againſt another, they ſhew them a Red Cloth, which puts them into ſuch a Rage, that there were two that dy'd with the ſtroke of their Horns upon the place, and there were none of the reſt which were not very much lam'd. The Sport being at an end, they bring a great quantity of Wood, which they pile together on purpoſe to ſet it on Fire. When the Wood was heap'd in as big a Pile as they intended, one of the Archbiſhops preſented a Taper of white Wax to all the Company, both Maſters and Servants, who every one agreed with him what they ſhould give the next day for their Tapers. The Tapers being lighted, the Patriarch with a Stick like a Biſhop's Croſier, march'd before, ſinging an Hymn, attended by all the Perſons both Eccleſiaſtical and Secular, till they had in that manner walk'd three times about the Pile. When the Pile came to be lighted, there was great ſtriving who ſhould have the Honour. One of the Merchants offer'd a quantity of Oyl, for Lamps for the Church; another out-did him, and a third proffer'd more than he; and the Honour of Lighting the Pile was given to him that offer'd moſt. Immediately upon that every one put out his Taper: For they eſteem it a moſt precious buſineſs; believing that the lighting of one of thoſe Tapers in a Storm, and throwing it into the Sea, is a preſent Charm againſt Shipwrack. For ſay they, The Virgin *Mary*, forty days after ſhe was brought to Bed, went to *Jeruſalem* with *Joſeph* and her Son; and going into the Temple met old *Simeon*, who taking the Child in his Arms, began to ſing the Song, *Lord now let thy Servant*, &c. the Song being ended, all the People began to cry that Chriſt was born, and to publiſh it about the City. Now in regard it was Night, every one ran out with Torches in their Hands, and ſome made Fires before their Doors, where Chriſt was to paſs along. This Feſtival among the *Armenians* is like that of *Candlemas*-day; and they call it in their Language, *Ter en Areche? Where is the Lord?* The *Armenians*, Maſters and Servants, drank all Night to make an end of their *Carnival*, while the Patriarch was buſie in dreſſing up the Church with its gayeſt Ornaments.

I could not believe there had been ſo much Riches in the Chriſtian Churches under the Power of the *Mahumetans*. It is not a hundred Years ſince this Patriarchal Church was in a much meaner Condition: But ſince the great *Sha-Abas* put the *Armenians* upon Traffick, they have very much enrich'd themſelves: For as they got great Gains; ſo they made great Vows, and gave largely to the Church:

wherein there are now as rich Ornaments as in any Church of Chriſtendom. The Choir of the Church was hung round with a *Venetian* Tiſſue of Gold. The Pavement alſo of the Choir and the Body of the Church, together with the Steps to the Altar, were ſpread with rich Tapeſtry. For they all put off their Shooes before they go into the Church; nor do the *Armenians* kneel as in *Europe*, but ſtand all the while upright. When they hear Maſs, they ſit after the Mode of the Country, but when the Leſſons are reading they ſtand up. All the Service-time their Heads are cover'd, unleſs at the Elevation of the Hoſt; for then they take off their Bonnets, and kiſs the Earth three times. There was upon the Altar a Croſs, with ſix Candleſticks of Gold; and upon the Steps to the Altar four Candleſticks of Silver five Foot high. After they had ſung ſeveral Hymns, the Patriarch ſeated himſelf in a Chair cover'd with Silk Tapeſtry, four Archbiſhops ſitting with their Backs to a Pillar at his right hand. The Service was ſolemnly perform'd by an Archbiſhop, with two Biſhops on each ſide of him. After the Archbiſhop had made certain Prayers, he took the Book wherein he had read the Goſpel and gave it the Patriarch, the Archbiſhops, Biſhops, and all the People to Kiſs. On the one ſide of the Cover of that Book there are two Relicks enchas'd, which are cover'd with Cryſtal, which was the ſide of the Book that was given to be Kiſs'd. The Ceremony being ended, many went to Kiſs the Patriarch's Hand, and ſo retir'd.

Ten Leagues from *Erivan*, toward the North, appears a great Lake, wherein there is an Iland, upon which is built a very fair Covent. The Monks that live there, live ſo auſtere a Life, that they never eat Fiſh or Fleſh above four times a Year: neither do they ſpeak one to another, but upon thoſe four Days. The reſt of the Year they feed only upon Herbs, which they gather out of the Garden: for ſay they, it is not Faſting, to eat either Butter or Oyl. The Bread which they eat is brought from the neighbouring Villages: and the Iland is repleniſh'd with all ſorts of excellent Fruits.

On the one ſide of the Lake nearer to *Erivan* is a large Plain, wherein there are ſix Monaſteries. One of which is entirely hewn out of the Rock, with the Pillars that ſuſtain it, being ſeated in a very hard Rock. The *Armenians* call that Church *Kickart* in their Language, and the *Turks* in theirs *Guieurghiecha*, that is, *See and away*. In this Church, according to the Traditions of the *Armenians*, is kept the Lance wherewith the Side of Chriſt was pierc'd; the Figure whereof I caus'd to be drawn upon the Place. The *Armenians* have this Lance in great Veneration, ſaying, that it was brought thither by St. *Matthew*.

Five Leagues from *Erivan*, towards the South-Eaſt begins the Mountain *Ararat*; which will be always famous for being the reſting-place of *Noah's* Ark. Half a League from that Mountain, where the Plain begins to grow level, ſtands a Church upon a little Hillock, cloſe by which are ſeveral Pits like Wells. They report that it was into one of theſe Wells that *Cerda*, an *Armenian* King, caus'd St. *Gregory* to be thrown, becauſe he would not Worſhip his falſe Gods. Between this Church and *Erivan* are to be ſeen the Ruines of the Ancient *Artaxate*, the Seat of the Kings of *Armenia*, which demonſtrate that it has been a great City: beſides, there appear the Ruines of a fair Palace.

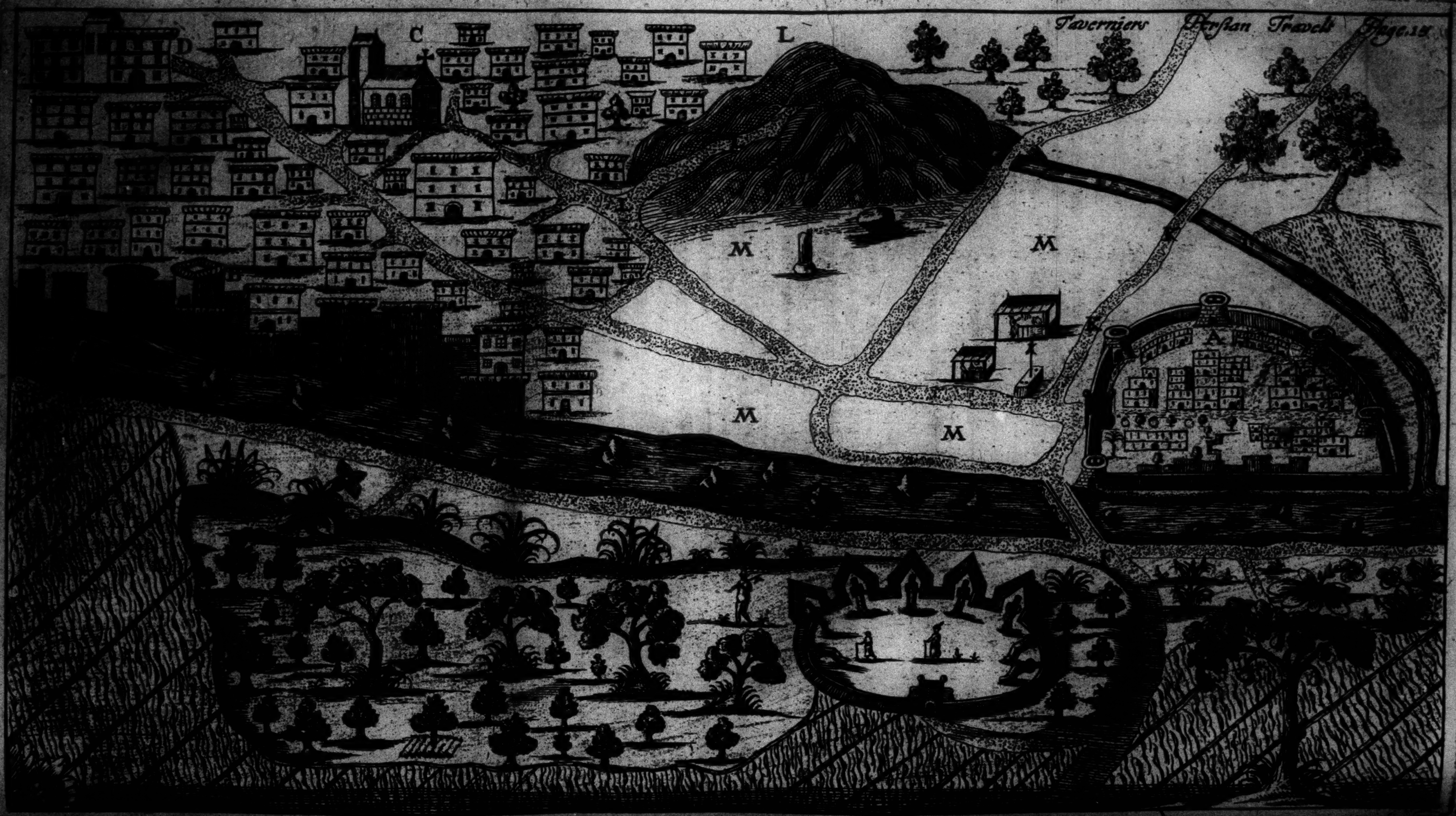
Erivan lyes in 64 Degrees, 20 Minutes of Longitude; 41 Degrees, 15 Minutes of Latitude; in a moſt plentiful Country of all things neceſſary for Humane Life, but eſpecially abounding in good Wine. It is one of the beſt Provinces of all *Perſia*, and yields the King a very large Revenue, as well by reaſon of the goodneſs of the Soil, as for being the great Thoroughfare of the *Caravans*. The yearly Revenue of the Governour only, otherwiſe call'd the *Kan of Erivan*, amounts to above 20000 Tomans, which make 840000 Livres. This City lying upon the Frontiers of both Empires, has been taken and retaken by the *Turks* and *Perſians*, ſeveral times. By which means the old City being ruin'd, they have built a new one, 800 Paces on this ſide, upon a Rock, at the foot whereof, upon the Weſt-ſide runs a rapid Stream: it is call'd by the Name of *Sangui-Cija*, and in many places it is deep and full of Rocks. You croſs it, over a fair Bridge of three Arches, in which are built little Chambers, where the *Kan* retires in the heat of the day. It is full of Fiſh, eſpecially Trouts, which nevertheleſs are dear enough. This River comes from a Lake called *Gigagumi*, about 25 Leagues from *Erivan*, toward the

North, and falls into the *Aras*, that runs not above three Leagues off to the South. Though this City be fortified to the Weſt by the River, yet it is never the ſtronger, by reaſon of the Hills on the other ſide which command it: and in regard it is built upon a Rock, the Moats of the Fort are not above three or four Foot deep. In ſome places the City is ſecur'd with a double Wall with ſeveral Towers; but the Walls being only of Earth, as are moſt of the Houſes, the Rain does more miſchief, than the Cannon would do. That part of *Erivan* to the North-Weſt, is a kind of Suburb, but far better inhabited than the City: for there live all the Merchants and Artificers, together with the Chriſtian *Armenians*, who have four Churches there, with a Monaſtery. And of late years they have built alſo a very fair Inn in the ſame Quarter. In the City there only lives the *Kan*, with the Military Officers and Souldiers; the *Kan*'s Lodgings lying upon the River. The Governour is a Perſon of great Power, and has always ſufficient Forces about him to guard the Frontiers. The Summer being very hot at *Erivan*, he lyes in Tents upon the Mountains during the Heat. When a *Caravan* arrives, he is forc'd to give the King advice thereof: and if any Ambaſſador come thither, he is bound to maintain him at his own Expence, and to cauſe him to be conducted to the Territories of the next Governour, who is oblig'd to do the ſame. So that Ambaſſadors are not bound to be at any Expences in the Territories of the King of *Perſia*. Four Leagues from the City are high Mountains, where the Natives that inhabit the hot and Sun-burnt Countries toward *Chaldea*, come twenty thouſand together, to ſeek out good Paſturage for their Cattel, and about the end of Autumn return again into their own Country. I cannot compare this Mountainous Tract, whether for its Valleys and Rivers, or for the nature of the Soil, to any Part that I have ſeen, better than to that portion of *Switzerland*, which is call'd the *Country of Vaux*: and there is a Tradition among the Natives, That certain People that inhabited between the *Alpes* and Mount *Jura*, and which compos'd a Squadron of *Alexander*'s Army, having ſerv'd him in his Conqueſts, ſeated themſelves in this part of *Armenia*, which they found ſo like their own Country. From *Tocat* to *Tauris* the Inhabitants are for the moſt part Chriſtians. Which large Tract of Ground being that which the Ancients call'd the Province of *Armenia*, 'tis no wonder to meet with fifty *Armenians* for one *Mahometan*. There are many ancient *Armenian* Families in *Erivan*, which is their native Country; but they are ill uſ'd by the Governours, who being far diſtant from the Court, do what they pleaſe. This City not being far remote from the Province from whence the Silks come, is the place where all the Buyers and Sellers reſort. But neither in *Erivan*, nor in any other part of *Perſia* are the Merchants put to open their Bales at the Cuſtom-Houſes, as in *Turkie*. They only pay certain Duties toward ſecuring the Highways; which Duties they call *Raderies*, and thoſe that gather them *Raders*.

The *Kans* or Governours of Provinces in *Perſia* are civil to Strangers, eſpecially to thoſe that they like, or that ſhew them any thing of Curioſity. The firſt time that I went into *Perſia*, I took a young Watch-maker with me, and coming to *Erivan*, I carried him to the *Kan* who was then Governour. It was at a time when Watches were very rare in *Perſia*; and the *Kan*, underſtanding what Trade the Young Man was of, told us he was the firſt Watch-maker that ever had been in *Perſia*: Thereupon he brought the Young Man a Watch to mend, and that he might have the pleaſure of ſeeing him work, he lodg'd us in a Chamber next his own, and made us drink with him every day; for he was a true Toper, and compell'd us to drink with him from four in the Afternoon 'till near Midnight, in a place which he had made on purpoſe, in his Garden, to take off his Glaſſes.

This was he, that having deliver'd *Erivan* to *Sultan Amurat*, went along with him to *Conſtantinople*, and became his Favourite for teaching him to Drink. *Amurat* left a Garriſon of 22000 Men in the City; but *Sha-Seſi* the *Perſian* King begirt it preſently with a ſtrong Army; and planting himſelf ſecurely under one of the Hills that command the City, he batter'd it inceſſantly with eight Pieces of Cannon: the fourth day he made a Breach, and though he had the repute of a Coward, he was the firſt at the Aſſault, and took the City: and becauſe they would not yield at his Summons, he put all the Garriſon to the Sword. For which *Amurat*, was quit with *Sha-Seſi* afterwards, though not in ſo noble a way; for entring a Victor into *Bagdat*, he put all the *Perſians* to the Sword, after he had given them his Word to the contrary, and promis'd to ſpare their Lives.

The



Taverniers Perſian Travels Page.15

The Platform of *Erivan* and the Suburbs.

A. *The Town and Fort.*
B. *The Suburbs, inhabited by the* Armenian *Chriſtians.*
C. *The Church.*
D. *The Convent.*
E. *The River of* Sangui-cija.
F. *The Stone-Bridge.*
G. *The Highway for the* Caravans.
H. *The Fort which* Sha-Sefi *built to batter the City.*
I. *The River that falls from the Mountain.*
K. *The Highway to* Tauris.
L. *The Way to* Teflis *the chief City of* Georgia; *and the Way to the Mountain where the* Kan *of* Erivan *goes twice a Summer to drink.*
M. *The Market-places, for Sale of Goods.*

CHAP. IV.

A Continuation of the ſame Road from Erivan *to* Tauris.

IT uſually takes up ten days journey for the *Caravan* to go between *Erivan* and *Tauris*; and *Nackſivan* is almoſt in the mid-way between both. The firſt days journey you travel thorough large Plains ſow'd with Rice, and water'd with ſeveral Rivulets. The next day you continue to travel through Plains of the ſame nature, in ſight of the Mountain *Ararat*, which is full of Monaſteries, leaving it upon the South. The *Armenians* call this Mountain *Meſeſouſar*, *The Mountain of the Ark*; becauſe the Ark of *Noah* reſted upon it. It is as it were unfaſten'd from the other Mountains of *Armenia*, and from the half-way to the top, it is continually cover'd with Snow. It is higher than any of the neighbouring Mountains; and in my firſt Travels I ſaw it for five days journey together. So ſoon as the *Armenians* diſcover it, they kiſs the Earth, and lifting up their Eyes to Heaven, ſay their Prayers. Yet you are to take notice, that the Mountain is hid in Clouds for two or three Months together. In the Plains that you croſs in this ſecond days journey, to the Southward a League and a half from the Highway, is to be ſeen a Work of great Art; being the Ruines of a Magnificent Caſtle, where the Kings of *Armenia* were wont to reſide in the time of their Hunting Divertiſements; more eſpecially when they continu'd their Sports at the Mallard and Heron. The next day we lodg'd near to a Village where there was good Water, which conſtrain'd the *Caravan* to ſtay there; there being none to be met with for ten Leagues farther. The next day you muſt travel one by one through the Paſs of a Mountain, and croſs a large River nam'd *Arpa-ſou*, which falls into *Aras*. It is fordable when it is low; but when the Snow melts and ſwells the Stream, you muſt go a League out of your way to the Southward to croſs it, over a Bridge of Stone. From thence you go to lodge near a Village call'd *Kaliſakiend*, where you are forc'd to fetch your Water a good way off. The firſt days journey is through a Plain, at the end whereof you meet with an Inn, call'd *Kara-bagler*, ſtanding upon a Rivulet; which was finiſh'd in 1664. The Head of this Rivulet ſprings three or four Leagues higher toward the North; and half a League below *Kara-bagler*, the Water congeals and petrifies; and of thoſe Stones is the Inn built. The Stone is very ſlight; and when they have need of it, they make Trenches all along the Stream, and fill them with the ſame Water, which in eight or ten Months turns into Stone. The Water is very ſweet, and has no bad taſt; yet the Country-men thereabouts will neither drink it, nor water their Grounds with it. The *Armenians* ſay, that *Sem* the Son of *Noah* caus'd the Rock to be hollow'd, out of which this River iſſues; which four or five Leagues from its Head, and two from the Inn, falls into *Aras*. From this Inn to *Nakſivan* is but a ſmall Journey. *Nakſivan*, according to the Opinion of the *Armenian*, is the moſt ancient City of the World; built about three Leagues from the Mountain upon which the Ark of *Noah* reſted: from whence it alſo takes its Name; for *Nak* in the *Armenian* Tongue ſignifies a *Ship*, and *Sivan*, *reſting* or *repoſing*. 'Twas a great City, now wholly ruin'd by the Army of *Sultan Amurath*. There are the Remains of ſeveral rare Moſquees, which the *Turks* have deſtroy'd; for the *Turks* and *Perſians* deſtroy one anothers Moſquees as faſt as they fall into one anothers poſſeſſion. This City is very ancient, and the *Armenians* report that it was in this place where *Noah* went to live, when he went out of the Ark. They ſay further, that he was Buried here; and that his Wife has a Tomb at *Marante* upon the Road to *Tauris*. There runs a little River by *Nakſivan*, the Water whereof is very good; the Spring whereof is not far diſtant from the Head of the River of *Karabagler*. The *Armenians* drove a great Trade in Silk formerly in this Town, which is now very much abated: however, there is a *Kan* which has the Command there. All the Country between *Erivan* and *Tauris* was wholly deſtroy'd by *Sha-Abas* King of *Perſia*, and the firſt of that Name; to the end that the Armies of the *Turks*, not meeting with any ſubſiſtance, might periſh of themſelves. To this purpoſe, he ſent all the Inhabitants of *Zulfa* and the Parts adjoyning into *Perſia*, Old and Young, Fathers, Mothers, and Children, with which he planted new Colonies in ſeveral parts of his Kingdom. He ſent above 27000 Families of *Armenians* into *Guilan*, whence the Silks come; and where the harſhneſs of the Climate kill'd abundance of thoſe poor People, that were accuſtom'd to a milder Air. The moſt conſiderable were ſent to *Iſpahan*, where the King put them upon the Trade of Silk, and lent them Commodities, for which they paid upon the return of their Markets, which ſuddenly ſet the *Armenians* upon their Feet again. Theſe are they that built the City of *Zulfa*, which is only ſeparated from *Iſpahan* by the River of *Senderou*, calling it *New Zulfa*, to diſtinguiſh it from the old City, which was the Habitation of their Anceſtors. A third part of the People were diſpers'd into other Villages between *Iſpahan* and *Sciras*. But the old People dying, the young ones generally turn *Mahumetans*: ſo that now you can hardly meet with two Chriſtian *Armenians* in all thoſe fair Plains, which their Fathers were ſent to manure.

Among the Ruines of *Nakſivan* appear the Ruines of a great Moſquee, which was one of the moſt ſtately Buildings in the World: which ſome ſay was built in memory of *Noah's* Burying-place. As you depart out of the City, near to the River that runs by it, appears a Tower, which is an excellent piece of Architecture: It is compos'd of four *Duomo's* joyn'd together, which ſupport a kind of Pyramid, that ſeems to be fram'd of twelve little Towers; but toward the middle it changes its figure, and leſſening like a Spire, ends in a Point. The Building is all of Brick, but as well the out-ſide as the in-ſide is over-ſpread with a kind of Varniſh of Parget, wrought into Flowers, like Emboſs'd Work. 'Tis thought to have been an Edifice ſet up by *Temur-leng*, when he had Conquer'd *Perſia*.

Between *Nakſivan* and *Zulfa*, on each ſide, as well to the North as to the South, there are ten Covents of Chriſtian *Armenians*, diſtant about two or three Leagues one from the other. They acknowledge the Pope, and are govern'd by certain Religious *Dominicans* of their own Nation. And to keep up their Religion, they ſend from time to time, to *Rome*, certain Children born in the Country, to learn the *Latin* and *Italian* Tongues, and other neceſſary Sciences. It is thought there are in this Quarter above ſix thouſand Souls that abſolutely follow the Doctrine of the Church of *Rome*; only that they ſing the *Office* and the *Maſs* in the *Armenian* Tongue, that all the People may hear and underſtand them. The Archbiſhop, being choſen, is ſent to *Rome* to be confirm'd. He reſides at a great Town, which is one of the moſt lovely places in all *Aſia*; the Wine and Fruits that grow there are very delicate, beſides the abundance of all other things neceſſary for Humane Life. Every Covent ſtands near a great Village: the chiefeſt where I have been twice, is *Abarener*, the ſecond *Abraghounex*, the third *Kerna*, the fourth *Soletak*, the fifth *Keuchkaeben*, the ſixth *Giaouk*, the ſeventh *Chiabonnez*, the eighth *Araghouche*, the ninth *Kauzak*, the tenth *Kiſouk*, which lyes upon the Frontiers of *Curdiſtan* or *Aſſyria*. Here it is, that the *Armenians* believe St. *Bartholomew* and St. *Matthew* to have been Martyr'd, of which they pretend to ſhew ſome Relicks at this day. Many *Mahumetans* came thither out of Devotion, eſpecially ſuch as are troubl'd with Fevers. There are two or three of thoſe Covents, where they civilly entertain ſuch Chriſtians as come out of *Europe*; though the Monks, there, are very poor. They alſo live very auſtere Lives, feeding upon nothing but Herbs. That which makes them ſo poor, is the often change of Tyrannical Governours, whom they are oblig'd to preſent with large Gifts. But in regard they cannot give much, thoſe Governours have no kindneſs for them; for which reaſon, being inſtigated by thoſe other *Armenians* who are able to oblige them, they uſe them ſo ſeverely that they are often forc'd to complain to the King; which I have many times ſeen done at *Iſpahan*.

A League and a half from the chief of theſe Covents there is a high Mountain, ſeparated from all the reſt, which riſes like a Sugar-loaf, as doth the Pike of *Tenariff*. At the foot of this Mountain are certain Springs, that have the virtue to heal thoſe that are bit by Serpents; in ſo much that Serpents carry'd to that place will dye immediately.

When the *Caravan* is ready to ſet out from *Nakſivan* for *Zulfa*, which is not above a days journey from thence, the principal *Armenians* uſually go out of the way to the Covent of St. *Stephen*, which lyes to the South.

Now the Road from *Nakſivan* to St. *Stephen's* lyes firſt to a great Village call'd *Ecclisia*, where live the richeſt *Armenians*, that drive a great Trade in Silk, and have built them a very fair Church.

Two Leagues from *Ecclisia* you muſt croſs the River *Aras* in a Ferry-Boat, being as it were ſqueez'd between two Mountains in that place: Once I went over upon the Ice. About two Muſket-ſhots from thence, you muſt croſs, over a Bridge, another River that falls into the *Aras*. From the foot of the Bridge you begin to aſcend a little Hill, at the top whereof you meet with a great Village, call'd *Shambé*, all the Inhabitants whereof, as well Men as Women, grow Mad at 18 years of age; but it is ſuch a Madneſs that is not miſchievous. Some believe it to be the Puniſhment of Heaven, for that their Forefathers in theſe Mountains perſecuted St. *Bartholomew* and St. *Matthew*.

From hence to St. *Stephen's* it is not above a League, but the Way is very troubleſom. St. *Stephen's* is a Covent built not above 30 Years ago. It ſtands upon the Mountains, in a barren place, and of difficult acceſs. But the reaſon why the *Armenians* choſe that place before any other, is becauſe that St. *Bartholomew* and St. *Matthew* retir'd thither in the time of their Perſecution. They add, that St. *Matthew* did a Miracle in that place: for that there being no Water there before, he only ſtrook his Stick upon the Ground, and preſently there aroſe a Spring. This Spring is about half a quarter of a League from the Covent, under a Vault with a good Door to it, to keep the Water from being waſted. The *Armenians* go to viſit this Spring in great Devotion, having laid the Water into the Covent with Pipes. They alſo ſay, that in this place they found ſeveral Relicks which St. *Bartholomew* and St. *Matthew* left there, to which they add a great many others; among the reſt a Croſs, made of the Baſin wherein Chriſt waſh'd his Diſciples Feet: In the middle of the Croſs is a white Stone, which, as they report, if you lay upon a Sick perſon, will turn black if the perſon be likely to dye; and recover its former whiteneſs after the death of the party.

A Jaw-Bone of St. *Stephen* the Martyr.

The Scull of St. *Matthew*.

A Bone of the Neck, and a Bone of the Finger of St. *John* Baptiſt.

A Hand of St. *Gregory*, who was the Diſciple of *Dionyſius* the *Areopagite*.

A little Box, wherein they keep a great number of pieces of Bones, which they believe to be the Relicks of the Seventy Two Diſciples.

The Church is built in the form of a Croſs, as are all the Churches of the *Armenians*; in the middle whereof riſes a fair *Duomo*, round about which ſtand the Twelve Apoſtles. Both the Church and Covent are of Free-ſtone, and though the whole Edifice be not very big, there has been abundance of Gold and Silver waſted upon the Walls: many *Armenian* Families have been very much endamag'd thereby; for the Women were ſo devout, that unknown to their Husbands they ſold their Jewels, and their very Cloaths, to defray the Expences of Building.

The firſt time that I was at St. *Stephen's*, in the company of ſome *Armenians*, two Biſhops, attended by ſeveral other Monks, came out to meet us, and led us into a great Hall, where we were very well treated. For it is the cuſtom of the *Armenians*, a little before Meals to preſent their Gueſts a large Cup of Aqua-vitæ, with Sweet-meats of all ſorts, beſides Citron and Orange-peels candy'd, in ſeven or eight Porcelan-diſhes, laid in a great *China*-Baſin. This is a little Prelude to excite the Appetite; for the *Armenians*, both Men and Women, will empty great Cups of Aqua-vitæ. After Dinner they go to Church, where they ſing certain Hymns: when you return, there are a ſufficient number of Mattreſſes or Quilts to lye upon; for they uſe no other ſort of Beds over all *Aſia:* only at Night you ſpread a Carpet upon a Quilt, and ſhut the Door. We ſaw not the Archbiſhop all that Evening, only at Church.

About Midnight all the Bells rang, and every body roſe to go to Church. I believe it was more than uſual, becauſe it was *Shrovetide*; for both the *Office* and the *Miſſa* were both concluded by break of day. Between eight and nine in the Morning the Cloth was laid; before which time we ſaw abundance, of the neigbouring Country People, who brought Wine, Fruits, and other Proviſions, and preſented all to the Archbiſhop.

While we were at Breakfaſt news came that a certain Biſhop was dead, in his return to the *Three Churches*; whither he was ſent by the Patriarch to gather certain Duties due from the Villages. Immediately the Archbiſhop riſing from the Table with all his Aſſiſtants, and having made a Prayer for the Dead, ſent a Biſhop and ſix Monks to fetch the Corps; who returning a little after Midnight, the Body was preſently laid in the Church upon a Carpet ſpread upon the Ground, with the Face turn'd toward the Altar. In the mean time, a great number of Wax-candles were lighted, and all the reſt of the Night two Monks watch'd by turns to Pray for the Dead. Early in the Morning the Archbiſhop, the Biſhops and all in Religious Orders, ſaid the *Office for the Dead,* which laſted half an Hour; and at the end of the Maſs they brought the Corps to the Altar, ſo that they made the Feet of the Corps to touch it. Having ſo done, they took off the Linnen Cloth that cover'd his Head, at which time the Archbiſhop anointed him in ſix places with the Holy Oyl, ſaying certain Prayers every time. Then they cover'd him again, and ſaid other Prayers which laſted half an Hour. Theſe Ceremonies perform'd, they carry'd the Corps out of the Church with Croſſes and Banners, and every one a Taper in his Hand. As the Corps paſs'd by, one of the Biſhops put a Paper in his right Hand, containing theſe Words, *I came from the Father, and I return to the Father.* Being brought to the Grave, upon a little Mountain near the Covent, and ſet down, they ſaid other Prayers which laſted a quarter of an Hour. In the mean time a Biſhop going down into the Grave, took away all the Stones and made the place ſmooth, after which the Corps was let down wrapt in a large Linnen Sheet. Then the Biſhop, according to their cuſtom, rais'd his Head a little higher than his Body, turning his Face to the Eaſt. Which being done, the Archbiſhop and Aſſiſtants took every one a handful of Earth, which the Archbiſhop bleſt, and giving it to the Biſhop, he ſtrew'd it over the Body. Then the Biſhop coming out again, the Grave was fill'd up.

From St. *Stephen*'s there is a deſcent for a League together to *Aras*, by the ſide whereof you are to keep along till you come to *Zulfa*, where you come into the high Road again. There is another way quite over the Mountain, which is the nearer way by a League, but 'tis very troubleſom and toylſom, and therefore the leſs frequented.

But to return to the High-Road from *Naksivan*; half a League from *Nakſivan* you meet with a River which falls into *Aras*, which is to be croſs'd over a Stone-Bridge of 12 Arches, though there be but little Water, unleſs it be when the Snow melts, or the Rains fall. In a Meadow, next the Bridge, where we lodg'd one time that I travell'd that way, there is a Spring of lukewarm Water, which will looſen the Bellies of them that drink it. At this Bridge it is that the Toll-gatherer comes and takes his Duties, when the *Caravan* ſtays not at *Nakſivan*. You muſt pay ten *Abaſſi's* for every Camel's Loading, or nine Livres, which is for the ſecuring the Highways. Theſe Duties are demanded in many places of *Perſia* without ſearching the Packs. The Governours alſo in their Provinces are made to anſwer for every Robbery committed: which makes it ſo ſafe travelling in *Perſia*, that you need not keep with the *Caravan*, unleſs you will your ſelf.

From this Bridge to *Zulſa* is but one days journey; which Town being altogether ruin'd, ſhews the reaſon wherefore the *Caravan* lodges upon the Bank of the River five hundred Paces on this ſide.

Zulſa, the ancient Habitation of the *Armenians* which *Sha-Abas* carried into *Perſia*, is a Town ſqueez'd between two Mountains, through which the *Aras* runs, leaving but little Land on either ſide. It carries no Boats till about two Leagues below, (for upward it will hardly bear a piece of Timber) and in regard the Country grows low and extends it ſelf into Plains, there is no fear of Rocks, the courſe of the Stream being very quiet. There was a fair Stone-Bridge, which *Sha-Abas* caus'd to be broken down; when he wholly deſtroy'd the Town, that it might be no harbour for the *Turks*. Neither by the Ruines, nor by its Situation, doth it appear to have been a City of any ancient Beauty; the Stones were clapt unskilfully together without Morter, ſo that the Houſes were more like Caves than Houſes. The North-Weſt ſide was moſt inhabited, there being nothing on the other ſide worth taking notice of. The Lands about *Zulſa* being very fertil, there are certain *Armenian* Families return'd, who live very quietly. *Cogia Nazar*, one of the chief *Armenians* that went out of *Zulſa*, growing rich by Trade, and being in great reputation with *Sha-Abas*, and *Sha-Seſi* his Succeſſor, who made him *Kelenter*, or Chief Judge of the *Armenian* Nation, built two great Inns, for the Honour of his Country, in *Zulſa*, upon each ſide of the River one. He ſpent above an hundred thouſand Crowns, but dying left two remarkable Pieces of Work unfiniſh'd.

Half a League on this ſide *Zulſa*, before you croſs a Torrent that falls into *Aras*, you may take your choice of two ways to go to *Tauris*. The one upon the right hand, leading to the South-Eaſt, which is the ordinary Road; the other upon the left hand, toward the North-Eaſt, which we took eight or ten in company together on horſeback, the laſt time I went to *Iſpahan*. We left the *Caravan*, that takes the great Road, and never goes the other way, becauſe it is full of Rocks and Stones that ſpoil the hoofs of the Camels. However I was willing to ſee a new Country, which I ſhall deſcribe before I come to the great Road.

From the Torrent where we left the *Caravan*, we went forward, and lay at a Village not above a League and a half off.

The next day, after we had kept along by the Banks of the *Aras* for five or ſix Hours, we came to *Aſtabat*, which lyes a League from the River, where we ſtaid above two Days to divert our ſelves. This is but a little City, but a very neat one; where there are four Inns, and every Houſe has its Fountain. The great plenty of Water makes the City very fruitful in all things; more eſpecially in good Wine. This is the only Country in the World that produces the *Ronas*, for which there is a vaſt utterance all over *Perſia* and *India*. The *Ronas* is a Root that grows in the Earth like Liquorice, and is not much bigger. The uſe of it is to dye Red, and this is that Red which gives that beautiful tincture to all the Calicuts that come out of the *Mogul*'s Country. Though the Roots which are pull'd out of the Earth are very long, yet they cut them into pieces not above as long as a Man's Hand, for the better accommodation of Carriage. It is a wonderful thing to behold at *Ormus* whole *Caravans* laden with this *Ronas*, whith they Ship off from thence to the *Indies*.

The Root is full of Juyce, and yields a very high Tincture; for I remember that an *Indian* Veſſel that was laden with it, being caſt away in the Road of *Ormus*, where the Bags of *Ronas* floated, the Sea look'd of a red colour for ſeveral days.

Departing from *Aſtabat*, it behov'd us to provide our ſelves with Straw and Barley for our Horſes, underſtanding that we ſhould meet with none all that days journey. From thence we travell'd upon a deſcent for an hour together to the River *Aras*, which we croſs'd in a Boat; and all the reſt of the day we travel'd through Mountains, over Torrents and Stones. That Evening we lay upon the Bank of a ſmall Stream.

The day following, after we had travel'd through a ſpacious Valley for two or three hours, we aſcended a high Mountain, at the top whereof we met with two or three pitiful Houſes, where we ſtopt that day.

The next, which was the fifth after, we left the *Caravan*, we travel'd upon a deſcent for two or three hours, till we came to a great Village neatly ſituated, where there grows excellent Fruit. There we repoſ'd for an hour or two; and from thence we came to a great Stone-Bridge on a River where there is no Water but when the Rains fall. It falls into the Lake *Roumi*; but the Water of the River is ſo ſowr and ill-taſted, eſpecially when it is low, that it is not to be drunk. About a quarter of a League from the Bridge are three long Stones ſet in the Ground like Pillars: the Natives ſay that they were plac'd there for a Monument, in the ſame place where *Darius* the Son of *Hyſtaſpes* was elected King by the cunning of the Gentleman of his Horſe: from whence to *Tauris* is but half a League. The Mountains of the *Medes* which we croſs'd in this Road, and thoſe which run along toward the ancient *Parthians*, are the moſt fertil in all *Perſia*. They bear Corn and Fruit in abundance; for upon the high Mountains there are fair Plains ſow'd with Wheat, which are extraordinary fertil. The Springs which riſe there, and Rains which fall give a freſher beauty and a higher taſt to what grows there, more than in any other part of *Perſia* that wants Water; and the products of thoſe Fields are of a higher price.

Now for the great Road. The *Caravan* having croſs'd the Stream where we left it, lodges the next Night upon the Banks of *Aras*, over which it ferries the next Morning. It does not go thorough *Zulfa*, though it be ſo near it; becauſe that on the other ſide of the City there are three Leagues of Way very bad and unfrequented. For which reaſon you muſt leave *Zulfa* on the right hand, which is not much out of the way. After two hours travel you go by a Bridge which is call'd *Sugiac*, after which you come upon Heaths encompaſs'd with high Rocks. All this days journey you meet with no Water, but only one little Fountain, and the Water is ſo bad that the Beaſts will hardly drink it.

The day following you travel through an even Country, but very barren: where you meet with nothing but a forlorn Inn; though it be a place where Coſt has been beſtow'd, and built all of Free-ſtone, that was fetch'd a great way off. The next Stage is *Marante*, famous for the Burying-place of *Noah*'s Wife. The Town is not very big; reſembling rather a Thicket than a City: but the ſituation is very pleaſant, in the middle of a fertil Plain adorn'd with ſeveral well peopl'd Villages. This Plain does not extend above a League round about *Marante*, the Country beyond it being all barren. However it is not altogether unprofitable: for being a continual Heath, it affords feeding for the Camels, which are there bred for the *Caravans*. Which is the reaſon that there are ſo many Camel-Maſters at *Sugiac* and *Marante*, who furniſh great part of the Road. At *Marante* you muſt pay thirteen *Abaſſi's*, or four Crowns for every Camel's Load, for the ſecurity of the Road.

Leaving *Marante*, you lodge the next night a League from *Sophiana* in a buſhy Plain, where the Water is worth nothing; after you have travell'd a mix'd Country, barren enough, where you meet with but one Inn in a Valley: but it is a very fair one. *Sophiana* is an indifferent large City, which you cannot ſee till you come within it, by reaſon of the great number of Trees planted in the Streets and round about it, which makes it look rather like a Foreſt than a City.

The next day, which is uſually the tenth days journey from *Erivan*, the *Caravan*, having croſs'd fair, large and fertil Plains, arrives at *Tauris*. Thoſe Plains are water'd with ſeveral Streams that fall from the *Median* Mountains; but the Water is not all of the ſame goodneſs, for there is ſome which cannot be drunk.

In the mid-way between *Sophiana* and *Tauris*, lyes a Hill, from whence you have a proſpect over thoſe Plains, upon which the Army of *Sultan Amurath* Encamp'd, when he beſieg'd *Tauris*. The news coming to *Sha-Seſi* King of *Perſia*, that he had burnt it, and was marching further into the Country with a hundred thouſand Men, *Let him come*, ſaid he, *without any diſturbance*, *I know how to make the* Turks *pay for their Invaſion without any great trouble.* They were then not above fifteen days march from *Iſpahan*, when *Sha-Seſi* turn'd the courſe of all the Streams both before and behind, which only run from certain Springs, and are brought in Cutts or Chanels into the Inland-parts of *Perſia*, where there are no Rivers: By which means the whole Army of the *Turks* periſh'd for want of Water in thoſe vaſt unwater'd Countries where they had engag'd themſelves too far.

Tauris lyes in 83 Degrees, 30 Minutes of Longitude; and 40 Degrees, 15 Minutes of Latitude, in an open place where there is not a Tree to be ſeen; and environ'd with Mountains on every ſide, but only upon the Weſt. The furtheſt Mountain is not above a League from the City; but there is one which almoſt touches it, being only ſeparated from it by the River. 'Tis a good Country, and fruitful in Corn; there is good Paſturage, and great ſtore of Pulſe. Some think that *Tauris* was the ancient *Ecbatane*, the *Metropolis* of the Empire of the *Medes*. It is at this day a great City and well peopl'd, as being the Mart for *Turkie*, *Muſcovy*, the *Indies*, and *Perſia*. There are an infinite number of Merchants, and vaſt quantities of all ſorts of Merchandize: particularly of Silk, which is brought out of the Province of *Guilan*, and other places. There is alſo a great Trade for Horſes, which are handſom and cheap. Wine, Aqua-vitæ, and indeed all ſorts of Proviſions are cheap enough; and Money trolls about in that place more than in any other part of *Aſia*. Many *Armenian* Families have got great Eſtates there by Trade, and underſtand it better than the *Perſians*. A little River, the Water whereof is very good, runs through the middle of *Tauris*; it's call'd *Schein-kaïe*, over which there are three Bridges to croſs from one part of the City to the other.

The moſt part of the Buildings in *Tauris* are of Bricks bak'd in the Sun; the Houſes not being above one or two Stories high at moſt. The tops of the Houſes are terraſs'd; the Roofs within are vaulted, and plaiſter'd with Earth mix'd with chopt Straw, which they whiten afterwards with Lime. In the year 1638 the City was almoſt ruin'd by *Sultan Amurath*; but it is almoſt all rebuilt again. There are in it *Bazars*, or Market-houſes, which are well built, and many Inns very commodious, two Stories high. The faireſt is that of *Mirza-Sadé*, Governour of the Province, who caus'd it to be built with a Market-houſe adjoyning, to which he has added a Moſquee and a Colledge, with good Revenues.

The great Trade of *Tauris* renders it renown'd over all *Aſia*: for it has a continual Traffick with *Turks*, *Arabians*, *Georgians*, *Mengrelians*, *Perſians*, *Indians*, *Muſcovites*, and *Tartars*. The *Bazars* or Market-houſes, which are cover'd, are always full of Goods: for there are ſome which are peculiar to the Handicraft-Trades; the moſt part whereof are Smiths, ſuch as make Saws, Axes, Files, and Steels to ſtrike Fire, with Tobacco-ſtoppers belonging to them. Some there are that make Pad-locks: for the Eaſtern People faſten their Doors only with wooden Bolts. There are alſo Turners, that furniſh the neighbouring Parts with Spinning-Wheels and Cradles: and ſome Goldſmiths, that make trifles of Silver. But there is abundance of Silk-weavers that are Artiſts, and work very neatly; and indeed there are more of thoſe than of any other Trade. Here it is that they dreſs the greateſt part of the Shagrin-Skins that are vended ſo plentifully all over *Perſia*; for there are none unleſs it be the Country-people, but wear Boots or Shooes of Shagrin-Leather. This Leather is made either of the Hides of Horſes, Aſſes, or Mules, and only of the hinder part of the Hide: but the Aſſes Hide has the beſt grain.

There are to be ſeen at *Tauris*, Ruines of the ſtately Edifices round about the great *Piazza*, and the neighbouring Parts: they have alſo let run to ruine four or five Moſquees of a prodigious height and bigneſs. The moſt magnificent and the biggeſt ſtands as you go out of the Town, in the Road to *Iſpahan*. The *Perſians* will not come near it, but look upon it as defil'd, and a Moſquee of Hereticks, in regard it was built by the *Sounnis*, or the followers of *Omar*. 'Tis a vaſt Structure fairly built, the Front whereof is fifty Paces broad, with an aſcent of eight Steps. It is lin'd without with Brick-work varniſh'd with different Colours; and adorn'd within with very fair Painting *A l'antique*, and abundance of Cifers and *Arabian* Letters in Gold and Azure. Upon two ſides of the Fore-front are rear'd two *Minarets* or Towers very high, but not very wide, yet with Stairs to go up to the top. They are lin'd with varniſh'd Brick-work, which is the uſual Ornament of the *Perſian* Buildings: and at the top ſtand two *Cupola's*, form'd like the Turbants which the *Perſians* wear. The Gate of the Moſquee is not above four Foot wide, cut out of a great tranſparent white Stone, four and twenty Foot high, and twelve broad. Entring at the Door of the Moſquee, you come into a ſpacious *Duomo*, thirty ſix Paces in Diameter, rais'd upon twelve Pillars within, and ſupported by ſixteen without, which Pillars are very high, and ſix Foot ſquare. Below there is a Baluſtrade or Rails that run round about the Building, with Doors to go from one ſide to the other: and the Foot of every Pillar, which is of white Marble, is hollow'd into little Niches equal with the Floor, where the People put their Shooes, when they go farther to their Devotions. The inſide of the Walls is varniſh'd in Squares of ſeveral Colours, with Flowers, Cifers, and *Arabian* Letters intermix'd, and wrought in Emboſs'd-work, ſo well painted, ſo well gilded, that it ſeems to be but one piece of Work, cut out with a pair of Sciſſars. From this Duomo you paſs to another leſſer, but more beautiful in its kind. The lower part is of tranſparent white Stone, of the ſame nature with that in the Front, cut in great Panes like a Door that never opens. This Duomo has no Pillars, but eight Foot high, it is all of white Marble, where are to be ſeen Stones of a prodigious length and bredth: The inſide of the Vault is a violet Enamel, painted with all ſorts of Flowers in Flat-work, but the outſide of both the Duomo's is cover'd with verniſh'd Brick-work, and Flowers emboſs'd *A la Moreſque.* Upon the firſt the Flowers are black upon green; upon the ſecond, white Stars upon black: which diverſity of Colours is very pleaſing to the Eye.

Near the Door out of which you enter into the leſſer Duomo, on the left hand, ſtands a Chair of Walnut-tree curiouſly carv'd, and faſten'd to the Wall; it ſtands upon a Platform rais'd ſix ſteps high, without any Canopy. On the right hand ſtands another Chair of the ſame Wood, and an exquiſite piece of Workmanſhip; with a kind of State over it of the ſame Wood, faſten'd to the Wall. There is a little Rail about it; and the Platform is four ſteps high. On the South-ſide of the Moſquee there are two white tranſparent Stones, which when the Sun ſhines upon them look red: And ſometimes after the Sun is ſet, you may read at thoſe Stones by the reflexion of the Sun-beams.

Juſt againſt the Moſquee on the other ſide is another Front, which is the only Remain of a ruin'd Building. It was the abode of the *Sheck-Iman*, or the Chief Prieſt. There had been large Baths which belonging to it, but they are all deſtroy'd; ſome others there were of leſs note, which are not lookt after.

In the great Piazza of *Tauris* and in the parts adjoyning, ſtands a fair Moſquee, a Colledge, and a Caſtle, which fall to decay; theſe Buildings being forſaken; by reaſon they were made uſe of by the *Sonnu's*, which were followers of *Omar*. Near the ſame Church is a ruin'd Church of the *Armenians*, whether they ſay St. *Helena* ſent the true Croſs. There is another Moſquee, which was formerly a Church dedicated to St. *John* Baptiſt, where they ſay one of his Hands was preſerv'd a long time.

The *Capuchins* have a very convenient Houſe at *Tauris*; for *Mirza-Ibrahim* Governour of the Province, whoſe credit is equal to the *Kan* of *Tauris*, which is the chiefeſt Command in *Perſia*, favours him very much with his protection. This Governour has made himſelf very conſiderable at Court, and very much reſpected by the King for his indefatigable pains, and his extraordinary agility in augmenting the King's Revenue: having found out ſuch ways for that purpoſe as never entred into the thoughts of any that preceded him in the ſame Employment. He is very curious to learn all the Noble Sciences, which is a quality very rare among the *Perſians*: He alſo takes great delight in the Mathematicks and Philoſophy, diſcourſing often with *Gabriel de Chinon*, Governour of the *Capuchins* Covent in *Tauris*. But the great deſire which *Mirza-Ibrahim* had to have his two Sons taught by the ſaid *Gabriel*, was the chief motive that made him ſo favourable to that Covent. He bought the Friers a place to build their Houſe, and liberally furniſh'd them for the Expence of the Work.

When the Sun ſets and riſes, there are a certain Company of People who are oblig'd to make a hideous noiſe with Drums and Trumpets in the *Meidan*, or great Piazza of the City. They ſtand upon one ſide of the Piazza in a Gallery ſomewhat rais'd, which is a Cuſtom obſerv'd in all the Cities under the *Perſian* Government.

As you go out of *Tauris* upon the North-ſide, there is a Mountain cloſe by, there being only the River between it. The name of it is *Einali-Zeinali*, and formerly there ſtood upon the top of it a fair Hermitage of the *Armenians*, which the *Mahometans* have converted into a Moſquee. At the bottom of the Mountain ſtands a Fortreſs and a Moſquee, which they let go to ruine, becauſe they were built by the *Ottomans*. A little farther upon the brink of the Precipice ſtands a Monaſtery, near to which are two Caves, where are certain Sepulchers and Marble Pillars lying along upon the Ground. There are alſo in the Moſquee certain Tombs of the ancient Kings of the *Medes*, the Remains whereof ſhew that the Work was very Excellent.

Upon the Road from *Tauris* to *Iſpahan*, about half a League from the utmoſt Gardens, between ſeveral knaps of the Mountain which you leave upon the right hand, upon the top of the higheſt of all, where there never was any Water, and where it is impoſſible to bring any, appears a Bridge fifty Paces long, the Arches whereof are very fair ones, but it falls to decay. It was a *Mollah* that built it, out of what deſign no perſon knew: nor can you come to *Tauris* upon that ſide, but you muſt ſee that Bridge, becauſe there is no other way, there being nothing but Water and Precipices on either hand. Afterwards he confeſs'd that he built it out of meer Vanity, knowing that *Sha-Abas*, the firſt of that Name was to come to *Tauris*. The King indeed came ſome time after, and ſeeing an unprofitable Bridge upon the top of a Mountain, he demanded who built it, and what was his deſign. To whom the *Mollah* return'd this Anſwer, Sir, ſaid he, I built that Bridge, that when your Majeſty came to *Tauris*, you might inform your ſelf from the mouth of him that built it. By which it appear'd, that the *Mollah* had no other ambition than to oblige the King to ſpeak to him.

A League from *Tauris* to the Weſt, in the middle of a Field ſtands a great Brick Tower, call'd *Kanbazun*. It is about fifty Paces in Diameter, and though it be half ruin'd, yet it is very high. It ſeems to have been the Dungeon of ſome Caſtle, there being very high Walls round about it; which though they be but of Earth, nevertheleſs appear to be very ancient. It is not certainly known who built this Tower, but the *Arabian* Letters upon the Gate afford us ſome reaſon to conclude that it was a *Mahometan* Structure. In the year 1651 there happen'd a terrible Earthquake in *Tauris* and the parts thereabout, by which many Houſes were overturn'd, and this Tower then cleaving from the top to the bottom, a good part of it fell down, and fill'd up the hollow within-ſide.

Beſides the little River that runs by *Tauris*, there is another bigger to be croſs'd, about half a League from the City, over which there is a very fair Stone-Bridge. Near to it ſtands a Sepulcher, cover'd with a little *Duomo*, where the *Perſians* ſay that the Siſter of *Iman-Riza* lyes interr'd; and they have it in great veneration. The River that runs under the Bridge comes from the Mountains of the North, and falls into the Lake *Roumi*, thirteen or fourteen Leagues from *Tauris*. They call it *Aggiſou*, or *Bitter-water*; for the Water is very bad, and without any Fiſh. The Lake which is fifteen Leagues in compaſs, has the ſame quality, the Water being blackiſh: the Fiſh that happen into it out of other Rivers that fall into it, preſently become blind, and in a ſhort while are found dead by the Shoar. This Lake takes its name from a Province and a little City, which are both call'd *Roumi*, being not above eleven Leagues from *Tauris*.

In the middle of the Lake, upon the way that leads to a little City call'd *Tokoriam*, there is a little Hill that riſes inſenſibly, the aſcent whereof is very ſmooth, and out of it there riſe many little Springs. The farther they run from the Head, the wider grow the Streams: and the Earth which they water is of two diſtinct qualities: the firſt Earth that is dig'd ſerves to make Lime: the next to that is a hollow ſpungy Stone, that is good for nothing: but under that again is a white tranſparent Stone, which you may ſee through as through Glaſs, which being ſmooth and poliſh'd ſerves to adorn the Houſes. This Stone is only a congelation of the Waters of theſe Streams; for ſometimes you ſhall meet with creeping Animals congeal'd within. The Governour of the Province ſent one piece to *Sha-Abas*, as a great Preſent, wherein there was a Lizard congeal'd of a Foot long. He that preſented it to the Governour had twenty Tomans, or three hundred Crowns; afterwards I offer'd a thouſand for the ſame Piece. In ſome parts of the Province of *Mazandran*, where the *Euxin* Sea ſtretches fartheſt into the *Perſian* Territories, theſe congeal'd Stones are to be found, but not ſo frequently as near the Lake *Roumi*; and you ſhall many times find pieces of Wood and Worms congeal'd in the Stones. I brought away a Camels-loading of theſe Stones, and left them at *Marſeilles*, till I could find what uſe to put them to.

CHAP. V.

A Continuation of the Conſtantinopolitan *Road from* Tauris *to* Iſpahan, *through* Ardevil *and* Caſbin.

FRom *Tauris* to *Iſpahan* the *Caravan* makes it generally twenty-four days journey.

The firſt day you croſs over dry Mountains, and four Leagues from *Tauris* you meet with one of the faireſt Inns in *Perſia*. This Inn *Sha-Seſi* caus'd to be built; it is very convenient, and large enough to lodge a hundred perſons with their Horſes. Over all *Perſia*, eſpecially from *Tauris* to *Iſpahan*, and from thence to *Ormus*, you meet every day with Inns at an equal diſtance.

The next day you deſcend a Mountain, in very rugged and narrow way. At the foot of this Mountain there are two ways for the Merchants to chooſe that will go to *Iſpahan*. They that will go the ordinary road and the direct way through *Kom* and *Kachan*, leave a Lake upon the left hand that parts the two Roads; and they that will go through *Ardevil* and *Caſbin*, two other good Cities, leave the Lake upon the right hand, and coaſt along by the ſide of the Mountain. From *Tauris* to *Ardevil* it is not above a dozen Leagues; and having paſs'd the Lake, the Country is very good: Which is the Road I intend to deſcribe firſt.

Ardevil being at ſo ſmall a diſtance from *Tauris*, lyes almoſt in the ſame Degrees and Minutes of Longitude and Latitude. This City is famous, as well for being the firſt Market of Silks that come from *Guilan*, from which it is not far off; as alſo for the Sepulcher of *Sha-Seſi*, the firſt of that Name, King of *Perſia*. The avenues to it are very pleaſant, being as it were Alleys of great Trees, which are call'd *Tchinar*, planted in a ſtreight line, at a due diſtance. It is of a moderate bigneſs, and ſeated in a lovely opening of the Mountains. The next to the City, which is call'd *Sevalan*, is the higheſt in all *Media*. The Houſes of *Ardevil* are built of Earth, as are moſt of the Houſes in the Cities of *Perſia*: but the Streets are very uneven, dirty, and narrow. There is but one which is handſom, at the end whereof is built the *Armenian* Church. A little River runs through the middle of the City, which deſcending from the neighbouring Mountains runs from Eaſt to Weſt. It is by Induſtry brought into many Cutts to water the Gardens, and in many places there are very fair Trees planted, which are very delightful to the Sight. The *Meydan* or Market-place is a very great one; more long than round; where ſtands a very fine Inn, upon one ſide, which the *Kan* caus'd to be built. There are ſeveral others in ſeveral parts of the City, which have the Proſpect over ſeveral lovely Gardens, eſpecially that which belongs to the King; to which you go through a long and ſtately Walk of four rows of Trees, at the end whereof ſtands a large Gate that gives you entrance. Though the Country about *Ardevil* be proper to bear Vines, yet there are none thereabouts; nor is there any Wine made till about four or five Leagues from the City. The *Armenians* that dwell in the City are very well ſtor'd with it; though there be no place in all *Perſia*, where there is ſo much Caution to be us'd, either as to the Importing it, or the Drinking it; both which muſt be done very privately: Which proceeds from the *Mahometan* Superſtition; the *Perſians* having ſo peculiar a Veneration for that place, that they believe it a Sin to ſuffer Wine to be publickly drank therein.

The People come in Pilgrimage from all parts of *Perſia* to the Sepucher of *Sha-Seſi*; which together with the vaſt Trade of Silk, makes *Ardevil* one of the moſt conſiderable Cities of all *Perſia*. There are ſeveral other Buildings added to the *Moſquee* wherein he lyes interr'd; the Entry whereof faces the *Meydan*, to which it is joyn'd upon the South-ſide with a large Portal. The Gate is chain'd with Chains faſten'd a-croſs with great Rings; which if any Criminal Offender can but touch, and enter into the firſt Court, he is ſafe; for no perſon can apprehend him. This is a large Court, yet more in length than breadth, without the Wall whereof that looks upon the Market-place, ſeveral Shops are built for Merchants and Tradeſmen.

Out of this Court you paſs into another which is leſs, and pav'd with broad Stones, with a Rivulet running through the middle. The Entry into it is through a Door, fortifi'd with Iron Chains like the former, and is made at a corner of the great Court upon the left hand. It brings you preſently under a *Portico*, where there are fair Balconies rais'd after the faſhion of the Country. Thoſe Balconies are full of ſeveral People; either Pilgrims, or perſons whoſe Crimes conſtrain them thither for Sanctuary. In that place you muſt leave your Stick and your Sword, before you go any farther; and give ſomething beſides to a *Moullah*, who is always attending there with Books.

In that ſecond Court through which the Rivulet glides, on the one ſide are Baths, on the other Granaries for Rice and Corn; and upon the left hand, at the end of the ſame Court, there is a little Door which brings you to a place where the Royal Alms are diſtributed to the Poor, Morning and Evening; being juſt againſt the King's Kitchin. This Gate is cover'd with Plates of Silver; and in the Kitchin there are about thirty Ovens contriv'd in the Wall, with as many great Caldrons to dreſs Pilaw and other Food, as well for the Poor as for the Officers of the *Moſquee*. While theſe Alms are diſtributing, the Maſter-Cook, who commands all the reſt, ſets upon a Chair cover'd with Plates of Silver, and ſees that every thing be done in order. He ſees to the meaſuring out the Rice every day for the Kettles, and cauſes the Victuals to be divided in his own ſight: For there is an excellent Oeconomy in the King's Houſe.

At the end of the *Portico* beyond the firſt Court there are two Gates, one beyond another, both cover'd with Plates of Silver; between thoſe two Gates on the right hand appears a little *Moſquee*, where are the Tombs of ſeveral *Perſian* Princes of the Blood Royal. You muſt have a great care not to tread upon the Threſholds of the Gates; for it is a Crime not to be expiated without a ſevere Puniſhment. From hence through a little Ile, you come into the Body of the Church, richly hung with Tapeſtry, and ſet about with high Deſks, where lye a great many Books, wherein the *Moullahs*, or Doctors of the Law read continually, having Stipends to Officiate in the *Moſquee*. At the end of the Body of the *Moſquee*, is a little Octagonal Monument, like the Choir of a Church, in the midſt whereof ſtands the Monument of *Sha-Seſi*. It is only of Wood, but curiouſly carv'd and inlaid. It exceeds not the height of a Man of an ordinary ſtature, and ſeems like a great Cheſt, having four Apples of Gold ſet up at each corner. It is cover'd with a Crimſon Satin purſl'd with Gold; and all the other Tombs that are by it, are cover'd with Silks as rich. As well in the Choir as in the Body of the Church, there are abundance of Lamps, ſome of Gold, ſome of Silver; but the biggeſt of all is of Silver, gilded and vermilion'd, and neatly engrav'd. There are alſo ſix great Branches of a curious ſort of Wood, cover'd with Silver, with great Wax Candles in them, which are never lighted but at their great Feſtivals.

From the *Duomo* where ſtands the Tomb of *Sha-Seſi*, you go under a little Vault, which encloſes another Monument of another King of *Perſia*, whoſe Name I could not learn. It looks like another great Cheſt, curiouſly wrought, and cover'd with Satin. The Roof of the *Moſquee* is adorn'd within with a Painting of Gold and Azure, *a la Moreſque*; on the outſide, with a fair Varniſh of ſeveral Colours, like the ſtately *Moſquee* at *Tauris*.

In the adjacent Parts round about *Ardeüil* are ſeveral Monuments worth a Man's ſight, being very ancient; and ſome which are ruin'd, ſhew by what remains the care which they took to enrich them with curious Workmanſhip. A quarter of a League from the City ſtands a *Moſquee*, in which are the Tombs of the Father and Mother of *Sha-Seſi*. It is a fair Structure, with Gardens and Courts, in one of which there is a very clear Fountain where they keep Fiſh.

Ardeüil is not only famous, as I have ſaid already, for the Royal Sepulchers which are in it, and for the Pilgrimages which have been made to it from all parts of *Perſia*; but the numerous *Caravans* of Silk, which ſometimes conſiſt of eight or nine hundred Camels, add very much to its Grandeur. For being near to *Guilan* and *Shamaqui*, from whence thoſe vaſt quantities of Silk come; and for that the Road from both thoſe places, to *Conſtantinople* and *Smyrna*, lyes through this City, there is a continual confluence of Merchants, and all ſorts of Merchandizes are here to be had as well as at *Tauris*.

From *Ardeüil* to *Caſbin* you travel through a good Country; for every three or four Leagues you meet with little Rivers that fall from the Northern Mountains, and water the Earth. The *Caravan* is uſually five days between *Ardeüil* and *Arion*, between *Arion* and *Taron* two, between *Taron* and *Caſbin* two more. Half a League on this ſide *Taron* you muſt croſs a great River over a ſtone Bridge, and half a League beyond you come to *Kalkal*.

Arion is a little City, *Taron* and *Kalkal* are two great Towns; and there are but theſe three places in all *Perſia* where there grow any Olives, or that they make any Oyl. Leaving *Kalkal*, you travel over a Plain for three hours, at the end whereof is a Way which you cannot get over in leſs than four hours. The way is ſo bad that the Horſes and Mules can hardly get up; but for the Camels, they muſt take the lower Road, which is alſo very tedious, and full of Stones which the Torrents tumble down, and it is three or four Leagues about. When you are up, the Country is level, and you have not above three Leagues to *Caſbin*.

Caſbin lyes in 87 Degrees and 30 Minutes of Longitude, and 36 Degrees and 15 Minutes of Latitude. It is a great City, the Houſes whereof are low and ill built; except ſeven or eight, which are next to the King's Gardens. It has no Walls, and indeed the beſt half of the City is in Gardens. There are three Inns, with Market-places round about; one of the three being large and commodious. It is inhabited altogether by *Mahometans*; or if there be any Chriſtians, they are very few.

The Soil about *Caſbin* produces Piſtaches. The Tree that bears them is never bigger than a Walnut-tree of ten or twelve years old. The great quantity of Piſtaches that are exported out of *Perſia* come from *Malavert*, a little City twelve Leagues from *Iſpahan*, toward the Eaſt. Theſe are the beſt Piſtaches in the World, and the Country being of a large extent, produces them in ſuch abundance, that it furniſhes all *Perſia* and the *Indies*.

Leaving *Caſbin*, you come to a little Village where there is but one Inn; and you travel that day ſix Leagues through Countries fertil enough, and well water'd.

The next day you travel through a good Country, and in nine or ten hours you come to *Denghé*. This is a great Village at the foot of a Hill, through which there runs a fair River. It abounds with excellent both White and Claret Wine, where the Travellers take care to repleniſh their Bottles. But generally they never lye here; being deſirous to go a League farther, for a good Inn's ſake, which makes it a handſom Stage.

At this Town of *Denghé* it is where the two Roads from *Tauris* to *Iſpahan* meet: the firſt, through *Ardeüil* and *Caſbin*, I have already deſcrib'd. Hither alſo come the *Caravans* that go for the *Indies* through *Maſhehed* and *Candahar*, and where they leave *Iſpahan* Road to take the left-hand Way, which carries them Eaſtward.

CHAP. VI.

The ordinary Road from Tauris *to* Iſpahan, *through* Zangan, Sultanie, *and other places.*

WE muſt now return again to the Lake ſix Leagues beyond *Tauris*, where they that will take the ordinary ſhort way through *Zangan* and *Sultanie*, leave the left hand way of *Ardeüil* and *Caſbin*. This Lake is uſually full of large red Ducks, which are very good Meat.

From thence, after twelve or thirteen hours travel, in which time you meet with three Inns, you come to *Karaſhima*, a large Town in a deep Valley, that ſeems to be well manur'd. There is in it only a ſmall Inn built of Earth, the Doors whereof are ſo low, that the People are forc'd to creep upon their knees to get in.

The next day you come to another large Village call'd *Turcoma*, where the Soil is fertil, though it be very cold. There are ſeveral *Caravanſera's* built like a long

Alley cover'd, which are only of Earth, the Men lying at one end, and the Horſes at another.

The next day you travel over an uneven and deſert Country, and in eight hours time you come to *Miana*, a little City ſituated in a Marſh, where you pay a Toll for Guarding the Highways. In this City is one of the faireſt Inns in all *Perſia*.

Two hours after you leave *Miana*, you muſt croſs a River, over a fair Bridge which runs to decay; the Arches whereof are hollow within; it is built of Brick and Free-ſtone, being near as long as *Pont neuf* in *Paris*. This Bridge ſtands almoſt at the foot of a Mountain call'd *Kaplenton*. *Sha-Abas* caus'd all the way to be Pav'd, becauſe the Land is ſo fat and ſloughy, that when it thaws, or that the leaſt Rain falls, it is impoſſible for the *Caravan* to paſs. Beſides, there are a ſort of Camels in *Perſia*, that when it comes to rain in a deep Soil, are not able to keep their Legs: nay through the weight of the Burthens which they carry, their very Quarters will rive from their Shoulders, and their Bellies will burſt. So that before the way was pav'd, they were forc'd to ſpread Carpets in the moſt ſlippery ways where thoſe Camels were to paſs: which muſt be ſtill done in ſome places, where the Pavement is worn away.

At the lower part of the deſcent toward *Iſpahan*, upon the knap of a Hill which ſtands by it ſelf, appears an old forſak'n Fortreſs: it is near the Highway, and a River, which falls into the *Caſpian* Sea, after it has croſs'd the Province of *Guilan*, where it is cut into ſeveral Channels. But generally the Corn and Fruits which grow in *Perſia* by the help of Water forc'd into Channels, are of little eſteem, and much cheaper than thoſe that grow in the Provinces whoſe Fertility is not Artificial. Moreover, that ſort of forc'd Grain will not keep above a Year; and if you keep it longer, it breeds a Vermin that eats it. 'Tis the ſame thing if the Corn be grownd; and more than that, there breeds a Worm in the Flowr, that makes it ſo bitter that tis impoſſible to eat it.

On this ſide the Mountain *Kaplenton*, appear at a diſtance two others very high, one toward the North call'd *Saveland*, another toward the South call'd *Sehand*: there is a third, which cannot be ſeen in *Iſpahan*-Road, being too far out of the way, near the City of *Hamadan*. Theſe three Mountains are full of Springs, from whence moſt of the Streams do fall that water *Perſia*: And the *Perſians* do ſay, that formerly there were many more of theſe Springs, but that about a hundred Years ago ſeveral of them have been dry'd up, or otherwiſe no body can tell what is become of them.

There are ſeveral Villages near the Mountain that pay nothing to the King, but are oblig'd to ſend him a certain quantity of Rice and Butter, for the uſe of the *Moſquee* at *Ardeuil*. They have alſo one great Priviledge, That if a Man commits a Murther, and flyes to any of theſe Villages, he cannot be apprehended, nor can the King himſelf puniſh him.

Leaving the River that runs at the foot of the Mountain *Kaplenton*, you come to a fair Inn call'd *Tſhamalava*, built ſome years ago: and for thirteen hours after, travelling over a very barren Country, you meet with another Inn, which is call'd *Sartcham*, ſtanding in a very deſert place: which makes the *Raders*, that lye there to ſecure the Highways, very inſolent, finding themſelves ſo far from any Towns or Villages.

From *Sartcham* you come to a River, by the Banks whereof you travel a good while, till you come to an Inn which is call'd *Dighé*, near a large Village. The Structure is very handſom, the lower part being of Free-ſtone undulated with red and white, and very hard.

The next day you travel a very uneven Country, till you fall into a deep Valley, at the end whereof you meet with *Zangan*, a great Town and ill built. However, it has a very fair Inn, which when I went laſt to *Iſpahan* was ſo full, that I had like to have lain abroad in the Rain, but for the Courteſie of two *Armenians*. From *Zangan* you go to an Inn, where you muſt pay the Duties due to the *Kan* of *Sultanie*.

Sultanie is a very large City, which you leave half a Mile from the Road, near to a Mountain. Formerly it had in it very beautiful *Moſquees*, as may be eaſily conjectur'd by the Ruines that remain. Many Chriſtian Churches alſo were converted

verted into *Moſques*; and if you will beleive the *Armenians*, they will tell you, that there were in *Sultanie* near eight hundred Churches and Chappels.

Three Leagues from *Sultanie* ſtands an Inn, and a League farther a great Town call'd *Ija*, where there is another very commodious Inn, and moſt excellent Wine.

From thence you go to *Habar*, an ancient City and of a large extent, but very much ruin'd, inhabited by *Armenians* for the moſt part: Here, for the good Wines ſake the Travellers ſtay to recruit their Bottles.

From *Habar*, after ſeven hours travel you come to a Village call'd *Partin*. From *Zangan* to *Partin* you reach in two days. It ſtands in a fertil Plain, where there are ſeveral other Villages. It is not above three Leagues broad, being enclos'd on each ſide, to the Eaſt and Weſt, with a row of high Mountains.

Having paſs'd this Plain, you come to a barren Country and ill inhabited, which laſts all the day, till you come to *Sexava*. You paſs by the Ruines of a Village, where there are but two Houſes ſtanding, with the Tower of a *Moſquee*, which is very high and ſlender. Then you come to a Mud-wall'd-Inn, built ſome few years ſince; and near to that a Caſtle call'd *Khiara*, upon the peek of a Hill, but very ill built.

Sexava is a little City in a Soil that bears excellent Nuts. The Inns that are there, being built of Earth, and being but little, are very handſom and convenient, their number ſupplying the defect of their ſmalneſs.

From *Sexava*, after ſeven hours travel, you come to a great Inn, call'd *Idgioup*, which was formerly a nobler place than now it is, ſtanding alone in a Field. Three Leagues from thence you meet with another ſpacious Inn, call'd *Cochkeria*; and four hours farther you come to the Inn *Denghé*, where the two Roads meet which I ſpake of in the foregoing Chapter.

From *Denghé* to *Kom*, are three days journey, over a barren, dry, and deſert Country, where there is no Water but Ciſtern-water, except in ſome very few places, where it is very good. Four Leagues from *Denghé* is a fair Inn; and three Leagues farther ſtands another, about a Mile from a Village to the South, where there grows excellent good Wine, white and red. From this laſt Inn to *Sava* is not above three hours travel with the *Caravan*.

Sava is a good City in a fertil Plain, where there are ſeveral Villages. The greateſt Trade of the Town is in little grey Lamb-skins, the curl whereof is very neat, of which they make Furrs. Two or three Leagues beyond *Sava* the Country is very well manur'd, and after you have forded a River half a League from the City, after two hours travel, you come to one of the faireſt Inns in all *Perſia*, which was finiſh'd when I went laſt to *Iſpahan*. From thence to *Kom* it is about ſeven or eight hours journey, through a dry and ſandy Road: but half a League on this ſide *Kom* the Land is very good and fruitful.

Kom is one of the great Cities of *Perſia*, in a fat Country abounding in Rice. There grow alſo excellent Fruits, particularly large and excellent Granates. The Walls are only of Earth, with little Towers cloſe one to another; and the Houſes being only of Earth, are never the handſomer within-ſide. At the entry into the Town you muſt croſs a River, over a ſtone Bridge, and then turning to the right hand over a fair Key, you come to an Inn very well built and very convenient.

That which is moſt remarkable in *Kom* is a large *Moſquee*, no leſs in veneration among the *Perſians*, than the *Moſquee* of *Ardeüil*. There it is that you may ſee the Sepulchers of *Sha-Seſi* and *Sha-Abas* the Second; as alſo the Tomb of *Sidi-Fatima*, the Daughter of *Iman-Hocen*, who was the Son of *Haly* and *Fatima-Zubra* the Daughter of *Mahomet*. The great Gate of the *Moſquee* anſwers to a *Piazza* more long than broad, where ſtands an Inn and certain Shops, which without-ſide are ſomewhat beautiful. One of the ſides of the *Piazza* is clos'd up with a low Wall, over which appears the Shore, and a River which you croſs at the end of the *Piazza*. Over the great Portal of the *Moſquee* ſtands an Inſcription, in Letters of Gold, in the Praiſe of *Sha-Abas* the Second. The firſt place that you enter into is a Court of more length than breadth, which may be term'd a Garden, in regard that on each ſide of the Alley in the middle, which is pav'd, there are ſeveral ſquare Beds of Flowers; yellow Jaſmin, and other Plants; which are rail'd in by a Rail that runs all the length of the Alley on each ſide. It is not an eaſie thing for the Chriſtians to get in to this Court, eſpecially ſuch whoſe Habits and Aſpect they do not like: But as I cloth'd and carry'd my ſelf, I never was deny'd entrance into any place either in *Perſia* or *India*.

In this firſt Court, on the left hand as you enter, are little Chambers, where they that receive the Alms which by the Foundation of the *Moſquee* are to be diſtributed every day, come and eat their proportion, and then go their ways. Thoſe Chambers ſerve as an *Aſylum* to thoſe that cannot pay their Debts, as at the *Moſquee* of *Ardeüil*. Neither are theſe Priviledg'd places like ours, where they that retire muſt live at their own Charge: For in *Perſia* they are fed at the Expence of the *Moſquee*; and being in that manner freed from Care, their Friends more eaſily bring their Creditors to Compoſition.

Out of the firſt Court you paſs into a ſecond, which is larger, and all pav'd; and from that into a third, which is ſquare, and rais'd like a Terraſs. You enter into it through a large Gate, at the end of an open Paſſage, where ſtand the Lodgings of the *Moullah's*.

Out of that Court by an aſcent of Brickwork of ten or twelve Steps, you enter into a fair Court, which is alſo rais'd like a Terraſs; in the midſt whereof is a fair Fountain. It is continually fill'd by little Pipes of Water which run into it, and is empty'd by others that carry the Water into ſeveral parts of the whole Encloſure. There are ſome Buildings in this Court, but one of the ſides of it is taken up with the Front of the *Moſquee*; which is no diſpleaſing Structure. There are three large Gates belong to it, very well expanded, according to the mode of the Country; with a Brick-wall before, about the height of a Man, with Holes in it for Light, made like a Lozange. The Threſhold of the middle Gate is cover'd with a plate of Silver; and between theſe three Gates and that of the *Duomo*, are ſeveral Doctors, that hold Books in their hands, and read perpetually.

This *Moſquee* is Octagonal, and at every angle is a ſmall wooden Door of Walnut-tree, varniſh'd with grey and yellow. The Tomb of *Sidi-Fatima* is at the farther part of the *Moſquee*, there being only room for one Man to paſs between the Wall and the Tomb. It is encompaſs'd with a large Silver Grate, ſixteen Foot ſquare; the Bars whereof are round, and knob'd in thoſe places where they croſs each other; it is lighted by ſeveral Lamps of Gold and Silver: which altogether is very pleaſing to the Eye. The inſide of the *Moſquee*, to the elevation of the Angles that ſupport the *Duomo*, is compos'd of ſquare Tiles varniſh'd over with divers Colours; and the *Cupola* of the *Duomo*, as alſo the Vault of the *Portico* of the *Moſquee*, is a *Moreſco* piece of Painting in Or and Azure. Upon each ſide of the *Moſquee*, and near the ſide where the Tomb of *Sidi-Fatima* ſtands, appears a great Hall, where the Royal Alms are diſtributed to the Poor, which conſiſt of Pilaw and other diet, very well dreſt. From this Tomb you turn to the left hand toward an Aſcent, diſtant five and twenty or thirty Paces; and at the top of this Aſcent is a Door, over which there an is Inſcription in Honour of *Sha-Abas* the Second. The Door being open'd, ſhews you the place where the Body of that King repoſes: and through another Door with a Grate in it, you may diſcover, under a ſmall *Duomo*, the Tomb of *Sha-Seſi* his Father; which is cover'd with a Carpet of Cloth of Gold. They were continually at work upon the Tomb of *Sha-Abas*, which they ſaid, they would make very famous.

I had not been two hours in *Kom*, but a multitude of People ran by the Inn Gate, all in extraordinary haſt. Asking what the matter was, they anſwer'd me, that it had been a day long deſign'd for the two *Prophets* to fight. Thereupon I went to the *Piazza*, which was ſo crowded, that I had much ado to get to ſee. In the firſt place a ſufficient number of Tumblers and Puppet-players, divided into two Bands, kept the middle of the *Piazza*, and made a ſufficient Ring for the Combat. Each Band held a Bull by the Horns, one of which they call'd *Mahomet*, and the other *Haly*: and whether it were by accident, or by the cunning of the Bull-Maſters, after an obſtinate Combat, wherein the Beaſts foam'd again with heat and rage; *Mahomet* at length quit the Field, and yielded *Haly* the Victory. Then all the People ſhouted for joy, and all the *Piazza* was fill'd with the noiſe of Flutes and Hautboys; and every one coming as if it were to adore *Haly*, cry'd out, *Behold the Works of God, that* Haly *has made!* At length they bring the Bull *Haly* under a Gate, with his Head turn'd toward the People; where after they have rub'd him to refreſh him, after a Combat ſo courageouſly maintain'd, every one ſends him Preſents, which are all the Tumblers profit. The *Kan* or Governour of *Kom*, who was preſent with a hundred Horſes richly trap'd to behold the Sight, ſent the Bull a Preſent of 50 *Tomans*, or 750 Crowns. They who accompany'd him, and the chief Inhabitants of *Kom*, gave him ſome a Garment, others a Girdle. Neither did the meaneſt of the People ſpare to ſend or carry him Fruits, or other things, according to their abilities.

The *Kan* was a Lord who was very civil, and there was no Stranger that did not commend his behaviour, in regard he was ſo obliging.

So ſoon as I came to the place, whether it was that he perceiv'd me with a *Dutchman* that I had brought along from *Conſtantinople*, or whether any one had inform'd him that there were Strangers near him, he ſent for us, and after he had ask'd us ſome Queſtions concerning the occaſion of our Travelling, he ſent for a Seat and caus'd us to ſit down. Then he ask'd us whence we came, and what we did at *Iſpahan*; to which when we had anſwer'd him, that we went to wait upon the King, he approv'd our Intention, complaining that we had not given him advice of our Arrival. In the Evening he ſent us ſeveral Delicacies, among the reſt, ſix fair Melons, and four Bottles of excellent Wine.

He appear'd to me ſo brave and generous a Perſon, that I was very much troubled afterwards for his being in dis-favour with the King, and his death, which enſu'd. For this *Kan* finding the Walls of the City, which were only of Earth, and the Bridge over the River to be out of repair, without writing to the King, of his own head, laid a ſlight Impoſition upon every Basket of Fruit that was brought into the City. Now there are in all the Cities of *Perſia*, perſons who are hir'd to take an account every Week what the Commodities may be worth, and to take care that no more than ſuch a Toll be laid upon any thing; which they tax among themſelves, and when they have ſet the Rate, they cauſe it to be cry'd at the beginning of every Week. *Sha-Seſi* then reign'd, it being the year 1632. The King being inform'd by theſe people of the Impoſt which the *Kan* had ſet upon Fruit without his knowledge, was ſo enrag'd againſt him, that he caus'd him to be brought in Chains to *Iſpahan*, where he us'd him with a ſtrange ſeverity. For at that time the Son of the *Kan* ſtood at the King's Elbow, it being his Office to give him his Pipe and his Tobacco, which is a very honourable Employment in *Perſia*. When the *Kan* came, the King caus'd him to be carry'd to the Gate of the Palace, in the preſence of all the People, and then commanded his Son to pull the Hair of his Father's Muſtaches by the roots from his Skin. After that he commanded him to cut off his Noſe and his Ears; after that to put out his Eyes, and laſtly to cut off his Head. When he had done the Execution according to the King's pleaſure, he commanded him to go and take poſſeſſion of his Father's Government, and allowing him an experienc'd Old Man for his Lieutenant, he ſent him to *Kom* with theſe words; *If thou govern'ſt no better than this dead Dog has done, I will put thee to a more cruel death than this.*

Leaving *Kom*, for four hours you travel over a fair Champain Country, after which you come to a fair Village with five or ſix Inns in it. Beyond that is nothing but Sand, till you come to a place call'd *Abſchirim*, or *Freſh-water*, where there are three Inns at a diſtance from any Villages. From *Abſchirim* to *Cachan* is ſix hours journey through a Corn Country, and ſtor'd with great Villages.

Cachan is a large City, well peopl'd, and furniſh'd with all things neceſſary for humane ſubſiſtance: There is an old Wall about it which is faln down in many places, ſo that there is no need of ſeeking for Gates to get into the City. On that ſide which looks toward *Iſpahan* the Soil is good, and produces great ſtore of Fruit and Wine, which the *Jews* take care to make. It is reckon'd that there are in *Cachan* a thouſand Families of *Jews*; in *Iſpahan* about ſix hundred; but in *Kom* there are not above nine or ten. Not but that there are many *Jews* in *Perſia*, but thoſe that live in *Iſpahan*, *Cachan* and *Kom*, boaſt themſelves particularly of the Tribe of *Judah*.

There are an abundance of Silk-Weavers in *Cachan* that are very good Workmen, which make all the beſt purfl'd Sattins mix'd with Gold and Silver, that come out of *Perſia*. There they alſo coyn Money, and make Copper-veſſels, which they vend in great quantities at a good diſtance off. The Market-houſes are very fair ones, and well vaulted, the Inns large and convenient: but there was one among the reſt which was very magnificent, near the King's Gardens, at the entry of the City. As well the Inn as the Gardens were made by the order of *Sha-Abas*, the firſt of that Name, who was at a vaſt charge. The Inn is above a hundred Paces ſquare, built of Brick two Stories high, containing twenty-ſix vaulted Chambers of a reaſonable bigneſs. It was a Structure too fair to be ſo little regarded, as now it is, being much ſaln to decay. In the middle of the Court was a Fountain to receive Water, which is ſpoil'd. The *Perſians* and *Turks* are of that bad humor, rather to build new Houſes than to repair old Buildings. For which reaſon they have ſince built at *Cachan* four or five Inns, as fair and commodious as that of *Sha-Abas*. This Cuſtom is grown to that height, that the Children are ſo far from taking care to repair the old Houſes where their Parents liv'd, that they will not ſo much as live in them after their deceaſe; covetous of the honour of building Houſes for themſelves.

Before we leave *Cachan* you muſt take notice, that as you travel from that City to *Guilan* you cannot avoid travelling thorough Plains for twelve hours together, which are all pure Salt; and there is nothing to be met with by the way, but one Ciſtern; nor can the Water which is in it be otherwiſe than very bad.

Leaving *Cachan*, you croſs a Plain of three Leagues, after which you enter in among the Mountains, where you come to a very fair Inn of Brick. From thence you deſcend a pleaſant Vale, where you travel a long time by the ſide of a River, over a very narrow way. At the end of the Valley you meet a great Wall, which croſſes it, and joyns the two Mountains together. This Wall is above a hundred Paces long, above thirty Foot thick, and fifty high. It was the Work of the Great *Sha-Abas*, whoſe deſign it was to ſtop the Waters that fall from the Mountain, and to make a Receptacle for Water in that place, to ſerve his occaſions. At the foot of the Wall there is a Sluce, which being let down keeps in the Water; but is pull'd up to let out the Water over all the neighbouring Lands to the Plain of *Cachan*. From this Receptacle to *Corou*, is about two hours travel.

Corou is a very large Village, and well peopl'd, in a Soil environ'd with high Mountains, and planted with great ſtore of Walnut-trees. The Houſes conſiſt but of one low Story, being built of Flint-ſtones; but the Inn therein is very fair and commodious. This Village conſiſts but of one Street, but it is almoſt half a League long, and very troubleſom in the Winter, by reaſon of a great River that runs through it, and the great quantity of Stones that lye in the way. All about this Village, as in ſeveral other places of *Perſia*, there are a great number of *Shacales*; which are a kind of Foxes, that in the night time make an ugly noiſe; for if but one cry, all the reſt will make anſwer, and ſet up a howling.

From *Corou* you muſt travel three Leagues between Mountains, after which you have but twelve Leagues to *Iſpahan*. It is a continued Plain that extends it ſelf beyond the City, and in many places the Soil is very good. At every three Leagues end you meet with Inns. The firſt is call'd *Achaha-Agakamala*; the ſecond, which is the half-way between *Corou* and *Iſpahan*, is call'd *Michiacour*. This place conſiſts not only of one Inn, for there are many others, ſo that it reſembles a large Village. From *Michiacour* you come to *Aganura*, another Inn, but ill built; and from *Aganura*, after you have travel'd three Leagues through a fat and fertil Country, you come to *Iſpahan*.

CHAP. VII.

Of the Road from Smyrna *to* Iſpahan, *through* Natolia.

S*Myrna* is at this day for Trade, whether it be by Sea or Land, one of the moſt celebrated Cities of all the *Levant*, and the greateſt Market for all ſorts of Commodities which are tranſported out of *Aſia* into *Europe*, or out of *Europe* into *Aſia*. Hither all the Weſtern Fleets are moſt regularly bound, that came formerly no farther than *Ligorn*, and from whence, at times moſt regularly appointed, the faireſt *Caravans* ſet out.

This City lyes in 50 Degrees of Longitude; and 38 Degrees, 45 Minutes of Latitude; at the bottom of a Gulf in the *Archipelago*, which is ſeven Leagues in length, upon the right ſide of the *Iſthmus* which begins to form the *Peninſula* of *Clazomene*, right againſt the Iland of *Schio*. It lyes in that part of the Leſſer *Aſia*, which the *Greeks* poſſeſs'd, under the Name of *Iconium*; at a diſtance almoſt equal, between *Epheſus* and *Sardis*; and was one of the ſeven Churches mention'd in the Revelation of St. *John*. It is at this day a great City, built like an Amphitheater, upon the deſcent of a Hill that looks toward the Summer-Weſt. But it is neither ſo great, nor ſo beautiful as formerly it was, as may be eaſily conjectur'd by the Ruines of certain Edifices that remain upon that Hill, which from the middle to the top, where the ancient City ſtood, are altogether uninhabited. There are alſo to be ſeen the Walls of a fair Caſtle, and above that the Ruines of an Amphitheater, where they ſay St. *Polycarp* was expos'd to fight with Lions. This Amphitheater was not in the form of thoſe other, which are uſually round; for it contain'd but half a Circle, being left open to the Sea-ſide. The *Turks* have almoſt quite deſtroy'd it: making uſe of the Stones to build a Fort two Leagues from the City, upon the Gulf, where the paſſage is very narrow; which the Ships are forc'd to ſalute as they enter in, and to ſpeak with when they ſail out. Moreover, that they might not be put to ſend for Stones a-far off, they conſulted whether they might not make uſe of the Stones of the Chriſtians Monuments, as alſo of thoſe of the *Jews*, which are near the Shore: But they took very few, whether out of kindneſs to the Tombs, or whether they did not think them ſo proper for uſe as the Stones of the Amphitheater. This Caſtle had not been long built, but upon an occaſion very remarkable. In the laſt Wars of the *Turks* with the *Venetians*, the *Ottoman* Fleet having been beaten in the *Archipelago*, the Grand *Signor* reſolv'd to re-fit another to Sea, and thereupon ſent to all the parts of his Empire, where he knew any *Engliſh* or *Holland* Veſſels uſually were wont to ride, to ſolicit them to ſerve him for his Pay. More particularly he aim'd at thoſe Veſſels which were in *Smyrna*, where there were generally more than in any other Port. But the Captains, who rejected his Propoſition of fighting againſt the *Venetians*, believing that he would put ſome force upon them, ſuddenly hois'd Sail and got away; it being at a time when he could not keep them in, having no Caſtle then built to command them. The Grand *Viſier* nettl'd at the refuſal of the Captains, as an affront done to his Maſter, and to ſee that the Ships could come in and go out, without any let or moleſtation, bethought himſelf (to the end he might keep them for the future under ſubjection) of building a Fort upon the Gulf, in ſuch a part where the Veſſels muſt neceſſarily touch; where now there lye great Cannons level with the Water, which no Veſſel can eſcape. Ever ſince the Convoys will not come to *Smyrna*, as they were wont to do, but lye out at Sea, out of the reach of the Fort.

Near to the Sea are yet to be ſeen ſome Remains of a Church, two ſides whereof ſeem to have been diſtinguiſh'd into Chappels by little Walls, which are yet ſtanding: But the Natives doubt whether they be the Ruines of a Church dedicated to St. *Polycarp*, or of an ancient Temple of *Janus*.

Smyrna has been oftentimes ruin'd either by the Wars, or by the Earthquakes which often happen there. One time that I ſtaid there, there happen'd one, which did not laſt long, but was very terrible. About ſixty Paces from the Sea are to be diſcern'd the Ruines of great Walls two Foot under Water; and at the end of the

City that looks toward the Winter-Weſt; near to the Sea, appear the Ruines of a Mole, and certain ancient Magazins.

The *Engliſh* Merchants have dig'd among the Ruines of *Smyrna*, and have found great ſtore of fair Statues, which they tranſported into their own Country. There are ſtill found ſome or other every day; but when the *Turks* find any, they diſfigure them preſently. It may be conjectur'd, that there was one of a prodigious bigneſs, by a great Toe broken off of ſome one, and for which I paid ſufficiently, out of the deſire I had to buy it. I ſent it to *Paris* to a Perſon of Quality, who look'd upon it as a great Curioſity. This Toe was of a hard white Stone, and well ſhap'd, and by the proportion whereof, the Figure could not be judg'd to be leſs than the *Coloſſus* of *Rhodes*.

Upon that ſide of the City where the Mole was, ſtands an old Caſtle of no defence, at the foot whereof the Sea makes a ſmall Creek, where ſometimes the Gallies of the Grand *Signor* lye.

The City is well peopl'd, containing no leſs than fourſcore and ten thouſand Souls. There are reckon'd no leſs than 60000 *Turks*, 15000 *Greeks*, 8000 *Armenians*, and about ſix or ſeven thouſand *Jews*. As for the *European* Chriſtians that Trade there, their number is very ſmall. Every one of theſe Nations has the exerciſe of their Religion free to themſelves. The *Turks* have in *Smyrna* fifteen *Moſquees*, the *Jews* ſeven Synagogues, the *Armenians* but one Church, the *Greeks* two, and the *Latins* three. There are alſo *French* Jeſuits, and *Italian* Obſervantins, or a ſort of Grey *Franciſcans*. The *Turks*, the *Greeks*, the *Armenians*, and *Jews* live upon the Hill; but all the lower part toward the Sea is inhabited only by the *European* Chriſtians, *Engliſh*, *French*, *Hollanders*, and *Italians*. The *Greeks* have alſo in the ſame Quarter an old Church, and ſome few ſmall Houſes, where Sea-men make merry.

All theſe different People of *Europe* are generally known in *Smyrna* by the Name of *Franks*. Every Nation has its *Conſul*: and the *French Conſul* has two *Vice-Conſuls* under him; the one at *Scalanova*, the other at *Chio*.

Scalanova, or the *New Port*, is two Leagues beyond *Epheſus*, and being a good Haven, the Veſſels were wont to unlade there; but the *Turks* would not permit it any longer. For that Place being the Dowry of the Grand *Signor*'s Mother, the *Vice-Conſul* agreed with the Governour of *Scalanova*, who permitted the Tranſportation of Goods to *Smyrna*, which is not above three little days journey with the *Caravan*: A thing that ſpoil'd the Trade of the City, and injur'd the Officers of the Cuſtom-Houſe. Whereupon they Petition'd the Grand *Signor* that no more Goods might be unladed at *Scalanova*: ſo that now no more Veſſels go thither, unleſs it be to take in freſh Victuals.

Chio is one of the greateſt Ilands in the *Archipelago*, of which in another place: but the *Vice-Conſul* that lives there has no more buſineſs there than the other at *Scalanova*; for the Veſſels that touch there, neither unlade nor export any Goods from thence.

The Quarter of the *Franks* is only a long Street, one ſide whereof lyes upon the Sea; and as well for the Proſpect, as for the convenience of Unlading Goods, the Houſes upon the Sea are much dearer than thoſe that lye upon the Hill.

The Soil about *Smyrna* is fertil, and abounds in all things neceſſary for humane ſupport; but particularly in good Oyl and good Wine. There are Salt-Pits alſo half a League from the City, toward the North. The Sea affords great ſtore of good Fiſh; Fowl is very cheap; and in a word, *Smyrna* is a place of great plenty. There is a lovely Walk all along the Sea to the Salt-Pits, where generally abundance of People walk in the Summer-time to take the freſh Air: and there being more liberty at *Smyrna* than in any other part of *Turkie*, there is no neceſſity of taking a *Janiſary* along, when a man goes abroad. If a man loves Fowling, it is but taking a Boat, which lands him two or three Leagues from the City, toward the Mountains, where there is ſo much Game that he can never return empty. For the value of three *Sous* you may buy a red Partridge at *Smyrna*, and all other Fowl is proportionably cheap.

But if *Smyrna* have theſe great advantages, it has alſo its inconveniences: the Heats are very exceſſive in Summer, and indeed they would be inſupportable, were it not for the Breezes that come off the Sea: theſe Breezes riſe about ten in the Morning, and continue till the Evening; but if they fail, tis very bad for the

Inhabitants. Beſides, there hardly paſſes a Year but the City is infeſted with the Plague, which however is not ſo violent as in Chriſtendom. The *Turks* neither fear it nor flie it, believing altogether in Predeſtination. Yet I believe, if the Inhabitants of *Smyrna* would take care to drain away the ſtanding Puddles that gather in the Winter about the City, they would not be ſo frequently moleſted with the Plague as they are. It is moſt rife in *May*, *June*, and *July*; but the malignant Fevers that ſucceed it in *September* and *October* are more to be fear'd, more People dying of them than of the Peſtilence. In all my Travels I never was in *Smyrna* at theſe unfortunate Seaſons. There is no *Baſha* in that City; it being govern'd only by a *Cady*, who is not ſo ſevere to the Chriſtians as in other places: For ſhould he abuſe his Office, *Conſtantinople* is at hand, where you may complain to the *Mufti*, and have relief; who for ſome good Preſent may be eaſily perſwaded to depoſe the *Cady*, as being glad of the opportunity to diſplace him, and to put another in his room.

The Cuſtoms of *Smyrna* yield a great Revenue to the Grand *Signor*, being paid there very exactly. But were there a certain Rate put upon Commodities, the Merchants, who would otherwiſe be loſers, would not ſtudy ſo many ways as they do to deceive the Cuſtomers: For thoſe Cuſtomers lay what Price they pleaſe upon Commodities, valuing that at a thouſand Crowns, which perhaps is not worth three hundred, being abſolute Maſters of the Rate. In my laſt Voyage to *Smyrna*, four *Dutch* Women that went thither in our Ship from their own Country, carry'd a-ſhoar under their Coats whatever I had of rich Merchandize: for the *Turks* have ſuch a reſpect for that Sex, that they will not ſo much as offer to ſearch them. If a man be tak'n in ſtealing Cuſtoms, there is no other puniſhment than to pay double.

The Trade of *Smyrna* is very great, and the principal Merchandizes which the *Franks* tranſport from thence, are raw Silk, which the *Armenians* bring out of *Perſia*; Chamlet-yarn, and Chamlet or Goats-hair, which come from a little City call'd *Angouri*, fifteen or ſixteen days journey from *Smyrna*; Cotton twiſted; Skins and Cordovans of ſeveral colours; Calicuts, white and blew; great quantities of Wool for Mattreſſes, Tap'ſtries, quilted Coverlets, Soap, Rhubarb, Galls, Valanede, Scammony, and Opium; which four laſt Commodities are to be had in the Countries near to *Smyrna*, but not in great quantities. The *Caravans* come generally to this Town in the Months of *February*, *June*, and *October*; and depart again to the Countries from whence they came the ſame Months.

Epheſus not being above a day and a halfs journey from *Smyrna*, on Horſe-back I took an opportunity to go thither. There were twelve of us that joyn'd together, *Franks* and *Hollanders*, who took three *Janiſaries* along with us, and three Horſes to carry our Proviſion.

We travel'd this little Journey in the Summer, and ſetting out of *Smyrna* about three of the Clock in the Afternoon, we rode through a Country part Plains, and part Hills, till we came to a great Village, where we ſup'd.

After we had ſtaid there three hours, we took Horſe and travel'd till Midnight, to avoid the Heats: By the way we met with nine or ten Arches, very narrow; which we could not conjecture to be any thing elſe than the Ruines of ſome Aqueduct. From thence to *Epheſus* the way is very pleaſant, through little Thickets watred with Rivulets.

A quarter of a League from *Epheſus* you meet with another *Moſquee*, which was formerly a Chriſtian Church, built out of the Ruines of the Temple of *Epheſus*. This *Moſquee* ſtands encloſ'd with Walls, and you muſt aſcend up to it by two Aſcents of twelve Steps a-piece, which bring you to a large Paſſage. From thence you enter into a large Cloyſter, the Arches whereof are ſuſtain'd with Marble Pillars of ſeveral colours, delicately wrought; and the lower part of the Gallery, which runs along three of the ſides, that conſiſts of great Squares of Stone. The *Moſquee* takes up the fourth ſide upon the left hand, the Gate being in the middle. The *Moſquee* it ſelf is a wide Arch, ſupported by five Columns, all of moſt exquiſite Work. There are four of Marble, and every one of a different Colour; but the fifth is a moſt rare piece, being of Porphyry, and the bigneſs of it makes it ſo much the more to be admir'd.

Epheſus does not look like a City, being ſo abſolutely ruin'd, that there is not a Houſe ſtanding. It was built upon the deſcent of a Hill, in a ſituation not much unlike that of *Smyrna*, at the foot whereof runs a Rivulet, after it has made a thouſand *Mæanders* in the Meadows. The City ſeems to have been very large, for you may diſcern upon the top of the Gates the compaſs of the Walls, with ſeveral ſquare Towers, ſome of which are ſtill ſtanding: and there is one very remarkable, having two Chambers in it, one of which is a very fair one, the Walls and Pavement whereof are Marble.

The famous Temple of *Diana* ſtood at the bottom of the Hill, near one of the Gates of the City. There remains nothing of it at preſent but the great Portal, which is entire. The Vaults of the Arches under ground ſtand to this day, and are very large, but all full of naſtineſs. We went in with Lanthorns; and though you muſt creep to get in, by reaſon that the Wind has almoſt ſtopt up the Hole, by gathering the Duſt about it, yet when you are in, you may go upright; for the Arches are high and fair, and little the worſe. Near the Gate lye four or five Columns upon the Ground, and near to that a Fountain, ten Foot in Diameter, and two deep. The People of the Country report, that it was the Fountain wherein St. *John* Baptiz'd the Chriſtians. For my part, as I have ſeen in the *Indies* ſeveral *Pagods* and Edifices much more beautiful than ever the Temple of *Epheſus* could be; I believe it rather to have been a Baſin wherein the People put their Offerings, of which there are ſeveral ſuch that belong to the *Indian Pagods*. The *Greeks* and *Armenians*, but above all the *Franks*, when they go to *Epheſus* always endeavour to break off ſome piece of that Baſin, to carry it away with 'em as a Relick: but the Stone is ſo hard, that they can break off but very little at a time.

Not far from the Temple appears another Gate of the City, over which there lyes a great Stone ſeven or eight Foot ſquare, with an emboſs'd Figure of *Q. Curtius* that Famous *Roman*, who threw himſelf, Horſe and Arms into the gaping Earth, for the good of his Country. Many Merchants have offer'd Money for liberty to carry it away, but cannot obtain leave. About five hundred Paces from *Epheſus* is the *Grotto* which they call the *Seven Sleepers*, at the bottom of the ſame Hill where the City was built.

From *Epheſus* we went to *Scalanova*, which is not above two Leagues off. By that time you come half the way, the little River that runs by *Epheſus* falls into the Sea; in the mouth whereof there are always a great number of *Greek* Barks fiſhing for Sturgeon. Of the Spawn of this Fiſh they make *Caveare*, and drive a great Trade in it in thoſe Parts: then they take the moſt delicate and ſmalleſt Entrails of that Fiſh, which they fill with the ſame Spawn, of which they make a kind of a flat Pudding, as long as a Biſket, which they call *Botargo*. This they dry in the Smoak, and cut it afterwards in ſlices to eat. Upon this and the Cuttle-fiſh the *Greeks* generally feed during their *Lent*, which is very auſtere.

Scalanova is a Port of which I have already ſpoken, and thither we came by ſeven a Clock in the Evening; where the Governour of the Place, more civil than uſually the *Turks* are accuſtom'd to be, made us very welcom.

In the Evening one of our *Janizaries* had quarrel'd with one of our Servants, who thereupon had beaten him; and therefore he complain'd to the Fellow's Maſter, who not giving him that ſatisfaction which he deſir'd, thereupon the *Turk* ſtudy'd to be reveng'd upon the whole Company. For this reaſon, upon ſome pretence or other, he went before, the better to bring about his deſign. We ſtaid till the Morning, and then departed early from *Scalanova*, and by Noon we came with good Stomachs to the *Moſquee* near *Epheſus*, where we had been the day before: And ſome of the Company thought it a very convenient place to dine in, i'the ſhade; thereupon we ſent for our Proviſions, with a Boracho of Wine, and another of Water, and fell to eating in the Paſſage into the *Moſquee*, not dreaming any harm. We had not been long at it, when we perceiv'd two or three *Turks* about two hundred Paces off, who came from a Village very near to the *Moſquee*. I knowing the cuſtom of the Country better than they, told them, that they were certainly coming to pick a quarrel with us, and therefore caus'd them to hide the Bottle of Wine immediately; for it was then the *Turks Ramezan*, or *Lent*, during which time Wine is ſtrictly forbidden. Theſe two ill-contriv'd and ill-clad Fellows were the *Janizaries* of the place, whom the *Cadi* had ſent, upon the information of our *Janizary* (who knowing we had eaten in the ſame place before, as indeed we had done, made no queſtion but we would do ſo again) thinking to ſurprize us as we were drinking Wine, in a place which they eſteem Sacred, and by conſequence was among them accounted an act of Sacriledge. *Chriſtian Dogs*, cry'd they, when they came near us, *to eat and drink in a* Moſquee, *and profane a holy place as you do, at a time that renders the offence more criminal!* *No*, cry'd I, anſwering for the reſt, *we drink no Wine, we drink nothing but Water; and you may taſt it*, ſaid I to him that was the moſt buſie; with that I caus'd a Glaſs to be pour'd out and giv'n him; and I gave one of the *Turks* a private wink, who underſtanding it was a promiſe of gratuity, turn'd about to his Comrades, and cry'd, *'Tis very true, they drink no Wine.* However in regard they had Orders to bring us before the *Cady*, there was no contending. Thereupon I and three others undertook to and anſwer for all the reſt. The *Cady* revil'd us as bad as the *Janizary* at firſt; but he was not only ſurpriz'd, but very much troubl'd, when they all unanimouſly affirm'd that we drank no Wine, believing they were confederates with us. But I had cunningly ſlipt eight Ducats into the Hand of the *Turk* to whom I had made a ſign with my Eye, who over-joy'd at ſo plentiful a gratuity, had over-perſwaded his Comrades not to ſay any thing againſt us. The *Cady* though he did not like their Teſtimony, yet call'd for *Coffee* for us, according to the cuſtom of the Country, and ſent us to his Lieutenant; who having been often greas'd in the Fiſt by the *Smyrna*-Merchants, receiv'd us very kindly, and told us that the *Cady* was but newly come to his Place, and was needy; however a ſmall matter would content him. Thereupon we gave the Lieutenant twenty-five Ducats, who moſt certainly went ſnips with the *Cady*, and ſo return'd us to our Company, who were much afraid we would not have come off ſo.

We were reſolv'd to return to *Smyrna* not the ſame way we came, and ſo we took another Road, which was a very pleaſant way, partly over firm Sands, and partly thorough Meadows, where we met with ſeveral narrow Dikes very well Pav'd. Then we croſs a rugged high Mountain, and lay in a *Mahumetan* Barn.

The next day we return'd to *Smyrna*, having finiſh'd our ſmall Journey to *Epheſus* in five days. When we told the *Conſuls* how the *Janizary* had betray'd us, they made their Complaint to the *Janizary Aga* and the *Cady*, who, for his puniſhment put him out of the *Conſul*'s ſervice, which is an advantageous Employment. For beſides that the *Conſul's Janizaries* are exempt from the Duties of War, they are well plac'd; for there is never a Merchant that is not beneficial to them ſome way or other; eſpecially at good times, as *New-years-day* and other Feſtivals. Nor could the *Janizary* have been more ſeverely puniſh'd; for the *Turks* love Money above all things in the World.

But to return to our matter. The Rendezvouz of all the *Caravans* is generally two Leagues from the City, near a Town call'd *Pongarbachi*. The day of their ſetting out being fix'd, every one provides himſelf for his Journey, and meets the Evening before at the place appointed, to be ready at the hour.

From *Smyrna* to *Tocat*, is thirty-five days journey with the *Caravan*, and the laſt time I went we made it thirty-eight from *Pongarbachi*.

The firſt day we travel'd eight hours through a Country whoſe proſpect was not unpleaſing, leaving ſome Villages more than a League from the Road; and we lodg'd in a Park, near the River *Pactolus*; which is a ſmall River, the Sand whereof ſhines, and is of ſeveral colours. Which caus'd Antiquity to call *Pactolus* Golden-Sanded. It falls from the Mountain *Tmolus*, and after it has water'd the Territory of *Sardis*, mixes with the River *Hermus*, that throws it ſelf into the *Archipelago* through the Gulf of *Smyrna*. The Mouth of it is not above two or three Leagues from the City, toward the North.

The next day in ſix hours we came to *Durgout*, a little City in a Plain. All Chriſtians that live not in the Territories of the Grand *Signor*, and paſs that way, once a Year pay *Carrage*, or a Tribute of four or five Crowns: but the *Franks* are exempt, both at *Durgout* and over all *Turkie*. There reſides a *Baſha* in this City; and we were conſtrain'd to ſtop there a whole day, becauſe the *Caravan* that comes from *Perſia* arriv'd at that time, ſo that they were forc'd to change their Camels.

The third day, after five hours travel in extremity of Heat, we came to lodge near a paltry Village.

The fourth day we travel'd ſix hours, and ſtop'd near to a ſmall River. In the Morning we paſs'd over the Ruines of the ancient *Sardis*, the Capital City of *Lydia*, and Seat of King *Crœſus*. There were ſtill to be ſeen the Ruines of a large Palace and two fair Churches, with a great number of Pillars and Corniches of Marble. This City having held out ſix Years againſt the Army of *Temar-leng*, who beſieg'd it; ſo ſoon as he had taken it, in revenge he utterly deſtroy'd it. There is a Village near *Sardis* of the ſame Name, where ſtood the City, which was one of the Seven Churches mention'd in the *Revelation*. The fifth day we rode for ſeven hours through a Country but ill manur'd, and took up our Stage in a Plain upon the ſide of a River.

The ſixth day we paſs'd by the Walls of the ancient *Philadelphia*, call'd at preſent *Allachars*, which was alſo one of the Seven Churches of *Aſia*. There is ſomething of Beauty ſtill remaining in thoſe Walls, and the City is very large, but ill peopl'd. It is ſituated upon four little Hills, at the foot of a high Mountain over-looking a fair Plain to the North, that produces excellent Fruit. To witneſs its Antiquity, there is yet the Ruines of an Amphitheater, with certain Sepulchers, from whence the Inhabitants report that the *European* Chriſtians took out the Bodies that were buried there, and tranſported them into *Europe*, believing them to be the Bodies of Saints. It is now all deſtroy'd, but re-built of Earth by the *Turks* after their mode. It was formerly one of the principal Cities of *Myſia*, and in regard it was alway very ſubject to Earthquakes, the moſt part of her Inhabitants liv'd in the Country. The laſt time I travel'd that way, in the year 1664, the ſeventeenth of *June*, the *Turks* were feaſting and rejoycing upon the News, as they ſaid, which they had receiv'd, of the defeat of the Chriſtians in *Candy*. But the News was falſe, and only contriv'd to encourage the People; for the Grand *Signor* was then making Levies in thoſe Parts. We lodg'd that day, after ſeven hours travel, upon the Bank of a ſmall River, a League and a half from *Philadelphia*.

The ſeventh day we travel'd eleven hours over a Mountain, where thoſe Trees plentifully grow that bear Galls, and Valanede, which is the ſhell or rind of an Acorn, that Curriers make uſe of to dreſs their Leather. We lodg'd in a Meadow on the top of a Mountain which is call'd *Ijagli-bogaſe*; or, *The Mountain of Robbers*.

The eighth day we continu'd our Journey over the ſame Mountain, which is a very barren Country where there is no Proviſion to be had. We travel'd but ſix hours, and lodg'd near a River in a Plain call'd *Sarroucabaqui*.

The ninth day the *Caravan* travel'd thorough dry Lands, where there is not one Village to be ſeen, and lodg'd near a Bridge built over a River call'd *Copli-ſou*, in the Plain of *Inabi*.

The tenth day, after we had travel'd eight hours over an uneven and barren Country, we ſtopt in a Valley near a River call'd *Bana-ſou*, the Water whereof is not good. In the Night there aroſe a Tempeſt that put us all in a diſorder, and the Rain that fell was as cold as if it had been in the depth of Winter. We were wet to the Skins, and were forc'd to throw Coverlets over the Bales to keep the Goods from being ſpoyl'd.

The eleventh day we travel'd through a pleaſant Country, between Vales adorn'd with a moſt delightful Verdure; and we were in view as we paſs'd along of certain hot Baths, though very little regarded. We lodg'd upon the Banks of a ſmall River, by the ſide whereof we had travel'd for ſome hours.

The twelfth day we continu'd our Road for ſix hours between the ſame Vallies, and lodg'd by a River.

The thirteenth day we travel'd eight hours, and ſtop'd near to a Village in a Country call'd *Doüagaſſe*.

The fourteenth, after a Journey of ſeven hours we paſs'd by the Walls of *Aphiom-Caraſſar*, that is, *The Black City of Aphiom* or *Opium*; becauſe it has a Proſpect over a fair and large Country well cultivated, where they ſow great ſtore of Poppies, whence they draw their *Opium* or *Aphiom*, as the *Turks* call it.

Aphiom-Caraſſar is a great City, dirty and ill built, the ancient Name whereof I could never learn, for the *Greeks* and *Armenians* are very ignorant. But according to all probability and the ſituation of the place, it ought to be the ancient *Hierapolis* ſituated upon the *Mæander*, a famous River of the Leſſer *Aſia*, that winds and turns the moſt of any River in the World. And indeed we are the more to ſeek, in regard the *Turks* change the ancient Names according to their own cuſtom and pleaſure, and give no other Names to Rivers than that of the principal City through which they paſs; or elſe deriving their Names from the Colour of their Sands. There is to be ſeen in that City an ancient Caſtle of Free-ſtone upon the Point of a high Rock, ſeparated from the Mountains that are next it toward the South, which make a Semicircle. All the *Armenian* Chriſtians, Subjects to the King of *Perſia*, paſſing thorough *Aphiom-Caraſſar* muſt there pay *Carage*, from which they are not exempted, though they have paid it before at *Erzerom* or elſewhere. The *Caravan* does not ſtop at *Aphiom-Caraſſar*, as well for that there are no Inns but what are ruin'd, as for that about a League farther there is a place where you have excellent Fiſh, and very cheap, and they of the City bring Barley, Straw, and other things which the *Caravan* wants. The *Caravan* therefore that day lodges upon the Banks of *Mæander*, which is to be croſs'd over a Bridge not far diſtant from a ſmall Village. In this River are great ſtore of Crawfiſh and Carps; and the Fiſhermen will be ſure to attend upon the *Caravan*. I have ſeen ſome Carps there above three Foot long.

The fifteenth our *Caravan* began to part it ſelf; ſome for *Tocat*, ſome for the Road to *Aleppo*; the one part taking the right-hand Road toward the Winter-Eaſt, for *Syria*; the other the left-hand Road North-Eaſt, for *Armenia*.

After we were parted, we travel'd two or three hours in ſight of one another. They that go to *Aleppo*, fall into *Tarſus*, where St. *Paul* was born, and from *Tarſus* to *Alexandretta*. But we continu'd our Road to *Tocat*, and after we had croſs'd a great Plain, having travel'd ſix hours, we lodg'd in a Merſhy place near a ſmall Village. There is one thing remarkable in this Road as in many others, which manifeſts the Charity of the *Turks*. For in moſt of the high Roads, that are far from Rivers, they have ſet up Ciſterns, whither when the Rains fail, the neighbouring Villages bring Water for the Travellers, who would elſe be very much diſtreſs'd.

The ſixteenth we travel'd eight hours through a very even Country, but ill manur'd; where we ſaw a little City call'd *Boulavandi*. There are ſome *Moſquees*, which the *Turks* have built out of the Ruines of the ancient *Greek* Churches, from which they have taken Pillars of Marble, and other pieces of Architecture, to adorn their Sepulchers without any order at all, which you meet with very often upon the high Roads; the number is the greater, becauſe they never lay two Bodies in one Grave. There is alſo in this City an Inn, cover'd with Lead, which is all the Beauty of it; nor do Travellers make any uſe of it but only in foul weather. We lodg'd a League and a half from the City, and ſtaid there all the next day.

The ſeventeenth we travel'd eleven hours through a mix'd and uneven Country, and came to lodge in a Village where there are not above three or four Houſes, though there be excellent Paſturage about it. There is no Water, but what is drawn out of three deep Wells; for which reaſon the place is call'd *Euche-derin-giu*.

The eighteenth we travel'd not above five hours through deſert Countries, and took up our Stage in a kind of a Bog, near a pitiful Village.

The nineteenth, after we had travel'd eight hours through ſpacious deſert Plains, we paſs'd through a large Village, the Inhabitants whereof were gone with their Cattel into the Mountains, for the cool Air, during the Summer time, according to cuſtom. There is an indifferent handſom *Moſquee* of Free-ſtone; and indeed the Village, the Name whereof the People told me was *Tſhaciclou*, has been much bigger than now it is, as may appear by the Ruines. In two hours after we came to lodge beyond it in a Meadow, near a Rivulet.

The twentieth we croſs'd over deſert Plains, but which ſeem'd to have been formerly well manur'd; and after ten hours travel, we ſtop'd in a Bottom near a bad Water.

The twenty-firſt, for ten hours the Country was all barren and deſert, and we came to lodge at the end of a long Plain, near two Wells, the Water whereof was good for nothing.

The twenty-ſecond we travel'd through the fore-mention'd Plain, and met with little Valleys where there was very good Paſturage. The *Caravan* ſtop'd near to a pitiful Village, and a naſty Well.

The twenty-third we travel'd not above five hours; becauſe it was the time of the *Turks Beiram*, or *Eaſter*, which our *Caravan*, conſiſting of *Turks*, would needs ſolemnize. That day we travel'd through an indifferent good Country, and well till'd, where we diſcover'd ſeveral fair Villages; and we lodg'd upon a riſing Ground, from whence we had a very fair and far diſtant Proſpect.

The twenty-fourth we travel'd ſix hours, and came to lodge in a Meadow where the Water was bad. Near to that place, we diſcover'd a Plain that extends it ſelf eight or ten Leagues in length, though it be not above one or two in bredth: it ſeem'd like a Lake; and indeed it is only a ſalt Water congeal'd, and thickn'd into Salt, which you can hardly diſſolve but in fair Water. This Lake furniſhes almoſt all *Natolia* with Salt; where you may buy a Wagon-load drawn by two *Bufalo's* for 45 Sous. It is call'd *Douſlag*, or *The Place for Salt*; and the *Baſha* of *Couchabar*, about two days journey from it, gets by it 24000 Crowns a Year. *Sultan Amurath* caus'd a Dike to be cut quite thorough it when his Army march'd to the Siege of *Bagdat*, which he took from the *Perſian*.

The twenty-fifth we travel'd nine or ten hours, and met not with one Village, the Country being all deſert. We lodg'd upon a riſing Ground, near a good Fountain call'd *Cara-dache-ceſmé*, or, *The Fountain of the Black Stone*.

The twenty-ſixth we paſs'd through a great Village call'd *Tſhekenagar*, in a pleaſant ſituation, but very ill built; and after we had travel'd eight hours, we came to lodge in a delightful Meadow, near another Village call'd *Romcouché*.

The twenty-ſeventh we travel'd nine hours through Countries full of Licorice, and having paſs'd a great Town call'd *Beſerguenlou*, we lodg'd in a Meadow.

The twenty-eighth we croſs'd a great River, call'd *Jechil-irma*, over a long well built ſtone Bridge. At the end of the Bridge call'd *Keſſré-kupri* ſtands a great Village, wherein the greateſt part of the Houſes are built under Ground, like Foxes Holes. We put on farther, and after ſeven hours travel, we lodg'd below another great Village call'd *Mouchiour*, where there are abundance of *Greeks*, which they conſtrain ever and anon to turn *Turks*. The Country being inhabited by Chriſtians, and fit for the Plantation of Vines, there is Wine good ſtore, and very good, but it has the ſcent of the Wines of *Anjou*. The Village is well ſituated but ill built, moſt of the Houſes being under Ground, in ſo much that one of the Company riding careleſly, had like to have faln into a Houſe.

The twenty-ninth we rode for ſeven hours through a pleaſant Country, where we ſaw ſeveral Villages; near to one of which the *Caravan* lodg'd in a Meadow, cloſe by a Fountain.

The thirtieth we rode through a flat Country, well manur'd, and ſtop'd near a River wherein there was but very little Water: it is call'd *Cara-ſou*, or, *The Black River*. For two or three days together, at every two Leagues diſtance we obſerv'd little Hillocks of Earth artificially rear'd, which they told us were rais'd during the the Wars of the *Greeks* to build Forts upon, for Watch-Towers.

The thirty-firſt we travel'd a very uneven Country, but abounding in Wheat, and after we had travel'd nine hours, we lodg'd in a Meadow near a River, which we croſs'd next Morning before day, over a ſtone Bridge.

The thirty-ſecond, after we had travel'd eight hours, we lodg'd by a River, where we ſaw a great number of *Turcomans*: They are a People that live in Tents like the *Arabians*, and they were then leaving that Country to go to another, having their luggage in Wagons drawn by *Bufalo's*.

The thirty-ſecond we met again with Mountains and Woods, which we had not ſeen in 18 days before, which had conſtrain'd us to carry Wood upon our Camels to dreſs our Proviſion: We were very ſparing of it, and ſometimes made uſe of dry'd Cows dung or Camels dung, when we came near the Waters where they were wont to drink. We travel'd eight hours that day, and lodg'd in a Meadow where the Graſs was very high, yet where there had been Houſes formerly ſtanding.

The thirty-fourth we forded a deep and rapid River call'd *Yangon*, from the Name of the Town next to it. A little above the place where we forded it, we ſaw a ruin'd Bridge, which had been built over it.

The thirty-fifth we travel'd eight hours through a fair Valley well manur'd, and upon the left hand we left a Caſtle rais'd upon a Rock. The *Caravan* lay that night upon a riſing Ground near a Village.

The thirty-ſixth we travel'd through the ſame Valley for eight or nine hours longer; in this Valley were ſeveral pleaſant Villages, but we lay by a ſmall River.

The thirty-ſeventh we travel'd ſix hours among the Mountains, where there are ſome very narrow Paſſages, but ſtore of Water; and we lay in a Vale abounding in Paſturage.

The thirty-eighth we rode for four or five hours over a rugged Mountain in craggy way, at the foot whereof we met with a Village call'd *Taquibac*; from whence it is but five Leagues to *Tocat*. And theſe are all the Roads from *Paris* to *Iſpahan*, through the Northern Territories of *Turkie*.

CHAP. VIII.

How the Author was robb'd near Tocat, *and of a certain ſort of rare and fine Wool which he firſt brought into* France.

T*Aquibac* is the place where the *Perſian Caravan* uſes to meet, when it departs from *Tocat* to *Smyrna*; and this is the only place in all the Road where a Traveller ought to ſtand upon his guard; by reaſon of Thieves who haunt theſe Quarters, and are great Maſters in their Trade. Once as I came out of *Perſia* they would needs give me a taſt of their Art, notwithſtanding all the care I took. There were three or four of us that would needs ride before with our Servants to *Taquibac*, in expectation of the *Caravan* which was to come the next day; where we ſet up our Tents upon the Bank of a ſmall River. I had then a good many Bales of Wool, with which I made as it were a double Wall about my Tent: ſo that there was but one paſſage between the Bales, for one Man. In four of theſe Bales I had a quantity of Musk in lead'n Boxes, to the value of ten or twelve thouſand Crowns: which Bales I put within-ſide, ſo that they touch'd the Tent and my Beds-head. Next Night, it being very dark, the Thieves came, and finding the outward Bales ſmell ſo ſtrong of Musk, they thought one of thoſe Bales would be a conſiderable Booty. The Bales were all ty'd together with a Cord that kept them faſt; nor was it eaſie to undo them, without a noiſe. They wak'd me with their buſtle at firſt, and I ſent out my Servants to ſee if they could catch them; but they will lye ſo cloſe upon their Bellies, that in ſuch a dark Night as that was tis impoſſible to diſcover them. Thereupon my Servants went to ſleep again, and the Thieves to their work; and having with a great deal of ingenuity cut the Cord, they carried away the two Bales. In the Morning four or five of us with a Camel-driver for our Guide purſu'd them, and in half an hour we met with the marks of the Robbery; for the Rogues being mad that they found nothing but Wool, which they thought to be of no great value, ſcatter'd it in the High-way for two or three Leagues together: ſo that I caus'd it to be pickt up again, and loſt not above fifteen or twenty Pound. I ſpeak this to caution the Merchants that carry Bales of Silk or other rich Commodities, to beware of theſe Thieves; for they will come creeping upon their Bellies, and then cutting the Bales with great Razors, will preſently empty a Bale of one half of the Goods.

'Tis true, the Wool was of no great value for their uſe; but it was a ſort of rare and very fine Wool, which I carry'd out of *Perſia* to *Paris*, where ſuch fine Wool was never ſeen. As to the place where it is to be had, I met with one of the *Gaures*, or *Perſians* that adore the Fire, who when I was at *Iſpahan* in the year 1647 ſhew'd me a Sample of it, and inform'd me that the greateſt part of this Wool comes from the Province of *Kerman*, which is the ancient *Caramania*; and that the beſt Wool is to be met with in the Mountains that are next to the City that bears the name of the Province: That the Sheep in thoſe Parts have this particular property, that when they have fed upon new Graſs from *January* till *May*, the Fleece falls off, of it ſelf, and leaves the Sheep naked, and their Skins ſmooth, like a Pig's that is ſcalded off; ſo that there is no need of ſhearing them, as with us: after they have gather'd it, they beat it, and the courſe Wool breaking, the fine only remains. That if you tranſport it, before you make it into Bales, you muſt throw Salt-water upon it, which keeps the Worms out of it, and preſerves it from rotting. Now you muſt take notice that they never dye this Wool, it being naturally of a clear Brown, or a dark Aſh-colour; and that there is very little of it White, which is alſo much dearer than the other, as well for that it is ſcarce, as becauſe that the *Muftis's*, the *Moullah's* and other perſons belonging to the Law, never wear any Girdles or Vails (wherewith they cover their Heads when they pray) but White: for at other times they wear them about their Necks, as the Women do their Scarfs.

Into this Province of *Kerman* almoſt all the *Gaures* are retir'd, and they are they that only Trade in this Wool, and have the whole Manufacture of it. They make thoſe Girdles of it which they uſe in *Perſia*, and ſome Pieces of Serge, which are almoſt as fine and tranſparent, as if they were of Silk. I brought over two Pieces into *France*, and preſented one to the late Queen Mother, the other to the Princeſs of *Orleance*.

I could not drive any Trade in this Wool till the year 1654, returning out of the *Indies* by Sea from *Surat* to *Ormus*. To which purpoſe, I departed from *Ormus*, and took Guides along with me to ſhew me the way to *Kerman*, whither I could not get on Horſeback in leſs than twenty-ſeven days. I dare ſay that *Alexander* the Great did not march this way into the *Indies*: for in the whole extent of the the Country there is no Water to be met with but in ſome certain places, and in the hollow of ſome Rocks, where there is not enough neither to water eight or ten Horſes. Beſides, in ſome places a man is conſtrain'd, by reaſon of the Mountains, to fetch a great compaſs about; for a Foot-man that makes his way through thoſe Rocks, ſhall go farther in half an hour than a Horſe-man can do in four.

Kerman is a large City, which has been often ruin'd by being ſeveral times taken and re-taken; nor is there any thing handſom in it, but only one Houſe and a Garden, upon which the laſt *Kans* have beſtow'd a vaſt expence to make the place delightful. They make there a ſort of Earthen-ware which comes very near to *Porcelan*, and looks as neat and as fine. As ſoon as I arriv'd, I went to viſit the *Kan*, who made me very welcom, and gave order to the *Gaures* to furniſh me with Bread and Wine, Pullets and Pigeons, which in thoſe parts are fat, and as large as little Capons. The *Gaures* are they that make the Wine; and to make it more ſweet and pleaſant, they take away the Stalks, and never preſs any thing but the meer Grape.

The *Kan* was but newly entred into the poſſeſſion of his Government, and being deſirous, according to the cuſtom of the new Governours, to have a noble Sword and Dagger, with a rich Furniture for his Horſe, which requir'd ſome Jewels, I preſented him with a Diamond worth eight hundred Crowns, which he caus'd to be ſet in the end of the handle of his Dagger. He alſo deſir'd to have of me as many more Jewels as came to ſeven or eight hundred Livres: and by the Preſent and the Bargain I facilitated my purchaſe of the Wool which I intended to buy. Two days after he invited me to his Entry-Feaſt, which he made for the chief of the City; and knowing I wanted a Mule, he ſent me one well worth a hundred Crowns. This is the Nobleſt Carriage in all *Perſia*, which the great Perſonages chooſe before Horſes, eſpecially when they are in years. But it was not the *Kan* alone who was civil to me. A young Lord, who liv'd in *Kerman*, and was at the Feaſt, whoſe Father had been formerly *Kan* himſelf, took great delight to diſcourſe with me concerning my Travels; and offer'd me his ſervice in a very obliging manner. Now the *Perſians* are very curious, and great admirers of the Rarities of Forein Countries: which inclination led the young Lord to enquire of me whether I had any Fire-Arms, telling me he would content me for them to my ſatisfaction. The next Morning I preſented him with a Carbine, and a pair of Piſtols that pleas'd him exceedingly; and a little Watch, for which I would take no Money, whereat he ſeem'd to be not a little troubl'd. However he ſent me a ſtately Horſe worth about two hundred Crowns, or twelve *Tomans*. This young Lord was of a clear humour, civil, accompliſh'd, generous, and did every thing with a good grace. So that when he ſent me the Horſe, he ſent to entreat me withal, if I did not like that Horſe, to come and chooſe which I lik'd beſt in his Stable.

By the favour of this Lord and the *Kan*, I made good the Purchaſe that I intended. For the People began to murmur (knowing what a Parcel I had got together) and told the *Kan* that I would carry away all the Cloth out of the Country, ſo that they ſhould have none to ſet the Poor on work. Thereupon the *Kan* ſent for me, and for thoſe reaſons told me I muſt buy no more. To fend off the blow, I made anſwer, That it was the King of *Perſia*'s deſire to try if we could make as fine Cloth of his Wool in *France*, as they did in *England* and *Holland*; and that if it ſucceeded, I ſhould bring *French* Workmen into *Perſia*, and ſo by ſetling the Trade in his own Country, free him from the Charge of forein Manufactures. This ſilenc'd the *Kan*, ſo that I ſtill bargain'd for more. But when I was return'd to *Iſpahan*, the People of the Country would not keep touch with me. However, I wrote ſo home to the *Kan*, threatning withal to complain to the King, that he fearing the King's diſpleaſure, forc'd the Natives to ſend me my Bargain to *Iſpahan*.

CHAP. IX.

Of the Road from Kerman *to* Iſpahan; *and the Fortune of* Nazar Mahomet-Ali-Beg.

FRom *Kerman* to *Iſpahan* is no leſs than five and twenty days on Horſeback. In thoſe places where there is any Water, the Country is very good; but thoſe places are very rare; for the Road is generally Sandy, and offenſive to the Eyes. The chiefeſt comfort to a Traveller is, that every Evening he meets with an Inn, where there are Ciſterns, which is a great refreſhment in thoſe deſert Countries. The moſt part of thoſe Inns were built ſome Years ſince by the ſpecial care of *Mahomet-Ali-Beg*, *Nazar*, or Grand Maſter of the King's Houſe and Treaſury; a Perſon the moſt Virtuous of any that *Perſia* can boaſt of for many Years. He was Generous, and favour'd the *Franks* in all things, for he lov'd them exceedingly. He faithfully ſerv'd his King, and defended the People againſt the Oppreſſion and Inſolencies of the Great ones; which drew upon him the hatred of many: but ſtill he preſerv'd himſelf by his ſincerity and prudence, as by the following Story will remarkably appear.

The Great *Sha-Abas* the Firſt, being one day a Hunting in the Mountains far out of ſight from his followers, met a young Lad playing upon a Pipe by an Herd of Goats. The King asking him ſome Queſtions, he anſwer'd him to the purpoſe to every one, not knowing who he was. The King ſurpriz'd at his Repartti's, made a ſign to *Iman-couli-Kan* Governour of *Schiras*, who was juſt come up to him, not to tell the Goat-herd who he was. After that he proceeded to ask him other Queſtions, to which the young Man anſwer'd ſo ſmartly, that the King could not chooſe but ſtand in an amaze. Thereupon the King ask'd the *Kan* what he thought of the Goat-herds Wit? Who anſwer'd, that he believ'd if the Boy were taught to Write and Read, he might do good ſervice to his Majeſty. Upon that the King immediately cauſ'd him to be ſent to School, where the young Lad being naturally of a ſolid Wit, clear Judgment, and happy Memory, grew ſo accompliſh'd, and ſo well acquitted himſelf of ſeveral Employments which his Majeſty beſtow'd upon him, that the King advanc'd him to the Office of *Nazar*, or Grand Maſter of the Houſe, and did him the Honour to call him *Mahomet-Ali-Beg*. The King obſerving his fidelity, and good management of all things, ſent him twice Ambaſſador to the Great *Mogul*, and both times was extremely pleaſ'd with his Negotiation. *Mahomet* lov'd Juſtice, and would not ſtoop to be corrupted by Preſents: A thing which is very rare among the *Mahometans*. This great Integrity of his made all the Lords of the Court his Enemies, eſpecially the Eunuchs and the Women, who have always the King's Ear. But while *Sha-Abas* liv'd, there was no perſon that durſt open his lips againſt the *Nazar*, ſo much was he in favour, and that juſtly, with the King. *Sha-Sefi* ſucceeding his Grandfather *Sha-Abas*, and being very young, the *Nazar*'s Adverſaries thought they had now a fair Game to play. Thereupon the

Eunuchs, who are always at the King's Ear, ſuggeſted to him many things to the diſadvantage of the Grand Maſter; but whatever they ſaid, the King gave little heed to their Tales. At length, one day when the King was looking upon certain Skains and Daggers ſet with precious Stones, one of the Eunuchs told him thoſe were trifles, and then deſir'd his Majeſty to ſend for a Scimitar that the Grand *Signor* had ſent *Sha-Abas*, all over ſet with Diamonds. True it is, that the Grand *Signor* had ſent a rich Scimitar to *Sha-Abas*; but *Sha-Abas* had defac'd it long before *Mahomet*'s time, and had made a noble Jewel of the Stones that adorn'd it. Thereupon this Scimitar was ſought for in the Treaſury, where *Mahomet* was chief Officer; but not being to be found, the King was troubl'd, finding it regiſtred in the Book of Preſents. Then certain Eunuchs and Grandees of the Court took their opportunity to rip up *Mahomet*'s Life; they repreſented to the King how many Inns, Bridges, and Dikes *Mahomet* had built at his own charge; what a Houſe he had rear'd for himſelf, fitting for his Majeſty to live in: and aggravated withal, that he could not do ſuch great things as thoſe, without purloining notably from the Publick Stock; for which he ſhould do well to call him to an account. As they were thus diſcourſing, *Mahomet* came into the Preſence, to whom the King (not receiving him as he was wont to do) ſpoke ſome hard words about the Scimitar that could not be found: telling him withal, that he would ſee if all the reſt of the things in the Treaſury were agreeable to the Regiſter, and then gave him fifteen days time to give in his Account. *Mahomet* not at all mov'd, reply'd to the King, that if his Majeſty pleas'd he might come to the Treaſury to morrow: and withal beſought him ſo to do, though the King a ſecond time gave him fifteen days. Thereupon the King did go to the Treaſury next morning, according to *Mahomet*'s deſire, and found all things in good order; having heard before what became of the Scimitar. From thence he went to *Mahomet*'s Houſe, who made the King a mean Preſent: For it is the cuſtom, that he whom the King honours with a Viſit, muſt make a Preſent to his Majeſty. After the King had receiv'd it, he walk'd up and down, and view'd the Chambers, Halls, Parlours and Rooms of State; and wonder'd to ſee them ſo ill ſet out with plain Felts, and courſe Carpets; whereas in other Lords Houſes a man could not ſet his Foot upon any thing but Cloth of Gold and Silk. For the King, as they had ſet the *Nazar* out, expected to have found other things; which made him admire at ſo great a Moderation in ſo high a degree of Honour. Now at the end of a Gallery there was a Door lockt with three great Padlocks. Of this the King took no notice: whereupon the *Meter*, who is the White Eunuch, and chief of his Chamber, as he came back, ſhew'd the King the Door that was ſo ſtrongly Padlock'd; which made the King curious to have it open'd: withal, asking *Mahomet* what he had got there lock'd up with ſo much care? Oh Sir, ſaid he, it behoves me to keep that lockt, for there is all the Eſtate I have in the World. All that your Majeſty has ſeen in this Houſe is yours, but all that is in that Chamber is mine, and I dare aſſure my ſelf, your Majeſty will be ſo gracious as never to take it from me. Thoſe words inflam'd the King's curioſity ſo, that he commanded the Door to be open'd: But he was ſtrangely ſurpriz'd, when he ſaw nothing more within than *Mahomet*'s Sheep-hook, that lay upon two Nails, his Scrip wherein he us'd to put his Victuals, his Bottle for his Water, his Pipe, and his Shepherd's Weeds, all hanging againſt the Wall. The *Nazar* beholding the King's aſtoniſhment at ſuch a Sight, Sir, ſaid he, when the King *Sha-Abas* found me in the Mountain keeping Goats, then that was all I had, and he took nothing from me: I beſeech your Majeſty that you would not deprive me of theſe things neither; but rather, if you pleaſe, let me reſume them again, and fall to my old Calling. The King touch'd at ſo high a piece of Virtue, caus'd himſelf to be diſapparel'd, and gave his Habit to the *Nazar*, which is the greateſt Honour that the King of *Perſia* can beſtow upon a Subject. Thus *Mahomet* continu'd, and dy'd honourably in his Employment. This brave Perſon was the Protector of all the *Franks* in *Perſia*: and if any one had done them wrong, upon complaint he did them Juſtice immediately. One day as I was ſhooting Ducks, upon the River of *Iſpahan* near the *Nazar*'s Gardens, with two Servants, ſome of the *Nazar*'s people that did not know me ſet upon me, and would have taken away my Gun; which I would not let go till I had broke the Stock about the Shoulders of the one, and flung the Barrel at the other's Head. Thereupon I took ſome of the *Franks* along with me, and complain'd to the *Nazar*: He teſtifi'd his ſorrow for what had happen'd, and gave us evident Proofs thereof, by the blows which he caus'd to be laid upon thoſe that had done me the injury.

Another time, *Sha-Sefi* being upon his return from *Guilan*, his Tents were ſet up near *Zulfa* in *Armenia*, where the King ſtaid to hunt two or three days. Now among the reſt of the Courtizans that follow'd the Court, to divertiſe the King with Dancing and Mummery, there was one who was perfectly handſom, to whom the King had already ſent Preſents; which could not be unknown to any Lord i'the Court. But the *Nazar*'s Son, for all that, being in the heat of Youth, got this Courtizan to his Tent, and there lay with her: which came to his Father's Ears next day. The *Nazar*, whether out of his zeal to the King, or whether it were an effect of his prudence to prevent the King's anger, which would have certainly been the death of his Son, caus'd him to be drub'd, after the manner of the Country, and baſtinado'd all over, till the Nails of his Toes dropt off, and that his Body was almoſt a perfect Gelly. Which when the King underſtood, together with the Young Man's Crime, he ſaid no more, but that the *Nazar* had done wiſely by puniſhing his Son himſelf, to prevent his Juſtice.

But to return to the Road from *Kerman* to *Iſpahan*. The firſt day that I ſet out from *Kerman*, at my Stage in the Evening I met with a rich *Moullah*, who ſeeing I had Wine, civilly offer'd me ſome of his Ice to cool it. In retaliation, I gave him ſome of my Bottle. He invited me to his Houſe, which was well built, with a handſom Garden with Water in it. He entertain'd me with Spoon-meat, according to the mode of the Country; and when I took my leave, he fill'd my *Boracho* with very good Wine.

The following days I ſaw nothing worthy obſervation; the Country being as I have already deſcrib'd it.

Yezd lyes in the Road, almoſt in the mid-way between *Kerman* and *Iſpahan*, in 93 Deg. 15 Min. of Longitude, and 13 Deg. 45 Min. of Latitude. It is a great Town in the middle of the Sands, that extend themſelves for two Leagues round it: ſo that when you leave *Yezd* you muſt take a Guide, for upon the leaſt Wind the Sand covers the Highway, whereby a man may be apt to fall into Holes, which ſeem to have been either old Ciſterns, or the Ruines of ancient Buildings. Between the Town and the Sands there is a little good Soil, which produces excellent Fruits, but above all, Melons of ſeveral ſorts: the Pulp of ſome is green, of others yellow and vermilion; and ſome there are, the meat whereof is as hard as a Renneting. There are alſo very good Grapes, and good Wine; but the Governour will not permit the Inhabitants to make Wine. Some therefore they dry, and of the reſt they make a kind of Confection to eat with Bread. There are alſo abundance of Figs, which are large and well taſted. They diſtil vaſt quantities of Roſe-water, and another ſort of Water with which they dye their Hands and Nails red, which they ſqueeze out of a certain Root call'd *Hina*. There are three Inns i'th' City, and ſeveral *Bazars* or Market-places cover'd and vaulted, which are full of Merchants and Workmens Ware-houſes. They alſo make at *Yezd* ſeveral Stuffs of Silk intermix'd with Gold and Silver, which they call *Zerbaſte*; and another ſort of Stuff of all pure Silk, call'd *Daraï*, like our ſmooth ſtrip'd Taffata's. Other Stuffs they make, half Silk half Cotton; others all of Cotton, like our Fuſtians. They make alſo Serges of a particular Wool, which is ſo fine and delicate, that it looks handſomer, and is much better than Silk.

Though I had nothing to do, I ſtaid in *Yezd* three days, becauſe I met with ſome *Armenians* of my acquaintance. In which time I found the general Opinion to be true. For certainly the Women of *Yezd* are the handſomeſt Women in all *Perſia*. There is no Feaſt made, but five or ſix of them come to divertiſe the Gueſts with Dancing, who are generally none of the meaneſt Beauties and Converſations among them. However it comes to paſs, the *Perſian* Proverb is, *That to live happy, a Man muſt have a Wife of* Yezd, *eat the Bread of* Yezdecas, *and drink the Wine of* Schiras.

CHAP.

CHAP. X.

Of the Caravanſera's, *and Government of the* Caravans.

THE *Caravanſera's* are the Eaſtern Inns, far different from ours; for they are neither ſo convenient, nor ſo handſom. They are built ſquare, much like Cloyſters, being uſually but one Story high; for it is rare to ſee one of two Stories. A wide Gate brings ye into the Court; and in the midſt of the Building, in the front, and upon the right and left hand, there is a Hall for Perſons of the beſt Quality to keep together. On each ſide of the Hall are Lodgings for every man by himſelf. Theſe Lodgings are rais'd all along the Court two or three Steps high, juſt behind which are the Stables, where many times it is as good lying as in the Chamber. Some will rather lye there in the Winter, becauſe they are warm, and are roof'd as well as the Chambers. Right againſt the Head of every Horſe there is a Nich with a Window into the Lodging-Chamber, out of which every man may ſee how his Horſe is look'd after. Theſe Niches are uſually ſo large, that three men may lye in them; and there it is that the Servants uſually dreſs their Victuals.

There are two ſorts of Inns. For ſome are endow'd; where you may be receiv'd for Charities ſake; others, where you muſt pay for what you call for. There are none of the firſt, but between *Bada* and *Conſtantinople*. Nor is it lawful for any others to build ſuch, but only the Mother and Siſters of the Grand *Signor*, or ſuch *Viziers*, and *Baſha's* as have been three times in Battel againſt the Chriſtians. In theſe Inns, which are built out of Legacies, there is a very good allowance of Diet to Travellers, and at your departure you have nothing to do but to thank the Benefactor. But from *Conſtantinople* to *Perſia*, there are none of thoſe endow'd Inns; only ſuch where you have nothing but bare Walls. It is for you to provide Utenſils for your Kitchin, and a Bed to lye on: as for Proviſion, the people bring Lambs, Pullets, Butter, and Fruits in their ſeaſons: or elſe you may buy it, provided before-hand by the Maſter of the Houſe. There you alſo meet with Barley and Straw for the Horſes, unleſs it be in ſome few places that I have been at upon the Road. In the Country you pay nothing for your Chambers; but in the Cities you pay ſomething, though it be but a ſmall matter. Uſually the *Caravans* never go into the Towns, which are not able to contain ſo many People and Horſes. When you come to your Quarters every one looks after his own Chamber, for there is no regard to Poor or Rich: ſometimes out of Breeding, or out of Intereſt, an ordinary Tradeſman will give way to a great Merchant; but no man is permitted to leave the Chamber which he has once made choice of. In the night the Inn-keeper ſhuts up his Gates, being anſwerable for all things that ſhall be loſt; for which reaſon he keeps a Guard about the Inn.

As for the *Perſian Caravanſera's*, they are more commodious, and better built than thoſe of *Turkie*, and at more reaſonable diſtances, throughout almoſt all the Country. By which deſcription of Inns it is eaſie to obſerve, that though theſe *Caravanſera's* are not ſo commodious for the Rich as our *European* Inns, yet they are more convenient for the Poor, to whom they never refuſe to give admittance: no perſon being oblig'd to eat or drink more than he pleaſes; but every one being allow'd to ſpend according to his Stock, without grumbling.

You may travel in *Turkie* or *Perſia*, either with the *Caravan*, or elſe in company, ten or twelve together, or elſe alone with a Guide. The ſafeſt way is to go with the *Caravan*, though you are longer upon the Road, by reaſon of the ſlowneſs of their march, eſpecially when the *Caravans* conſiſt of Camels.

The *Caravans* are as it were great Convoys, which conſiſt of a good number of Merchants, that meet at certain times and places, to put themſelves into a condition to defend themſelves from Thieves, that are very riſe in Troops in ſeveral deſert places upon the Road. Theſe Merchants chooſe among themſelves a *Caravan-Baſhi*, who orders them how they ſhall march, aſſigns the places of lodging at night, and who with the chief of the *Caravan*, is a kind of Judge of the differences that fall out by the way. There is no honeſt man that covets the employment; for the *Caravan-Baſhi*, being to diſcharge ſeveral ſmall duties upon the Road, however he behave himſelf, is ſtill ſuſpected for his fidelity. When the *Turks* are moſt numerous, they make choice of a *Turk*; when the *Armenian* Merchants are moſt, they chooſe an *Armenian*.

There are two ſorts of *Caravans*. There are *Caravans* which conſiſt of Camels, which are the moſt uſual; in regard that Camels are cheap, and for that ſome Camels will carry as much as three Horſes, others as much as four or five. But among the *Caravans* of Camels, there are ſeveral Horſes and Mules, which the Merchants themſelves ride upon; it being very tedious to ride upon a Camel when he only goes a foot-pace, but very pleaſant when he goes upon his large trot. There are other *Caravans* that conſiſt only of Horſes; and among theſe, if the Merchant have none of his own, he may hire one. The Servants ride upon thoſe Horſes that are leaſt laden; but at *Smyrna* you may meet with ſeveral good Horſes very cheap, from thirty to ſixty Crowns. As for thoſe perſons that are either unwilling or unable to be at any expence, they make uſe of Aſſes, of which there are enow to be had. Above all things, you muſt take care to provide Pack-Horſes to carry your Wine; for the Camel-Maſters being *Mahometans*, will not permit you to lade their Camels with any ſuch Liquor; that Beaſt being particularly conſecrated to *Mahomet*, who ſo ſtrictly forbad the uſe of Wine. You put your Wine in Bottles made of wild Goats Skins, with the hairy ſide turn'd innermoſt, and well pitch'd within. There are ſome of theſe Bottles from which they take off the Hair; but they are not ſo good, as being ſeldom without holes.

Theſe Camel-Maſters are an inſolent ſort of people, which you ſhall never know how to deal with, unleſs you can bring them to puniſhment. There was one that play'd me ſome of his jades tricks in the Road from *Smyrna* to *Tauris*; but when I came to *Eſcrivan*, I complain'd to the *Kan*, who preſently caus'd a hundred Baſtnado's to be giv'n him upon the ſpot. Nor is there any other way to bring thoſe Scoundrels to reaſon, eſpecially at *Smyrna* and ſuch other places, where the Merchants have their *Conſuls*, who upon the leaſt complaint to the *Cady* have Juſtice done them immediately. The examples of ſome of theſe Camel-drivers that have been paid off, keep the reſt in good *decorum*; and they will be very tractable for a good while after.

The Journies of the *Caravans* are not equal; ſometimes not above ſix hours travel, ſometimes ten, and ſometimes twelve; it being the convenience of Water, which is not every where to be met with, that is the Rule of Lodging the *Caravan*. At all times the *Caravan* travels more by night than by day; in Summer to avoid the heat, and at other times, that you may be ſure to have day enough to ſet up your Tents. For if the *Caravan* ſhould come to pitch in the night, it would be impoſſible for them to find where to ſet up their Tents, to dreſs and look after their Beaſts, make ready their Kitchins, and provide things neceſſary for ſo large a Company. True it is, that in the depth of Winter and in the great Snows, they ſeldom ſet out till two or three hours after midnight; and that ſometimes they ſtay till day-break. But in Summer, according to the Journey which they intend, they ſet out either at midnight, or an hour after Sun-ſet. The laſt time I went from *Smyrna* the *Caravan* conſiſted of ſix hundred Camels, and almoſt the ſame number of Horſe. Sometimes their number is greater, ſo that the Camels going but by one and one after another, a *Caravan* ſeems to be an Army; and whether it be in travelling or lodging, they take up a world of Ground. Now by reaſon they travel all night in *Aſia*, it happens that the Air is indifferent wholſom; and that the Travellers, that lye for the moſt part upon a Carpet ſpread upon the Ground, find themſelves very little inconvenienc'd by it.

The Camels that go into *Perſia* through the Northern Provinces of *Turkie*, travel like Horſes in a Cart, by ſeven and ſeven; they are ty'd together by a Cord about the bigneſs of a Man's little Finger, and a Fathom long; faſten'd to the Pack-ſaddle of the Camel that goes before, and to the Head-harneſs of the Camel that follows. Thoſe little Cords are made no ſtronger, to the end that if the Camel before ſhould chance to fall into any hole, the Camel behind ſhould either keep him up, or elſe not be pull'd in after the other. And to the end that the Camel-driver who leads the foremoſt, may know whether the other ſix follow him or no, the laſt Camel has a Bell about his Neck, which if it ceaſe to ring, 'tis a ſign that ſome one of the ſmall Cords is broken, and that a Camel has got a miſchance. The ſeventh Camel generally carries the Proviſions. For if a Merchant have ſix Camels laden, he is generally allow'd one to carry his Proviſion; if he have but three, he is allow'd but half a Camel's load; but if he have nine or twelve, he pays nothing for the carriage of his Proviſions of Food, or any thing elſe that he pleaſes. Every Merchant with his Servants rides by the Camels that are laden with his Goods, eſpecially in the dark nights; for there are a ſubtil ſort of Thieves, that have a trick to cut the two Cords behind and before, and without any noiſe drive the Camel out of the way; for having no Hooſs, his Feet cannot be ſhod, and conſequently he makes no noiſe. As well Merchants, as others, Camel-drivers and Servants, keep themſelves from ſleeping ſometimes by ſinging, and ſometimes by taking Tobacco, and ſometimes by diſcourſe.

The *Caravan* lyes in ſuch places as they think moſt convenient, chiefly near to the Water-ſide. When the Sun is ſet, the *Shaoux*, who are a ſort of poor people, are diligent to guard the whole Field, and take care of the Goods. They walk up and down, and either in the *Arabian* or *Armenian* Dialect they cry one to another, *God is one, and he is merciful*; adding from time to time, *Have a care of your ſelf*. When they ſee that the time grows near to ſet out, they give notice to the *Caravan-Baſhi*, who gives order to bid them cry, *Saddle your Horſes*; and after that, to cry again, *Load*. And it is a ſtrange thing to conſider, that upon the ſecond Cry of the *Shaoux* every thing is ready upon an inſtant, and the *Caravan* begins to ſet forward in great order and great ſilence. Every one takes care to be ready, for it is dangerous to be left behind, eſpecially in thoſe Countries which are haunted with Thieves. The Wages of theſe *Shaoux* is the fourth part of a Piaſter, for a Bale, from *Smyrna* to *Erivan*.

When the Stages are long, and that they believe that they ſhall not get thither by ten or twelve in the morning, every one carries two ſmall Wallets on each ſide his Horſe, and when they come to the place where they intend to Break-faſt, they ſpread a Carpet upon the Ground and fall to.

When you go from *Conſtantinople*, *Smyrna*, or *Aleppo* with the *Caravan*, it behoves all people to carry themſelves according to the mode of the Country; in *Turkie* like a *Turk*, in *Perſia* as a *Perſian*; elſe would they be accounted ridiculous; nay ſometimes they would hardly be permitted to paſs in ſome places, where the leaſt miſcarriage makes the Governours jealous, who are eaſily perſwaded to take Strangers for Spies. Always, if you have upon the Road but an *Arabian* Veſt, with a mean Girdle, whatever Clothes you wear under, there is no danger of paſſing any where. If you wear a Turbant, you muſt of neceſſity ſhave off your Hair, elſe it will never ſtay upon the Head. As for Beards, they never mind them in *Turkie*, the greateſt being accounted the handſomeſt; but in *Perſia* they ſhave their Chins, and wear their Muſtaches: and I remember I have ſeen one of the King of *Perſia*'s Porters, whoſe Muſtaches were ſo long, that he could tye them behind his neck, for which reaſon he had a double Penſion. More than that, you muſt provide your ſelf of Boots according to the cuſtom of the Country: they are made of red, yellow, or black Cordovan, lin'd with Linnen cloth; and in regard they never reach higher than the Knee, they are as convenient to travel in as Shooes. As for Spurs, they never wear any; for the Iron at the upper end of the Stirrop, which is four-ſquare, ſerves to ſpur the Horſe: ſo much the better, becauſe it is the cuſtom of all *Aſia* to ride very ſhort.

Before you ſet out, you muſt provide your ſelf of ſeveral Houſhold-Goods, eſpecially of thoſe Bottles that are call'd *Matares*, which are made of *Bulgary*-Leather; every man carries his own at the Pummel of his Saddle, or elſe faſten'd to the Crupper of the Saddle behind. Beſides theſe you muſt buy *Borrachio's*; the moſt ſerviceable things in the World; for they will never break, and will hold above fifty Pints at a time. The ſmaller Bottles ſerve to put Aqua-vitæ in: and the Leather whereof they are made, has that peculiar to it ſelf, that it keeps the Water freſh. Then you muſt provide Food, and make a proviſion of Rice and Bisket as far as *Tocat*: For as for Pullets, Eggs, and ſuch like things, you meet with them almoſt every where; as alſo with Proviſion for your Horſes, and new Bread, unleſs in ſome few places. You muſt alſo carry a Tent with all its appurtenances, with a Mattreſs; and Clothes to cover the Horſes at night, eſpecially in the time of the deep Snows, wherein you ſhall find them almoſt buried the next morning.

When the *Caravan* comes near the place where it intends to ſtop, every Merchant rides before to take up a convenient place for himſelf and his Goods, for which he covets a riſing Ground, that if it ſhould happen to rain, the Water may run from the Bales. They alſo in that caſe lay Stones under the Bales, and a Cloth over them; and the Servants make a Ditch about the Tent for the Water to run into. But if it be fair weather, there is no care tak'n to ſet up the Tent: or if it be, 'tis folded up after Supper; to the end the Owners may have the more liberty to look about them, and may be in a better condition to look after the Thieves. But if there be any likelihood of foul weather, the Tent is let ſtand till the firſt Cry of the *Shaoux*. The Horſes are ty'd before the Tent with Cords faſten'd to a Nail, and their hinder Legs are ty'd with other Cords, to the end they may not ſtir out of their places. If it be not ſeaſonable for them to eat Graſs, you muſt buy Barley and Straw of the Country-men that come to ſerve the *Caravan* there being no Oats, neither in *Turkie* nor *Perſia*.

In dreſſing your Victuals, you muſt follow the cuſtom of the Country; which is, to make a Hole in the Ground, and then kindling a Fire in it, to ſet the Pot over it.

But the greateſt inconvenience which Travellers ſuffer with the *Caravans*, is this, that when they come to Waters, which are only Wells, or Ciſterns, or Springs, where only two or three can lade up Water at a time. For after the *Caravan* is lodg'd, the Merchants ſhall be forc'd to ſtay for Water two or three hours together; for they that belong to the Beaſts of Carriage, will not ſuffer any perſon to take any Water, till the Camels, Horſes, Aſſes, and Mules are all ſerv'd. Nor is there any contending with theſe Camel-drivers and Muleters; for as they are a rude ſort of people, a Man runs the hazard of his Life by conteſting alone: of which one Example may ſuffice for all.

Setting out one day from *Bander-Abaſſi*, for *Iſpahan*, with a Merchant of *Babylon*, as we came to the Inn where we lay the firſt night, which was call'd *Guetchy*, the Merchant commanded one of his Slaves who was a *Cafer* of *Mozambique*, to fetch him ſome freſh Water, at the Ciſtern, to drink: The *Cafer* went thither, and return'd without any Water, telling his Maſter, that the Camel-drivers and Muleters threaten'd to beat him, and would not let him come near the Ciſtern. The Merchant either ill adviſ'd, or not knowing the cuſtom, bid him go back, and kick thoſe that refuſ'd him. Whereupon the *Cafer* returning, and finding the ſame reſiſtance as before, began to give ill language to the Camel-drivers, ſo that one of them happen'd to ſtrike him. Upon that the *Cafer* drawing his Sword, ran him into the Belly, ſo that he fell down dead: Thereupon the whole Rabble fell upon him, bound him, and carry'd him back to *Bander-Abaſſi* for the Governour to put him to death. The Maſter of the *Cafer*, accompany'd by ſeveral Merchants, went to the Governour and repreſented to him the inſolence of thoſe people, and how the buſineſs had happen'd. Upon which the Governour took the poor fellow out of their hands, and cauſ'd him to be kept ſafe; after that, he cauſ'd ten or a dozen of thoſe Muleters to be ſeiz'd, and order'd them to be ſoundly baſtinado'd, for hind'ring a Merchant's Servant from fetching Water for his Maſter. He alſo put others in Priſon; who had not been releas'd ſo ſoon, but at the requeſt of thoſe Merchants whoſe Goods they carry'd, and who ſtood in need of their ſervice. The Governour ſpun out the buſineſs, on purpoſe that the reſt might be gone: but as ſoon as they were all departed except the two Brothers of the party ſlain, he told them, he could not do them Juſtice, becauſe their Brother belong'd to *Schiras*; ſo that all that he could do, was to ſend the Criminal thither. The Maſter of the *Cafer* being rich, and loving the Slave, made haſt to *Schiras*, to tell his Story firſt to the *Kan*. And I remember, two days journey on this ſide *Schiras*, we met in the Highway abundance of poor people, the kindred of the party ſlain, who were ſtaying for the *Cafer*, to carry him before the *Kan*, and to demand Juſtice. Two or three Leagues alſo from *Schiras* I met the Father and Mother, together with the Wife and Children of the deceas'd, who ſeeing me paſs along, fell at my Feet and recounted to me their Grievances. I told them by my *Kalmuchi*, that their beſt and ſureſt way was to take a piece of Money of the *Cafer*'s Maſter, and ſo to put up the buſineſs. This Propoſal, that would have been accepted in Chriſtendom, was rejected by thoſe poor *Mahometans*; in ſo much that the Father tore his Beard, and the Women their Hair, crying out, That if it were the cuſtom of the *Franks* to ſell the Blood of their Kindred, it was not their cuſtom ſo to do. When the reſt of the kindred came with the *Caſer* to *Schiras*, the *Kan* did all he could to perſuade the Widow to take Money; but not being able to over-rule her, he was forc'd to give the *Caſer* into their hands: and how they us'd him I cannot tell, being conſtrain'd at the ſame time, to paſs from *Schiras* for *Iſpahan.*

CHAP. XI.

Of the breeding, nature, and ſeveral ſorts of Camels.

THE Female Camel bears her Burthen eleven Months; and her Milk is a ſovereign Remedy againſt the Dropſie. You muſt drink a Pint of it every Day for three Weeks together: and I have ſeen ſeveral Cures wrought thereby at *Balſara*, *Ormus*, and in other places in the *Perſian* Gulf, upon ſeveral *Engliſh* and *Holland* Mariners.

So ſoon as a Camel comes into the World, they fold his Feet under his Belly, and make him lye upon them; after that they cover his Back with a Carpet that hangs to the Ground, laying Stones upon each ſide, ſo that he may not be able to riſe; and thus they leave him for fifteen or twenty days. In the mean time they give him Milk to drink, but not very often, to the end he may be accuſtom'd to drink little. This they do alſo to uſe them to lye down, when they go about to Lade them; at which time they will fold their Legs and lye down ſo obediently, that it is an admirable thing to conſider. So ſoon as the *Caravan* comes to the place where it is to lye, all the Camels that belong to one Maſter will range themſelves in a Circle, and lye down upon their fore Feet; ſo that it is but untying one Cord that holds the Bales, and they will ſlide off gently from each ſide of the Camel. When 'tis time to lade again, the ſame Camel comes and crouches down between the two Burthens, and when they are faſten'd, gently riſes up with the Burthen again; which is done without any trouble or noiſe. When the Camels are unladen, they let them go a-field to feed upon the Heath and Buſhes, and half an hour before Sun-ſet they return of themſelves, unleſs any one happen to wander, which they will call again with a certain Cry which is natural to them. When they return, they range themſelves in a Circle, and the Muleters give to every one little Balls of Barley-meal kneaded, as big as two Fiſts. The Camel though he be of a large bulk, eats very little, contented with what he meets with upon the Heaths; where he more eſpecially looks for Thiſtles, of which he is a great lover. But it is more admirable to conſider with what patience they endure drowth: For one time that I croſs'd over the Deſerts, where we were 65 days upon the Road, our Camels were nine days without Drink. But what is more wonderful is this, that when the Camel is in the heat of Generation, he neither eats nor drinks for 40 days together; and he is then ſo furious, that without great care you cannot avoid being bitten by him: And where-ever he bites, he carries away a piece of the Fleſh. At that time iſſues out of their Mouths a white Foam, beſides that there appears on each ſide of their Chops two Bladders large and ſwell'd, like the Bladder of a Boar.

In the Spring time all the Camel's Hair falls off in three days. The Skin remains bare, and then the Flies are very troubleſom. There is no way but to Tar them all over: though it be a ventrous thing to come near them at that time.

A Camel muſt be dreſt as well as a Horſe; but the Camel-keeper never uſes any Curry-comb, but only beats him all over with a ſmall Wand, as Carpets are wont to be duſted. If a Camel be hurt or gall'd under the Pack-ſaddle, they never apply any thing to it, but only waſh it well with Urine, without uſing any other Remedy.

There are two ſorts of Camels; the one which is proper for hot Countries, the other for cold Countries.

The Camels in hot Countries, ſuch as go from *Ormus* to *Iſpahan*, cannot travel if the Ground be dirty and ſlippery; for their Bellies burſt, while their hinder Quarters rive from their Bodies. Theſe are ſmall Camels, that carry not above five or ſix hundred Pound weight; but they are kept for little, and endure Thirſt a long time. They do not tye them Head to Tayl, as they do the great ones, but let them go as they pleaſe themſelves, like a Herd of Cows. The Camel-driver follows them ſinging, and ſometimes playing upon his Pipe: the louder he ſings and pipes, the faſter the Camels go; nay they will ſtand ſtill when he gives over his Muſick. When the Camel-drivers come to a Heathy Ground, they will give them leave to feed for half an hour, taking their Tabacco the while; and then ſinging them together again, they ſet forward. The Camels bred in the Deſerts are handſom, but very tender, ſo that they muſt be gently us'd, and never be put upon long Journies. However, they eat and drink leſs than others, and endure thirſt more patiently.

The Camels of cold Countries, ſuch as thoſe that travel from *Tauris* to *Conſtanſtantinople*, are large Camels, that carry great Burthens, and will pull themſelves out of the dirt: But in fat Grounds and ſlippery Ways the Drivers are fain to ſpread Carpets, ſometimes an hundred one behind another; otherwiſe their hinder Quarters are alſo apt to rive from their Buttocks: but if the Road be ſlippery for too great a diſtance together, there is no way but to tarry 'till it be dry'd up and fair. Theſe Camels uſually carry a thouſand Pound weight: but if the Merchant has any hank upon the Camel-driver, he will lay upon every Camel fifteen hundred weight, thereby making two of three Burthens. This the Merchants do, when they come near the Cuſtom-Houſes, eſpecially that of *Erzerom*, which is the moſt ſevere. The Merchant does this for his own Profit: So that when the Cuſtomer miſtruſting, demands how ſo many Camels come to travel empty, he makes anſwer, that they were Camels that carry'd Proviſion: But the Cuſtomer moſt commonly winks at that good Husbandry of the Merchant, for fear of loſing his Cuſtom, and obliging the Merchant to take another Road.

There is as much knavery among the Camel-drivers, as among our Horſe-Courſers. For I remember, that being once at *Caſbin*, a *Perſian* Merchant, thinking he had bought eight good Camels, was deceiv'd in four which he thought the beſt: He verily believing they had been fat and in good caſe, but they were only blown up. For thoſe Cheats have a trick to cut a Hole near the Tail, of which the Purchaſer takes no notice, and which they know neatly how to ſow up again: In this Hole they will blow till they have puft up a lean Camel, that he ſhall appear as fat and plump as the ſoundeſt that ever fed: whereby they often deceive the quickeſt ſights, eſpecially when the Hair is all off, and that the bare Skin is all rub'd over with Tar.

CHAP. XII.

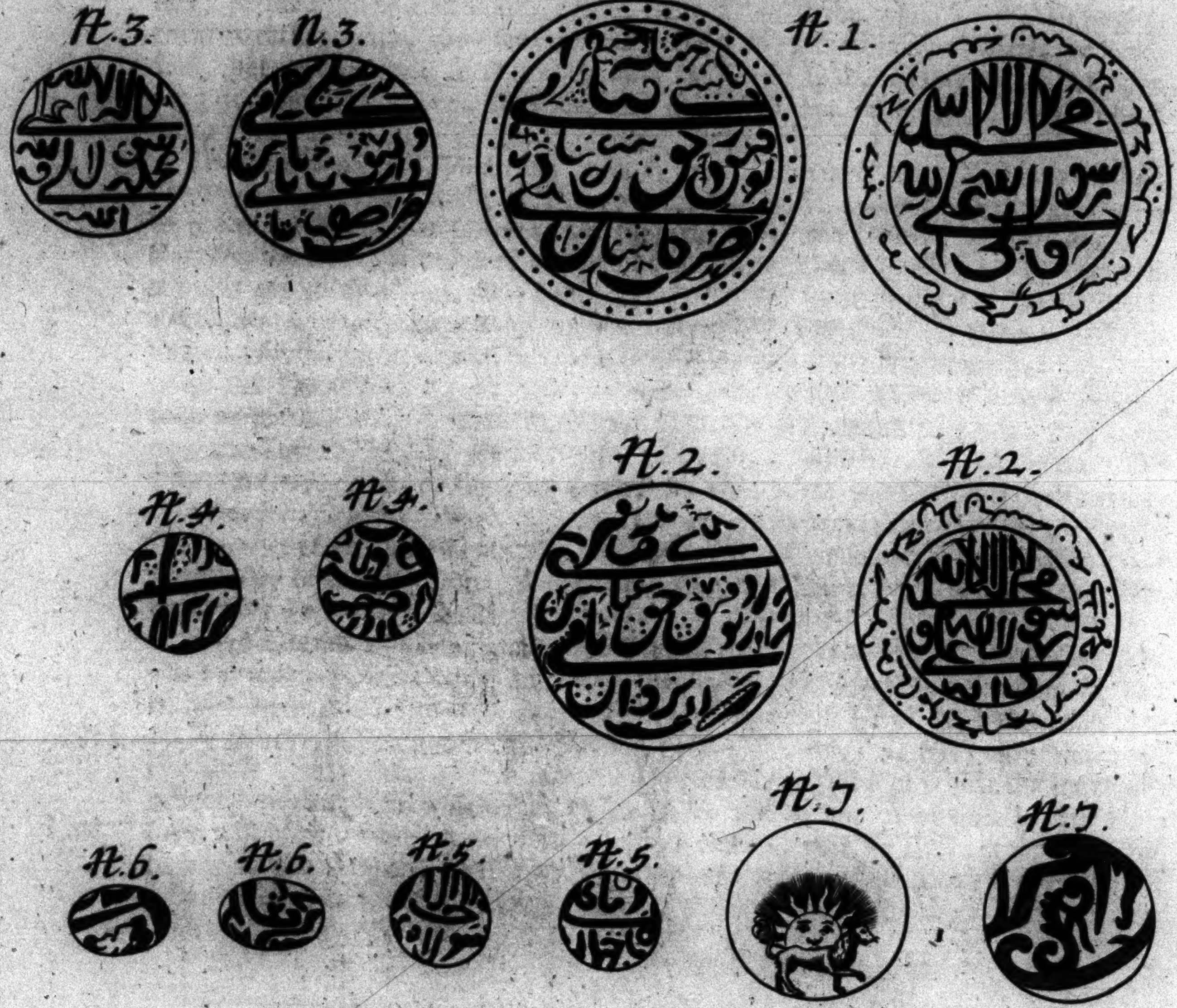
Of the Coyns and Money of Perſia.

IN the firſt place, you muſt take notice that there are no Pieces of Gold coyn'd in *Perſia*, but only ſome few, to be thrown among the People when a new King aſcends the Throne: which Pieces are neither currant among the Merchants, nor of a certain Price. When the Solemnity is over, they who get the Pieces, are not ſo curious to keep them, but carry them to the *Changer*, who gives them the value in currant Money. Theſe Pieces of Gold may be worth five *Franks, about the fineneſs of *Almain*-Ducats. Once I receiv'd ten thouſand of them of one Merchant, at a prefix'd rate; for their value is uncertain.

* A Frank is worth 2 *s.* Sterling.

In the ſecond place obſerve, That the Silver in *Perſia* is good, whether it be in Barrs, or in Plate, or in Money, and it is taken for its goodneſs. For when a

Page 51. *The Money of the King of Persia.* Travels in Persia.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Merchant enters into *Perſia*, whether it be at *Erivan* or *Tauris*; where the Money is coyn'd, he is oblig'd to tell what Silver he carry's, to the end it may be melted down and ſtamp'd with the King's Stamp; under a great Penalty, if diſcover'd to be a concealer. But if a Merchant's affairs will not permit him to ſtay at *Erivan*, or at *Tauris*, and that he think it better to carry his Money to the Mint of *Iſpahan*; 'tis but taking a Note from the Maſter of the Mint either at *Tauris* or *Erivan*, to atteſt that he has declar'd the truth of what he carries, and it is excuſe enough.

But they that can cunningly carry their Silver to *Erivan*, when the Seaſon is to go to the *Indies*, make a great profit of the Real; for the Merchants that go to the *Indies* will give them thirteen and a half, or fourteen *Shayez* a piece, for as many as they have. But there are few Merchants that carry their Silver to *Iſpahan*; in regard the Maſters of the Mints upon the Frontiers will be ſure to preſent them with a good piece of Silver Plate, rather than let them carry away their Bullion to *Iſpahan*, to have the benefit of Coynage themſelves.

They that traffick into *Guilan* for Silks carry their Silver to *Teflis*, where the Maſter of the Mint gives them 2 *per Cent.* profit for their Silver. The reaſon is, becauſe that which he gives them for it is a little ſophiſticated; but it paſſes currant all over *Guilan*.

In the third place, you muſt obſerve, That upon the pieces of Silver, as well for the King's Duty as the Coynage of the Money, there is requir'd 7½ *per Cent.* But upon the Copper Money, not above one half, or 1 *per Cent.* at moſt. Whence it comes to paſs, that when a Workman has need of Copper, rather than loſe time in going to buy it, he will melt down his *Caſbeké's*.

There are four ſeveral pieces of Silver Coyn; *Abaſſi's*, *Mamondi's*, *Shaet's*, and *Biſti's*: but as for the *Biſti's*, there are very few at preſent.

The Copper pieces of Coyn are call'd *Caſbeké*, of which there are ſingle and double.

The ſingle *Caſbeké* is worth five Deniers and a Half-peny of our Money.

The double *Caſbeké* is valu'd at eleven Deniers.

Four ſingle *Caſbeké's*, or two double ones, make a *Biſti*.

Ten ſingle *Caſbeké's*, or five double ones, make one *Shayet* in value.

Two *Shayet's* make a *Mamondi*.

Two *Mamondi's* make an *Abaſſi*.

The Real or Crown of *France* is worth three *Abaſſi's* and one *Shayet*; and counting a Real at ſixty Sous, an *Abaſſi* is worth eighteen Sous, ſix Deniers. Though to ſay truth, three *Abaſſi's* and one *Shayet* make three Half-pence more than the Crown.

Number 1, and *Number* 2. Are two pieces, which upon one ſide bear the Names of the twelve Prophets of the Law of *Mahomet*, and in the middle this Inſcription, *La Illah allah Mahomet reſoul Allah, Ali Veli Allah:* on the back-ſide, *The Conquerour of the World*, Abas II. *gives us permiſſion to coyn this Money in the City of* Caſhan.

Num. 1. Makes five *Abaſſi's*; and counting our Crown at thirteen *Shayet's*, it comes to four Livres, twelve Sous, ſix Deniers.

Num. 2. Makes two *Abaſſi's* and a half of our Money, or forty-ſix Sous and one Farthing.

Num. 3. Is an *Abaſſi*, which comes to eighteen Sous, ſix Deniers.

Num. 4. Is a *Mamoudi*, worth nine Sous and a Farthing.

Num. 5. Is a *Shayet*, worth four Sous, ſeven Deniers, one Half-peny.

Num. 6. A *Biſti*, worth one Sous, ten Deniers.

Num. 7. The Copper Coyn, call'd *Caſbeké*, worth five Deniers, one Half-peny.

Theſe Coyns, unleſs it be the *Caſbeké*, bear no other Inſcription, but only the Name of the King reigning when they were coyn'd; the Name of the City where they were coyn'd; with the Year of the *Hegyra* of *Mahomet*.

Though all Payments are made in *Abaſſi's*, as well at *Ormus* and other parts of the Gulf belonging to the King of *Perſia*, as in the Iland of *Bahren*, where is the great Fiſhery and Market for Pearls; yet there is no mention made but only of *Larins*.

The *Larin* is deſcrib'd in the Money of *Arabia*. Eight *Larins* make an *Or*; four and twenty make a *Toman*.

An *Or* is not the name of a Coyn, but of a Sum in reck'ning among Merchants. One *Or* is five *Abaſſi's*.

A *Toman* is another Sum in payment: For in all *Perſian* Payments they make uſe of only *Tomans* and *Ors*; and though they uſually ſay that a *Toman* makes fifteen Crowns, in truth it comes to forty-ſix Livres, one Peny and $\frac{1}{3}$.

As for pieces of Gold, the Merchant never carries any into *Perſia*, but *Alman*-Ducats, Ducats of the Seventeen Provinces, or of *Venice*; and he is bound to carry them into the Mint ſo ſoon as he enters into the Kingdom; but if he can cunningly hide them, and ſell them to particular perſons, he gets more by it. When a Merchant goes out of the Kingdom, he is oblig'd to tell what pieces of Gold he carries with him; and the King's people take a *Shayet* at the rate of a Ducat, and ſometimes they value the Ducat at more. But if he carry's his Gold away privately and be diſcover'd, all his Gold is confiſcated.

The Ducat uſually is worth two Crowns, which in *Perſia* juſtly comes to twenty-ſix *Shayets*; but there is no price fixt in that Country for Ducats. For when the ſeaſon is to go for the *Indies*, or that the *Caravan* ſets out for *Mecca*, as well the Merchants as the Pilgrims buy up all the Ducats they can find out, by reaſon of their lightneſs; and then they riſe to twenty-ſeven, and twenty-eight *Shayets*, and ſometimes more, a piece.

The end of the Roads from Paris *to* Iſpahan, *through the Northern Provinces of* Turky.

THE

THE SECOND BOOK
OF THE
PERSIAN TRAVELS
OF
MONSIEUR *TAVERNIER*:
Containing the ſeveral
ROADS
From *PARIS* to *ISPAHAN* the Capital
CITY of *PERSIA*;

Through the Southern Provinces of *TURKY*,
and through the DESERTS.

CHAP. I.

The ſecond Voyage of the Author from Paris *to* Iſpahan: *and firſt, of his Embarking at* Marſeilles *for* Alexandretta.

THE Road from *Conſtantinople* to *Erivan*, which with all thoſe other Roads through the Northern Provinces of *Turkie*, the firſt time I travel'd into *Perſia*, I have amply deſcrib'd. It behoves me now to treat of the Southern Provinces, and of thoſe through the Deſerts, where there are ſeveral *Emirs*, or *Arabian* Princes, of which ſeveral are very potent: For there are ſome of them that can bring 30000 Horſe into the Field, five of which I have had the honour to diſcourſe, and to oblige them with ſmall Preſents; in recompence whereof they ſent me Rice, Mutton, Dates, and Sherbet, as long as I ſtaid among them.

I embark'd at *Marſeilles* in a *Holland* Veſſel that carry'd five and forty Guns, from thence we ſet ſail for *Malta*. At *Malta* we ſtaid twelve days to carine the Veſſel, and to take in freſh Victuals. Among the reſt we bought two thouſand Quails, for there are a prodigious quantity in the Iland: but in two or three days we found five or ſix hundred of them deſtroy'd by the Vermin that peſter'd the Ship.

From *Malta* we ſet ſail for *Larnaca*, a good Road in the Iland of *Cyprus*, to the Weſt of *Famagoſta*, which is not above a days journey from it by Land. As we were making into the Road, about two or three hours after midnight, we perceiv'd a Veſſel cloſe upon us, and both the Ships Company began to cry out, for fear of falling foul one upon another; but the Veſſel ſheer'd clear without any harm on either ſide.

In the morning we caſt Anchor, and went a-ſhoar. It is a good half League from the Road where the Conſuls and Merchants, both *Engliſh*, *Hollanders*, and *French*, live in a very pitiful Village. However there is a little Monaſtery of *Capuchins*, who officiate in the Chappel of the *French* Conſul; and another of Religious *Italians*, that depend upon the Guardian of *Jeruſalem*. We ſtaid but two days at *Larneca*; the Captain having nothing to do but to inform himſelf what buſineſs they might have for him at his return; it being uſual to then to take in ſpun and unſpun Cottons, together with courſe Wool for Mattreſſes.

From *Larneca* 'till we came in view of the Coaſt of *Syria*, we had the Wind very favourable; but at length coming to prove a little contrary, inſtead of carrying us to *Alexandretta*, it caſt us to the Northward, two or three Leagues higher, upon the Coaſt of *Cilicia*, toward a Town call'd *Païaſſes*. Half a League from that City lyes a vaſt Rock, and between that Rock and the Land runs a very high Sea: And here it was that the people of the Country believe that the Whale caſt up *Jonas* again; though the common Opinion reports it to have been done near *Joppa* in *Paleſtine*. All along that Coaſt from *Alexandretta* to *Païaſſes*, and farther, the way is ſo narrow and ſtraiten'd by the Mountain, that in ſome parts the Camels and Horſes muſt dip their Feet in the Sea: and yet you muſt paſs that way of neceſſity, travelling from *Syria* to *Conſtantinople*. Between *Alexandretta* and *Païaſſes* it was, that the *Chevalier Paul*, in a Veſſel that carry'd only three hundred Men, miſs'd but little of ſurprizing the *Caravan* that every Year carries the Tribute of *Egypt* to *Conſtantinople*, which ſince hath never been ſent by Sea for fear of the *Malteſi*. This Knight had landed his Men, and laid them in Ambuſcade; but unfortunately his Deſign was diſcover'd, ſo that the *Caravan*, that might have been eaſily ſurpriz'd, ſtood upon their Guard.

We were near the Coaſt, when we diſcover'd a Skiff with fifteen or ſixteen *Turks*, that were ſent by him that commanded four Galleys of *Rhodes* to demand the Cuſtomary Preſent from our Captain. Thoſe Galleys then anchor'd at *Païaſſes*, and had there diſcharg'd themſelves of their Proviſions of War for *Bagdat*, which the Grand *Signor* was going to beſiege. And it is the cuſtom, that when the Great *Turk's* Galleys are out at Sea, that whatever ſtrange Veſſel paſſes by them muſt ſend them a Preſent, either willingly or by force. When the *Baſha* of the Sea, who is the Admiral of the *Turks*, is in Perſon at Sea, the Veſſel which he meets is not excus'd for 2000 Crowns: ſo that when he ſets out from *Conſtantinople* to cruiſe, the Veſſels of the *Franks* do all they can to avoid him. There are ſome that will ſeek to eſcape in ſight of the Galleys, but it has coſt them dear. And it happen'd, that one day the Wind ſlackning, they boarded a Veſſel of *Marſeilles*, the Captain and Notary whereof were both ſeiz'd, and drub'd 'till their Bodies were almoſt bruis'd to a Gelly, and they had like to have dy'd upon it, without being the better in their Purſes; for the rudeneſs of the Chaſtiſement did not excuſe them from paying the Money which was demanded. Whether our Captain knew any thing of this Example, or whether it were out of his natural heat of Valour, he laugh'd at the Skiff-men, bidding them be gone, and telling them he had no Preſents for them but Cannon-Bullets. Thereupon the Men return'd to their Galleys, who ſoon deliver'd us from the true fear we were in, that the gallantry of the Captain had drawn us into an inconvenience. For while we kept the Sea cloſe by the Coaſt, to obſerve the Countenances of the *Turks*, they weigh'd Anchor, and turn'd their Prows toward *Rhodes*. However, before they left us they ſent us a Broad-ſide, and our Captain, whatever we could ſay, ſent them another, which render'd us more guilty. For the *Turks* pretend that when their Navy is at Sea, or only one Squadron, and that a ſtrange Veſſel is in ſight, ſhe is bound to come as near as the Wind will permit her without being hal'd, for which they will otherwiſe make the Commander pay very ſeverely. The Conſuls and Merchants of *Aleppo* underſtanding what had paſs'd, very much blam'd the Captain, fearing a worſe conſequence of the buſineſs: But by good fortune, the miſcarriage was ſtifl'd and never went farther.

The ſame day the Wind veering to the Weſt-North-Weſt, we ſail'd into the Road of *Alexandretta*, where we came to an Anchor, about a quarter of a League from the Land. Upon the advice which they have out of Chriſtendom, ſo ſoon as they of *Alexandretta* diſcover a Veſſel, and know what Colours ſhe carries, the Vice-Conſul of the Nation to which the Veſſel belongs, fails not to advertiſe the

Conſul of *Aleppo*, by a Note which is carr'yd in four or five hours, though it be more than two or three days journey on Horſe-back. For they tye a Note under the Wing of a Pigeon, who is taught what to do, and ſhe flies directly to the place whence ſhe was brought. For more ſurety, they uſually ſend two, that if the one ſhould miſcarry i'the dark, which has many times happen'd, the other may ſupply the defect.

Alexandretta is nothing elſe but a confus'd heap of paltry Houſes, inhabited by the *Greeks*, who keep little Fudling-ſchools, for the Mariners and others, the meaner ſort of the people: for the Merchants lye at the Vice-Conſuls of the Nation. There were but two then, the *Engliſh* Vice-Conſul and the *French*; who had each of them a very convenient dwelling. However they muſt be Men who love Money at a ſtrange rate, that accept of thoſe Employments. For the Air, like that of *Ormus*, is generally ſo bad, eſpecially in the Summer, in ſo much that they who do not dye, cannot avoid very dangerous Diſtempers. If there be any ſo ſtrong that they can hold out for three or four Years, and can accuſtom themſelves to bad Air, they do well to ſtay there; for for them to betake themſelves to a good Air, is to hazard their Lives. Mr. *Philips* the *Engliſh* Conſul has been the only Perſon that ever liv'd two and twenty Years at *Alexandretta*: but you muſt know he was a briſk merry Man, and of an excellent temper of Body; and yet for all that he had been forc'd to be cauteriz'd. That which renders the Air ſo bad, is the great quantity of ſtanding Pools and Plaſhes in the neighbouring Plains, extending to the Eaſt and South; but when the great Heats begin to approach, the moſt part of the Inhabitants retire to a Village call'd *Belan*, upon the next Mountain to the City, where there are very good Waters and excellent Fruits. They come alſo thither from *Aleppo*, when there is any appearance of a Peſtilence; and yet there are few people in this Village who are not troubl'd with a ſort of Fever, that makes their Eyes look yellow and hollow; which they never can remedy as long as they live.

About half a League from *Alexandretta*, on the right hand of the High-way, juſt againſt the Merſh on the other ſide, is a Tower whereon are to be ſeen the Arms of *Godfrey* of *Bulloign*. In all likelihood it was built for the defence of the High-way, which is encloſ'd between theſe two Merſhes, whoſe Exhalations are very noxious.

It is but three little days journey from *Alexandretta* to *Aleppo*, and ſome well mounted have rid it in two. The *Franks* are not permitted to go thither on Foot. For before that Prohibition, in regard the way was ſhort, every Sea-man that had a hundred Crowns, more or leſs, went on Foot to *Aleppo*, and got eaſily thither in three days, with little expence. Now becauſe they had but little Money to ſpend, and were willing to diſpatch their buſineſs, they would not ſtand to give Four or Five in the Hundred extraordinary for what Goods they bought, which was of dangerous conſequence to the Merchants. For you muſt obſerve, that when the Ships arrive, the firſt Man that either out of raſhneſs or ignorance, gives two Sous more for a Commodity that is not worth a Crown, ſets the Price, and cauſes all the whole Commodity to be ſold at that rate. So that the Merchants that lay out ten or twelve thouſand Crowns together, are very careful leſt thoſe Saylors ſhould get before them, and enhance the Price of the Market.

To remedy which inconvenience, the Merchants obtain'd an Order, That no Strangers ſhould be permitted to go a-foot from *Alexandretta* to *Aleppo*, but that they ſhould be bound to hire Horſes, and to give for every Horſe ſix Piaſters thither, and ſix back; which expence would ſoon eat out the Profit of a poor Mariner's ſmall Sum.

Uſually you ſtay at *Alexandretta* three or four days, as well to reſt your ſelf, as to make ſome little Proviſions for your Journey to *Aleppo*. For though you meet with good Stages at Evening, yet the *Janizaries* will be very glad to eat by the way.

Setting out from *Alexandretta*, we travel'd over a Plain to the foot of a Mountain which is call'd *Belan*. There is a wide Gap in the midſt of this Mountain, which giving liberty to the North-Eaſt Wind, when it blows hard, doth ſo enrage the Road of *Alexandretta*, which is otherwiſe very calm, that no Ship can ride there at that time. In ſo much that all Ships that happ'n to be there when the Wind riſes, preſently weigh, and get out to Sea, for fear of being caſt away. Almoſt all the top of the Mountain you meet with an Inn; but though it be a very fair one, with Fountains round about it, yet Merchants never ſtop there, but go on a little farther to a *Grecian* that ſpeaks good *Italian*, and whoſe entertainment is indifferent good, conſidering the Country. When you go away, you give him a Crown for your accommodation, which is the manner at other Stages, by a cuſtom, which the *Franks* themſelves having eſtabliſh'd, will never be left off.

Deſcending down the Mountain you diſcover the City of *Antioch*, built upon a Hill. Formerly the Road lay through that City, but the *Janizaries* of the place exacting a Piaſter from every perſon that travel'd that way, that Road is now diſus'd. *Antioch* once made more noiſe in the World, being fal'n to ruine ever ſince the Channel, that ran from the City to the Sea, where Galleys might ride, has been ſtop'd up by the Sands that have encroach'd upon the Mouth of the Haven.

When you are at the bottom of the Hill toward the North, you diſcover a Caſtle built upon a Hill ſtanding by it ſelf, from whence you have a proſpect over a good part of the Plain of *Antioch*. It is about fifteen Leagues long, and three broad; in that part where the Road lyes. Somewhat more than half the way, you meet with a long Cauſey parted by ſeveral Bridges, by reaſon of certain Rivulets that croſs it, without which the Road were hardly paſſable. The frequent Revolts of *Bagdat* and *Balſara*, which the Grand *Signor* has been forc'd ſo often to beſiege, caus'd the Grand *Viſier* in the Reign of *Achmat* to undertake this Cauſey, which together with the Bridge was finiſh'd in ſix Months, that was lookt upon as a Miracle. This was done for the more eaſie paſſage of the Artillery, and other Proviſions of War, that were brought out of *Romania* and *Greece* to the Siege of *Bagdat*, which could never have been done, but for this Cauſey. At the end of this Cauſey ſtands a Bridge, very long and ſtrongly built, under which runs a River, which, with the other Rivulets that wind about the Plain, forms a Lake toward the South, that is call'd the Lake of *Antioch*. This Lake affords a great Revenue, by reaſon of the Eels that are caught there, which are taken two Months before *Lent*, and tranſported to *Malta*, *Sitily*, and other parts of *Italy*.

This Plain is very full of Olive-Trees; which produces that great Trade of Soap, that is made at *Aleppo*, and tranſported into *Meſopotamia*, *Chaldea*, *Perſia*, and the Deſert; that Commodity being one of the moſt acceptable Preſents that can be made to the *Arabians*. Sallet-Oyl is alſo in great eſteem among them: ſo that when you make them a Preſent of it, they will take off their Bonnets, and rub their Heads, their Faces, and their Beards with it, lifting up their Eyes to Heaven, and cry in their Language, *God be thank'd*. Therein they have loſt nothing of the ancient cuſtom of the Eaſtern People, of which there is often mention made in Holy Scripture.

About a League and a half beyond the Plain, you meet with a Rock, at the foot whereof is a little deep Lake, wherein they catch a world of Fiſh that are like our Barbels. I have kill'd them with my Piſtol; and found them to be of an excellent taſt; though they are not regarded at *Aleppo*.

Two hours after, you ford a River which is call'd *Afrora*; though if it have happen'd to rain, you muſt ſtay 'till the Waters are fal'n. Having paſt the River, upon the Banks whereof you ſtay to feed your ſelf and your Horſes, you come to lye at a poor Village call'd *Shaquemin*, where there is an Inn. Here the Country-people bring Proviſions of Food to the Travellers; and whether you eat or no, you muſt pay a Piaſter, according to the cuſtom which the *Franks* have eſtabliſh'd. After you have paſs'd the Plain of *Antioch* as far as *Shaquemin*, the Horſes in Summer are ſo terribly tormented with a ſort of great Flies, that it were impoſſible to travel three or four hours together, were it not for going out of the Road, either to the right, or to the left, and riding through the Fields, which are full of thoſe Burrs that our Clothworkers make uſe of: For in regard they grow as high as the Crupper of the Horſe, they keep the Flies off from ſtinging and tyring the Horſes.

Leaving the Village of *Shaquemin*, the Road lyes among Stones; and for half this tedious way, for two or three Leagues round about, you ſee nothing but the Ruines of ancient Monaſteries. There are ſome of them which are built almoſt all of Free-ſtone; and about half a days journey toward the North, quite out of the Road, ſtands the Monaſtery of St. *Simeon* the *Stylite*, with the remainder of his ſo famous Pillar, which is ſtill to be ſeen. The *Franks* that travel to *Aleppo*, uſually go out of their way to ſee that place. That which I find moſt entire, and worthy obſervation among the Ruines of thoſe Monaſteries, is the number of arch'd Ciſterns of Free-ſtone, which time has not defac'd.

From *Shaquemin* you come to dine at a Village call'd *Angare*, where every Traveller is entertain'd for his Piaſter, as at the other Stages. Between the other Villages it is ten hours journey; but between *Angare* and *Aleppo*, but three. We alighted at the *French* Conſul's Houſe, at what time the Cuſtomers came preſently to ſearch our Cloak-bags; after which we went to the *Quaiſſery*, which is a place where all Strangers are at the expence of half a Crown a day for themſelves, and a quarter ſo much for every Servant, and are well entertain'd.

CHAP. II.

The Deſcription of Aleppo, *now the Capital City of* Syria.

ALeppo is one of the moſt famous Cities in all *Turkie*, as well for the bigneſs and beauty of it, as for the goodneſs of the Air, and plenty of all things; together with the great Trade which is driv'n there by all the Nations of the World. It lyes in 71 Deg. 41 Min. of Longitude, and 36 Deg. 15 Min. of Latitude, in an excellent Soil. With all the ſearch that I could make, I could never learn how it was anciently call'd. Some would have it to be *Hierapolis*, others *Berœa*: and the Chriſtians of the Country agree with the latter. The *Arabian* Hiſtorians that record the taking of it, call it only *Aleb*, not mentioning any other name. Whence this Obſervation is to be made, That if the *Arabians* call it *Aleb*, others *Alep*; the reaſon is, becauſe the *Arabians* never uſe the Letter *P* in their Language. This City was tak'n by the *Arabians* in the fifteenth Year of the *Hegyra* of *Mahomet*, which was about the Year of CHRIST 637, in the Reign of *Heraclius* Emperour of *Conſtantinople*.

The City is built upon four Hills, and the Caſtle upon the higheſt that ſtands in the middle of *Aleppo*, being ſupported by Arches in ſome places, for fear the Earth ſhould tumble and moulder away from it. The Caſtle is large, and may be about five or ſix hundred Paces in compaſs. The Walls and Towers, though built of Free-ſtone, are of little defence. There is but one Gate to enter into it from the South, over a Draw-bridge, laid over certain Arches croſs a Moat about ſix or ſeven Fathom deep. There is but one half of it full of Water; and that a ſtanding Puddle to boot; the reſt is a meer dry Ditch: ſo that it cannot be accounted a wholſom place. However there is Water brought into the Caſtle through a large Pipe from the Fountains in the City: and there is a ſtrong Garriſon kept in it.

The City is above three Miles in circuit, and the beſt half of it is unmoated; that Moat there, is not above three Fathom deep. The Walls are very good, and all of Free-ſtone; with ſeveral ſquare Towers, diſtant one from the other about fourſcore Paces; between which there are others alſo that are leſs. But theſe Walls are not all of them of an equal height, for in ſome places they are not above four Fathoms from the Ground. There are ten Gates to enter into the City, without either Moat or Draw-Bridge; under one of which there is a place that the *Turks* have in great veneration; where they keep Lamps continually burning, and report that *Eliſha* the Prophet liv'd for ſome time.

There is no River that runs through *Aleppo*; and but only a ſmall one without the City, which the *Arabians* call *Coic*. However, though indeed it be but properly a Rivulet, yet it is very uſeful to water the Gardens, where grows an abundance of Fruit, particularly Piſtaches, much bigger, and better taſted than thoſe that comes from the parts near *Caſbin*. But though there be no River, yet there are ſtore of Fountains and Receptacles of Water, which they bring from two places diſtant from the City.

The Edifices, neither publick nor private, are very handſom, but only withinſide; the Walls are of Marble of ſeveral colours, and the Cieling of Foliage Fret-work, with Inſcriptions in Gold'n Letters. Without and within the City there are ſix and twenty *Moſquees*, ſix or ſeven whereof are very magnificent, with ſtately *Duomo's*, three being cover'd with Lead. The chiefeſt and largeſt of all, was a Chriſtian Church which they call'd *Alhha*, or *Liſten'd unto*: which is thought to have been built by St. *Helen.* In one part of the Suburbs alſo ſtands another *Moſquee*, which was formerly a Chriſtian Church. In that there is one thing worthy obſervation. In the Wall upon the right ſide of the Gate, there is a Stone to be ſeen two or three Foot ſquare, wherein there is the figure of a handſom Chalice, and a Sacrifice over the hollow of it, with a Creſcent that covers the Sacrifice, the two Horns whereof deſcend juſt upon the brims of the mouth of the Chalice. One would think at firſt that thoſe Figures were in *Moſaic*-Work: but it is all Natural, as I have found with ſeveral other *Franks*, having ſcrap'd the Stone with an Iron Inſtrument, when the *Turks* were out of the way. Several Conſuls would have bought it, and there has been offer'd for it 2000 Crowns; but the *Baſha's* of *Aleppo* would never ſuffer it to be ſold. Half a League from the City lyes a pleaſant Hill, where the *Franks* are wont to take the Air. On the ſide of that Hill is to be ſeen a Cave or *Grotto*, where the *Turks* report that *Haly* liv'd for ſome few days; and for that there is an ill-ſhap'd figure of a Hand imprinted in the Rock, they farther believe it to be the Hand of *Haly*.

There are three Colledges in *Aleppo*, but very few Scholars, though there be Men of Learning that belong to them, who have Salaries to teach Grammar, and their odd kind of Philoſophy, with the Grounds of their Religion, which are the Principal Sciences to which the *Turks* apply themſelves.

The Streets of the City are all pav'd, except the *Bazar's*, where the Merchants and Handicraft-Tradeſmen keep their Shops. The chiefeſt Artiſts, and the moſt numerous, are Silk and Chamlet-Weavers.

In the City and Suburbs there are about forty Inns; and fifty publick Baths, as well for Women as for Men, keeping their turns. 'Tis the chiefeſt Paſtime the Women have to go to the Baths; and they will ſpare all the Week long to carry a Collation, when they go at the Weeks end to make merry among themſelves, in thoſe places of privacy.

The Suburbs of the City are large and well peopl'd, for almoſt all the Chriſtians have their Houſes and Churches there. Of which Chriſtians there are four ſorts in *Aleppo*, I mean of Eaſtern Chriſtians, that is to ſay, *Greeks*, *Armenians*, *Jacobites* or *Syrians*, and *Maronites*. The *Greeks* have an Archbiſhop there, and are about fifteen or ſixteen thouſand in number; their Church is dedicated to St. *George*. The *Armenians* have a Biſhop, whom they call *Vertabet*; and are about twelve thouſand in number; their Church is dedicated to the Virgin. The *Jacobites* being about ten thouſand, have a Biſhop alſo; and their Church is likewiſe dedicated to the Virgin, as is that of the *Armenians*. The *Maronites* depend upon the Pope, not being above twelve hundred; their Church being conſecrated to St. *Elias*. The *Roman* Catholicks have three Churches, ſerv'd by the *Capuchins*, *Carmelites*, and *Jeſuites*. They reckon that in the Suburbs and City of *Aleppo* there are about 250000 Souls.

There is a vaſt Trade at *Aleppo* for Silks and Chamlets; but chiefly for Gall-Nuts, and *Valanede*, which is a ſort of Acorn-ſhell without which the Curriers cannot dreſs their Leather. They have alſo a great Trade for Soap, and for ſeveral other Commodities; the Merchants repairing thither from all parts of the World. For not to ſpeak of the *Turks*, *Arabians*, *Perſians*, *Indians*, there are ſeveral *Engliſh*, *Italians*, *French*, and *Hollanders*, every Nation having their Conſul to carry on their Intereſts, and maintain their Priviledges.

Nor does this place happ'n to be ſo great a Mart, through the convenience of the two Rivers of *Tigris* and *Euphrates*, as ſome have writt'n; by which they ſay ſuch vaſt quantities of Commodities are tranſported and imported out and into the City. For had that been, I ſhould never have croſs'd the Deſert, coming from *Bagdat* to *Aleppo*; nor at another time, going from *Aleppo* to *Balſara*. And as for *Euphrates*, certain it is, that the great number of Mills built upon it, to bring the Water to the neighbouring Grounds, have not only render'd it unnavigable, but made it very dangerous.

I muſt confeſs, that in the year 1638 I ſaw a great part of the Grand *Signor's* Army, and ſeveral Boats full of Warlike Proviſions fall down the Stream, when he went to beſiege it: but then they were forc'd to take away all the Mills that are upon the River; which was not done without a vaſt trouble and expence. As for *Tigris*, it is not navigable 'till beyond *Babylon* down to *Balſara*, where you may take Water, and be at *Balſara* in nine days. But the Voyage is very inconvenient, for at every Town which the *Arabs* have upon the River, you muſt be hal'd, and be forc'd to leave ſome Money behind you. Sometimes indeed the Merchants of *Mouſſul* and *Bagdat*, and others that come out of *Chaldea* to Trade at *Balſara*, carry their Goods by Water from *Bagdat*; but in regard the Boats are only to be tow'd by Men, it takes them up a Voyage of ſeventy days. By this you may judge of the time and expence of carrying Goods by Water up the River *Euphrates* to *Bir*, where they are to be unlad'n for *Aleppo*.

In ſhort, if the convenience of *Morat-ſou* (for ſo the *Turks* call *Euphrates*) were to be had, and that Goods might be tranſported by that River, the Merchants would never take that way: for the *Arabian* Princes, with their People and their Cattel, lying all the Summer long upon the Banks of the River, for the ſake of the Water and the Graſs, would make the Merchants pay what Toll they pleas'd themſelves.

I ſaw an Example of this, coming one time from *Babylon* to *Aleppo*. In all which Road we met but with one of thoſe *Arabian* Princes, who lay at *Anna*: yet he made us pay for every Camel's Load forty *Piaſters*. And which was worſe, he detain'd us above five Weeks, to the end his Subjects might get more of our Money by ſelling us their Proviſions. The laſt time I paſs'd the Deſert, I met another of theſe *Arabian* Princes together with his Brother, both young Men: He would not let us go a ſtep farther, unleſs we would exchange two hundred *Piaſters* in ſpecie for *Larins*, the Money of the Country; and he forc'd us to take them, what-ever we could urge to make it appear how much we ſhould loſe by them. And indeed we ſaid as much as we could, for the diſpute laſted two and twenty days to no purpoſe; might overcoming right. By this you may gueſs what the other *Arabians* would do, who are not a jot more civil; and whether the Merchants would get by taking the Road of *Euphrates*.

The City is govern'd by a *Baſha*, who commands all the Country from *Alexandretta* to *Euphrates*. His Guard uſually conſiſts of three hundred Men, and ſome years ago he was made a *Vizier*. There is alſo an *Aga* or Captain of the Cavalry, as well within the City as without, who commands four hundred Men. There is another *Aga* who has under him ſeven hundred *Janizaries*, who has the charge of the Gates of the City; to whom the Keys are carry'd every Evening, neither has he any dependance upon the *Baſha*. The Caſtle is alſo under another Commander, ſent immediately from *Conſtantinople*, who has under him two hundred Musketeers, and likewiſe the charge of the Cannon; of which there are about thirty Pieces; eight great Guns, the reſt of a ſmall ſize. There is alſo another *Aga* or Captain of the City, who commands three hundred Harquebuzes; beſide a *Sou-Baſbi*, who is a kind of Provoſt of the Merchants, or Captain of the Watch, going the round every Night with his Officers through the City and Suburbs. He alſo puts in Execution the Sentences of the *Baſha*, upon Criminal Offenders.

In Civils there is a *Cadi*, who ſits ſole Judge, without any Aſſiſtants, of all Cauſes as well Civil as Criminal; and when he has condemn'd any Man to Death, he ſends him to the *Baſha*, together with his Accuſation; with whom the *Baſha* does as he pleaſes. This *Cady* makes and diſſolves all Contracts of Marriage; all Acts of Sale and Purchaſe paſs in his preſence. He alſo creates the ſworn Maſters of every Trade, who make their inſpection that there may be no deceit in the Work. The Grand *Signor's* Duties are receiv'd by a *Teſtendar*, or Treaſurer-General, who has under him ſeveral Receivers in divers places.

In matters of Religion, the *Mufti* is the Chief, and the Interpreter of the Law, as well in relation to the Ceremonies, as in all Eccleſiaſtical differences. Among theſe Interpreters of the Law there is a *Chieke* or Doctor, appointed to inſtruct thoſe that are newly converted to *Mahumetaniſm*, and to teach them the Maxims and Cuſtoms of their Religion.

Three days after I arriv'd at *Aleppo*, *Sultan Amurat* made his Entry, going to his Army, which was upon its march to the Siege of *Babylon*. Now you muſt take notice, that not far from *Aleppo*, toward the Eaſt, there ſtands a Houſe inhabited by the *Dervies*, which are a Religious Order among the *Turks*; though it formerly belong'd to the Monks of St. *Baſil*, and was a fair Covent. It is ſtill in good repair, the Walls of the Chambers, Halls, and Galleries being all of Marble. All the *Dervies* of this Houſe went half a League from the City, as far as Mount *Ozelet*, to meet the Grand *Signor*; and the Superiour, at the Head of the reſt, having made a Speech to his Highneſs, two *Dervies* came and made their obeiſance in particular. Which being perform'd, from that place to the Caſtle of *Aleppo*, for half an hours march together, they went juſt before the Grand *Signor*'s Horſe, turning round continually with all their might, 'till they foam'd again at the Mouth, and dazl'd the Eyes of thoſe that beheld them. There are ſome of theſe *Dervies* that will turn in that manner for two hours together; and glory in that which we account folly.

While the Grand *Signor* ſtaid at *Aleppo*, the *Baſha* of *Cayro* came thither with a thouſand *Janizaries*: And indeed, there never was a ſight of Men more active, or better order'd. Every one of them had Scarlet Breeches that reach'd down to their Ancles, with a *Turkie*-Robe of *Engliſh* Cloth, and a Waſt-coat of Calicut painted with ſeveral Colours. The moſt part had Buttons of Gold and Silk; and as well their Girdles as their Scimitars were adorn'd with Silver. The *Baſha* march'd at the Head of this Magnificent Regiment in a modeſt Garb; but the Harneſs of his Horſe was as rich as his Habit ſeem'd to be careleſs, having ſpar'd for no Coſt to appear before the Grand *Signor* in a ſtately Equipage.

There is a neceſſity for a Man to ſtay ſome time at *Aleppo*, as well to diſpoſe of his Affairs, and in expectation 'till the *Caravan* be ready, unleſs he will venture himſelf alone without a Guide, which I have done more than once. And thus much for *Aleppo*, next to *Conſtantinople* and *Cayro*, the moſt conſiderable City in all the *Turkiſh* Empire.

CHAP. III.

Of ſeveral Roads in general from Aleppo *to* Iſpahan, *and particularly of the Road through the great Deſert.*

THere are five principal Roads from *Aleppo* to *Iſpahan*, which being added to thoſe other Roads which I have deſcrib'd, through *Natolia*, make ſeven Roads into *Perſia*, parting from *Conſtantinople*, *Smyrna*, or *Aleppo*.

The firſt of the five Roads, ſetting out from *Aleppo*, is upon the left hand, toward the Summer-Eaſt, through *Diarbek* and *Tauris*. The ſecond directly Eaſt, by *Meſopotamia*, through *Mouſſul* and *Amadan*. The third upon the right hand, toward the Winter-Eaſt, through *Bagdat* and *Kengawar*. The fourth ſomewhat more to the South, croſſing a little Deſert, through *Anna*, *Bagdat*, and *Balſara*. The fifth through the great Deſert, which is an extraordinary Road, never travel'd but once a year, when the Merchants of *Turkie* and *Egypt* go to buy Camels. Of theſe Roads I intend to treat diſtinctly, and in ſeveral Chapters. And firſt of the Road through the great Deſert.

The *Caravans* that go to *Balſara* this way never ſet out 'till the Rains are fal'n, that they may not want Water in the Deſert; and the Rain ſeldom holds up 'till *December*. This *Caravan*, with which I travel'd, ſet out upon *Chriſtmas*-day, conſiſting of about ſix hundred Camels, and four hundred Men, Maſters and Servants together: the *Caravan-Baſhi* being only on Horſe-back, and riding before, to find Water, and convenient places to lodge in.

I muſt confeſs I had the convenience my ſelf to ride my own Horſe, which I kept all the while I was at *Aleppo*. A liberty permitted the *Franks* only at *Conſtantinople*, *Smyrna*, and *Aleppo*: for at *Damas*, *Seyde*, or *Cayro*, none but the Conſuls are ſuffer'd to keep Horſes: others can only keep or hire Aſſes, which ſtand ready in the publick Streets at all times.

The next day we diſlodg'd by day-break, and by noon we came to a place where there were five Wells, about five hundred Paces diſtant one from the other. The Water was excellent, and caus'd us to repleniſh our *Borracho's*: and about four a Clock in the Afternoon, we lay at a place where there was no Water.

The next day near noon we met with two Wells, but the Water was not good, and only the Camels drank of it; there we alſo lodg'd that night.

Having now travel'd two days in the Deſert, I will deſcribe it in a few words. You begin to enter upon it two or three Leagues from *Aleppo*, where by degrees you meet with nothing but Tents inſtead of Houſes. It ſtretches out to the Winter-Eaſt, all along the *Euphrates* to *Balſara*, and the Shoar of the Gulf of *Perſia*; and upon the South to the Chain of Mountains that divides it from *Arabia Petrea* and *Arabia the Happy*. Theſe Deſerts are almoſt quite thorough nothing but Plains of Sand, which in ſome places lye looſer than in others; and are hardly paſſable 'till the Rains are but newly fal'n, and have knit the Sands together. 'Tis a rare thing to meet with a Hill or a Valley in theſe Deſerts; if you do, there is as ſurely Water, and as many Buſhes as will ſerve to boyl a little Rice. For throughout the whole Deſert there is no Wood to be found; and all the Bavins and Charcoal that you can load upon Camels at *Aleppo*, will not laſt above eight or ten days. Therefore you muſt take notice, that of ſix hundred Camels that paſs through the Deſert, there are ſcarce fifty laden with Merchandize, which is generally courſe Cloth, ſome little Iron Ware, but chiefly black and blew Calicuts, which the *Arabians* make uſe of without ever whitening them. All the other Camels are only laden with Proviſion, and all little enough; ſo many People being to travel for ſo many days through ſo long a Tract of Ground where there is nothing in the World to ſuſtain Life and Soul together.

For the firſt fifteen days travel we met with Water but once in two days, and ſometimes not above once in three days. The twentieth day after we ſet out from *Aleppo*, the *Caravan* lay at a place where there were two Wells, and the Water very good. Every one was glad of the convenience of waſhing his Linnen, and the *Caravan-Baſhi* made account to have ſtaid there two or three days. But the News that we receiv'd, caus'd us to alter our Reſolutions. For we had no ſooner giv'n order to dreſs our Suppers, when we ſaw a Courier with three *Arabs*, all mounted upon Dromedaries, who were ſent to carry the news of the Taking of *Babylon* to *Aleppo* and other Cities of the Empire. They ſtop'd at the Wells to let their Beaſts drink; and immediately the *Caravan-Baſhi*, and the principal perſons of the *Caravan* made them a ſmall Preſent of dry'd Fruits and Granates. Who thereupon were ſo kind as to tell us, that the Camels which carry'd the Baggage belonging to the Grand *Signor* and his Train being tyr'd, his Officers would be ſure to ſeize upon ours, if they ſhould chance to meet with us: they adviſ'd us moreover not to come near *Anna*, leſt the *Emir* ſhould ſtop us.

Upon this news, we departed three hours after midnight; and keeping directly to the South, we put our ſelves into the midſt of the Deſert.

Eight days after we came to lye at a place where were three Wells, and three or four Houſes. We ſtaid there two days to take freſh Water, and we were juſt ſetting forward again, when thirty Horſemen well mounted came from one of the *Emirs*, to tell the *Caravan-Baſhi* that he muſt ſtop his *Caravan*. We ſtaid impatiently for him three days; and at length he came, and was preſented by the *Caravan-Baſhi* with a piece of Satin, half a piece of Scarlet Cloth, and two large Copper Cauldrons. Now although thoſe Cauldrons could not but be very acceptable to an *Arabian* Prince, who moſt certainly had none ſuch in his Kitchin, yet he did not ſeem contented with his Preſent, and demanded above four hundred Crowns. We conteſted ſeven or eight days to have kept our Money in our Pockets, but in vain; ſo that we were forc'd to rate one another, and to raiſe him his Sum; which being paid, he treated the chief of the *Caravan* with Pilaw, Honey, and Dates, and when he went away, gave them five or ſix Sheep ready boyl'd.

Three days after we had left this *Arabian* Prince, we met with two Wells near certain old decay'd Brick Buildings. The Water of thoſe Wells was ſo bitter, that the Camels would not drink it: however we fill'd our *Borracho's*, thinking it would have left its bitterneſs by being boyl'd: but we found the contrary.

From thoſe two Wells that were good for nothing, we travel'd ſix days before we met with any Water, which with the three days before, made nine; and all that time the Camels never drank, as I have hinted already. At the end of nine days we croſs'd a Hilly Country for three Leagues together, at the feet of three of which Hills there were three ſtanding Pools. The Camels, that ſmelt the Water half a League off, put themſelves upon their great trot, which is their manner of running, and no ſooner came to the Pools but they crouded in all together, which caus'd the Water to be thick and muddy. Thereupon the *Caravan-Baſhi* reſolv'd to ſtay there two or three days together, 'till the Water was ſetl'd. Here we had alſo the opportunity to boyl us ſome Rice, there being good ſtore of Buſhes that grew about the Lake. But above all, the People were over-joy'd that they had an opportunity to make Bread, which they do after the following manner. Firſt they dig a round Hole in the Ground, half a Foot deep, and two or three in diameter, which they croud full of Buſhes, and then ſet them on fire, covering them with Bricks or Stones 'till they are red-hot. In the mean while they prepare their Dough upon a *Soſra*, or round piece of Copper, which ſerves at other times for Table and Table-Cloth to eat upon. Then they take away the Aſhes and Bricks, and making the Hole very clean, put in their Dough, and cov'ring it again with the hot Bricks or Stones, leave it ſo 'till the morning. The Bread thus bak'd is very well taſted, not being above two Fingers thick, and as big as an ordinary Cake.

While we ſtay'd at the three Ponds, I ſpent my time in killing Hares and Partridge, of which there was very great plenty in thoſe parts. The night before we departed we fill'd our *Boracho's* again, the Water being very good and clear; though it be nothing but Rain-water preſerv'd in thoſe Cavities, which in the Summer are dry again.

But now the *Caravan-Baſhi*, ſeeing we had travel'd already nine days without finding any Water, reſolv'd to leave the South, and to keep to the Weſt; and if he met not with Water in two or three days, to take to the North-Eaſt, or Winter-Eaſt, in queſt of the River *Euphrates*.

Two days after we had chang'd our Road, we paſs'd between two little Hills, where we met with a Pond, near to which were two *Arabians*, each with his Wife and Children, tending a Herd of Goats and a Flock of Sheep. They told us they were going toward *Mouſſul*, and put us in the beſt Road to find Water; and indeed, from that place to *Balſara*, we never travel'd three days together, but we met with enough.

Five days after we had left thoſe two *Arabians*, we diſcover'd a large Palace all of Brick; which ſhew'd ſome probability, that the Country had been formerly ſow'd, and that the Bricks had been burnt with the Straw. To the Palace belong'd three large Courts; in every one of which were fair Buildings, with two Stories of Arches, one upon another. Though this large Pile was ſtanding, yet no body liv'd in it, nor could the *Arabians*, very ignorant in Antiquity, tell us by whom it was built. Before the Gate of the Palace there is a Lake with a Channel, the bottom whereof is brick'd, as alſo the Arch, which is even with the Ground. This the *Arabians* believe to have been a conveyance of Water from *Euphrates*: which ſurely could never be, in regard that *Euphrates* is above twenty Leagues diſtant.

From that Palace we kept to the North-Eaſt, and after we had travel'd five days, we arriv'd at a pitiful Town, formerly call'd *Cufa*, now *Meched-Ali*, where *Ali*, *Mahomet*'s Son-in-law lyes buried in a plain *Moſquee*. Generally there ſtand four Tapers lighted about the Tomb, and certain Lamps burning over-head, which are faſten'd to the Roof.

Though the *Perſians* have *Ali* in ſo much veneration, yet they rarely go in Pilgrimage to his Tomb. The reaſon is, becauſe that there being no way to come at it, but through *Bagdat*, which is under the Dominion of the Great *Turk*, there is a demand of eight *Piaſters* from every Pilgrim; which is an Impoſition that no way pleaſes the King of *Perſia*. *Sha-Abas* ſcorning that his Subjects ſhould be tributary to the *Turks*, endeavour'd to divert them from this Pilgrimage by another ſort of Devotion, which he ſet up at *Meſhed*, upon the Road from *Tauris* to *Candahar*. Nor have the Kings his Succeſſors been leſs unwilling to give their Subjects leave to viſit their Prophet *Ali*, taking it for an Affront to pay Tribute to the Grand *Signor*;

Which is the reaſon that this *Moſque* is no more enrich'd by the *Perſians*. For beſides the Lamps and Tapers that burn continually, there are only two *Moullah's* that read the *Alcoran* according to cuſtom. In this Town there are only three or four bad Wells of brackiſh Water, and a dry Channel, which they ſay *Sha-Abas* made to bring the Water of *Euphrates* to the Town for the benefit of the Pilgrims. As for Food, we met with nothing but Dates, Grapes, and Almonds, which the people ſold at a dear rate. When any Pilgrims come thither, which is very rare, and that they want Victuals, the *Sheck* cauſes a diſtribution to be made among them of Rice boyl'd with Water and Salt, and a little Butter pour'd a top. For there is no Paſturage for Cattel, and by conſequence there can be no ſtore of Food.

Two days journey from *Ali's* Town, by nine of the Clock in the morning we met two young *Arabian* Lords that took upon them the name of *Sultans*. They were two Brothers, one of the age of ſeventeen years, the other of thirteen; and as we pitch'd our Tents, they pitch'd theirs cloſe by us; which were of a very fine Scarlet Cloth; and among the reſt there was one cover'd with Purple Velvet, lac'd with a rich Galoon-lace. So ſoon as they were ſetl'd in their Tents, the *Caravan-Baſhi* and I went to wait upon them; who underſtanding that there were *Franks* in the *Caravan*, ask'd me whether I had any Curioſities to ſell them; but when I made them anſwer that I had nothing worthy their purchaſe, they would not believe me, and therefore commanded the *Caravan-Baſhi* to fetch my Trunks, that they might be open'd in their preſence. While they were opening, one of the chief perſons about thoſe Princes would not ſuffer any of the reſt of the *Arabs* to come near, for though moſt of the *Arabs* are great Thieves, yet ſome of them are perſons of great integrity. Now I had in my company a young Painter, who had in his Cheſt ſeveral engrav'd Cuts, part Landskips, part Figures, together with the Pictures of certain Courtiſans drawn to the Waſt. The young Lords made choice only of twenty of thoſe Courtiſans, which I would have preſented to them; but they gave me to underſtand, that they knew how to pay for what they had, and eſpecially the youngeſt, who ſeem'd to be very generous; him I pleas'd in an extraordinary manner; for his Teeth being very foul, I order'd a Chirurgeon that I carry'd along with me at the ſame time to clean them, which he did to the great ſatisfaction of the young Prince. Thereupon they ſent me and my Train, of their beſt Victuals they had. The *Caravan-Baſhi* preſented them with half a piece of Scarlet, and two pieces of Tiſſue of Gold and Silver. When we were ready to go, the young *Sultan* gave me twelve Ducats for my Pictures, and ſent the *Caravan-Baſhi* and my ſelf two Frails of the beſt Dates that we had met with ſince we left *Aleppo*.

About midnight the Princes diſlodg'd, and took to the North, toward *Euphrates*. We ſet forward after them, driving Northward toward the ſame River. After we had travel'd four days we met one of the moſt potent *Emirs* of *Arabia*, who coming from the South, and going Northward, was to croſs the Road that we kept. He was about fifty years of age, well made, and of a comely preſence. He had not then above two thouſand Horſe, of thirty thouſand which we heard had paſs'd by ſome days before. Behind the two thouſand Horſe were fifty Camels that carry'd his Women; their *Cajavas* being cover'd with Scarlet-cloth fring'd with Silk. In the midſt of theſe Camels there were ſix encompaſs'd with Eunuchs, the Fringes of the *Cajavas* being Silk, Silver, and Gold. The *Arabians* do not ſeem to be jealous of their Wives, as in *Turkie* and other places; for they led their Camels by our *Caravan*, never requiring us to retire, as is the cuſtom in other places. They lodg'd a quarter of a League off, where we thought to have pitch'd, for the conveniency of two or three Ponds, which they depriv'd us of. This *Arabian* Prince had a great number of lovely Horſes richly harneſs'd: others he had that were neither ſadl'd nor bridl'd, yet the Riders would turn them with a Wand which way they pleas'd, and upon a full gallop would ſtop 'em, by only holding them by the Hair. He had ſome Horſes of an exceſſive price; and this is to be obſerv'd, that they are never ſhod.

The *Caravan-Baſhi* believing he ſhould not eſcape ſcot-free from ſo powerful a Prince, among the Merchants of the *Caravan* found out a rich Saddle, with Bridle and Stirrups, which were all ſet out and garniſh'd with maſſy Silver, with an embroider'd Quiver full of Arrows, together with a Buckler, the whole coming to about eleven or twelve hundred Livers; and adding to theſe of his own a piece of Scarlet, four pieces of Tiſſue of Gold and Silk, and ſix pieces of Tiſſue of Silver and Silk, made a Preſent of all together to the *Emir*. But he refus'd all, demanding only two hundred thouſand *Piaſters* for *Larins*: which exchange being no way for the Merchants profit, rais'd a great diſpute. But at length, conſidering that it was in his power to ſtop and ſtarve us there, we only endeavour'd a Compoſition; which was obtain'd. Thereupon he took the Preſent, which perhaps he would not elſe have done. For two days that we ſtaid to weigh the Money, he ſent Proviſions to the chief of the *Caravan*; and at our departure, he ſent us twelve Frails of Dates, and four young Camels that might be worth about forty Crowns a-piece.

Two days after we met a *Schek*, who among the *Arabians* is one of the chief of the Law. He was going to *Mecca*, croſs ſome part of *Arabia the Happy*, with a Train of ten or twelve Camels. He ſtaid all night with us, and one of his Servants having been dangerouſly wounded about two days before with a Muſket-bullet, my Chirurgeon dreſt him, and gave him Salve and Tents, for which he was extremely thankful. He ſent me to Supper a great Diſh of Pilaw, and the next day a whole Sheep. The *Caravan-Baſhi* likewiſe preſented him with two Ells of Scarlet.

The next we met with nothing worth obſervation, but the day following we met another *Emir*, of about Five and Twenty years of age, who came from *Euphrates*, and was travelling into the *Happy Arabia*. He had with him about five hundred Horſe, and three hundred Camels that carry'd his women. He preſently ſent to know what *Caravan* it was, and underſtanding that it conſiſted of many *Franks*, among whom there was a *Chirurgeon*: He ſent again to deſire the *Caravan Baſhi* to follow with the *Caravan*, to the place where he intended to pitch his Tents, which was not far out of the way. We did not think to have gone ſo far that day, but he led us to the beſt water in all the Deſert. The Princes Tent being ſet up, he ſent for my *Chirurgeon*, with whom I went along to know what his pleaſure was. He had upon his left Arm a Tetter, with a moſt filthy Scab as broad as a Crown piece; and this went and came at certain times in the year. He preſently ask'd the *Chirurgeon* whether he could cure him? to whom the *Chirurgeon* made anſwer, that the cure was not impoſſible, provided he knew where to get ſuch remedies as were convenient: For had he ſaid, he could have abſolutely cur'd him, the *Emir* would have carry'd him away with him, without any farther Ceremony. Thereupon he would have giv'n the *Chirurgeon* five hundred Crowns to have bought Medicines. But I made anſwer, that the cure would not coſt ſo much, and that if the *Chirurgeon* could meet with proper Drugs, I would lay out the Money my ſelf. The *Emir* content with that anſwer, ſent one of his chief People to *Balſara*, to come back with the *Chirurgeon*, when he had bought his Medicines. He himſelf ſtay'd three days in expectation of him; but after we had pretended to ſeek for what we wanted, up and down the Town (for we enquired for ſuch things as we knew were not to be had) we ſent him back word that we could not find what we look'd for, and deſir'd his excuſe, in regard the attendance of the *Chirurgeon* would be of no uſe, where he had not proper remedies; which was the only way we could think of, to get cleverly rid of him.

The next days Journey after we had left the *Arabian* Prince, was through a Country altogether uninhabited; but the day following, which was the ſixty-fifth and laſt day of our being in the Deſert, we met after ſome time, with the ruines of ſome houſes on both ſides the way; which made us conjecture, that ſome great City had ſtood formerly in that place.

At length we came to *Balſara*, which I ſhall deſcribe in another place.

While I ſtay'd at *Balſara*, which was about three weeks, an Ambaſſador from the Great *Mogul* arriv'd there, who from *Conſtantinople* went to *Bagdat* to congratulate the *Grand Signor* for the Conqueſt of that City which he had taken in ſo ſhort a time. The Emperour preſented him with three ſtately Horſes, and a little Watch, the Caſe whereof was ſet with Diamonds and Rubies. But the Ambaſſador not knowing what belong'd to that little Engin, winding it up the wrong way, broke the ſtring. Coming to *Balſara* he ſent to the *Carmelites* to deſire them to mend his Watch; for he fear'd the loſs of his head, ſhould he return to his

Maſter and not ſhew him the Watch entire. It was at their Houſe that I then lay; and therefore not knowing what to do with it, they deſir'd me to ſhew my skill: Thereupon I put on a new ſtring. But the Ambaſſador when he underſtood to whom he was beholding, though it were but a trifle, profer'd me all the ſervice and kindneſs imaginable. Thereupon the *Carmelites* and *Auguſtin* Fryars deſir'd me to requeſt of the Ambaſſador in their behalf, that he would obtain the Great *Turks* protection for them, in caſe he took *Balſara*, that their Houſes and Churches might be preſerv'd; which I did, and obtain'd by his means full protection from the Grand *Viſier*. But they had no need of it, for the *Turks* did not make any attempt upon *Balſara*, hearing that the *Perſians* were advancing; beſides that the rainy ſeaſon was at hand, which will not permit an Army to keep the Field: So that had *Bagdat* held out eight days longer, the Grand *Signor* would have been conſtrain'd to have rais'd the Siege.

Having ſpoken of the *Arabian* Horſes, I muſt needs ſay, that there are ſome that are valu'd at a very high rate. The *Mogul*'s Ambaſſador gave for ſome three, four, and ſix thouſand Crowns, and for another he offer'd eight thouſand Crowns, but the Horſe would not be ſold under ten, and ſo he left it. When he was got home into the *Indies*, and had preſented the *Mogul* thoſe Horſes which he had carry'd along with him, being very lovely Creatures; he told his Maſter how he had offer'd eight thouſand Crowns for a Horſe more beautiful than any of them; but becauſe the Owner would not let him go under ten, he left him. The King incens'd that his Ambaſſador had ſtood for ſo ſmall a Sum, when it was for one of the greateſt Monarchs in the World, upbraided the poorneſs of his Spirit, and baniſh'd him for ever from his preſence, into a Province far diſtant from the Court. Thereupon the King wrote to the *Engliſh* to buy him the Horſe, who accordingly did ſo, and brought him to *Surat*, where the Governour re-paid them their Money. But the Horſe dy'd at *Brampour*.

Nor muſt I forget, that while I was at *Balſara*, twice there flew by ſuch a prodigious number of Locuſts, that a-far-off they appear'd like a Cloud, and darkn'd the Air. They paſs by *Balſara* four or five times in the year, the Wind carrying them into the Deſert, where they alight, and moſt certainly dye. Should they not be thus wind-driv'n, there could nothing live upon the Earth in ſome parts of *Chaldea*. They ſwarm all along the *Perſian* Gulf, and when the Veſſels come to *Ormus* at the time of the year, there are little Shops where people ſell Locuſts fry'd in Butter to thoſe that love that ſort of Diet. Once I had the curioſity to open the Belly of a Locuſt ſix Inches long, and found therein ſeventeen little ones that ſtirr'd; whence it is eaſie to gueſs how thoſe Inſects come to be ſo numerous, eſpecially in hot Countries.

There are ſeveral Barks that go from *Ormus* to furniſh both ſides of the *Perſian* Gulf, where the people eat neither Bread nor Rice. I agreed with the Maſter of one of theſe Barks, and made my agreement that the Bark ſhould not be above half laden; for generally they lade them too deep, and in foul weather they are forc'd to throw half the Freight over-board, to ſave the reſt.

From *Balſara* to the mouth of the River *Euphrates*, it is reck'nd to be twenty Leagues of Freſh-water. We ſtaid ſeven whole days for a Wind, which proving favourable, we came to *Brander-ric*, in forty-eight hours. This is the place where you muſt land, if you intend for *Perſia*, unleſs you are bound for *Ormus*. *Brander-ric* conſiſts only of five or ſix little Fiſhers Hutts; which Hutts are only Hurdles ſet one againſt another, and cover'd over, where they and their Families live. To the ſame place come Aſſes lad'n with Dates, which I was forc'd to hire for want of Horſes.

We were ſix days upon the Road from thence to *Cazerom*. This is a Mountainous Country, where there is Wood enough; but you muſt lodge in the Fields, for there are no Inns upon the Road. The way is pleaſant in ſome places, along the Banks of ſeveral Rivulets, and through verdant Groves ſtor'd with great quantities of Turtles. We kill'd a good many; which we eat, part with Pilaw, inſtead of Henns; ſome we roſted; making Sticks to ſerve for Spits.

Cazerom is a little City ill built, where there is but one Inn, and that none of the moſt inviting to Strangers neither.

From *Cazerom* to *Schiras* it is five days journey. The Road lyes over very craggy

Mountains, which had been impaſſable, but for the Liberality of *Ali-Couli-Kan*, Governour of *Schiras*. He made Ways where there were none before; and joyn'd Mountains together by Bridges, in Countries which otherwiſe had been inacceſſible. In the midſt of the Mountains is a wide gap or diſcontinuance, from whence a Plain extends it ſelf of about twenty Leagues in circuit. It is inhabited by *Jews* only, who are Silk-Weavers. In theſe Mountains you meet with Tents, where the *Chaldeans* ſojourn, that come for cool Air and Paſturage in the Summer.

Coming to *Schiras*, I took Horſe there for *Iſpahan*, where I arriv'd in nine days. The Country over which you travel, between theſe two Cities, is part Plains, part Mountains, part wild, and part manur'd. Three days journey from *Schiras* you paſs the Mountain of *Mayen*, a little City where there is nothing worthy obſervation. Two days journey from thence you enter upon the Plains of the Province of *Cuſcuzar*, where the King of *Perſia* keeps his Race-Horſes. The next day I arriv'd at *Teſdecas*, where the beſt Bread in *Perſia* is made. This is a little City upon a Rock, wherein there is a very fair Inn: at the foot whereof runs a little River that glides into the Valley, wherein grows that excellent Corn which is utter'd in Bread from that City.

In three days I went from *Teſdecas* to *Iſpahan*. This was the firſt Road from *Aleppo* to *Iſpahan*.

CHAP. IV.

Of the Road from Aleppo *to* Iſpahan, *through* Meſopotamia *and* Aſſyria, *which I travel'd in my third Voyage to the* Indies.

I Departed from *Paris* in my third Voyage to the *Indies* upon the ſixth of *December* 1643, and went to *Ligorn*, where I found the *Dutch* Fleet ready to ſet Sail for the *Levant*. The Veſſel wherein I embark'd ſeeming rather a Man-of-War than a Merchant-Man. We paſs'd through the Channel of *Meſſina*, and lay there at an Anchor four days before the City. From thence paſſing by the *Morea*, we enter'd into the *Archipelago*, where the Fleet parted, according as every Ship was bound. Our Ship ſayl'd directly for the Port of *Alexandretta*, but though the Wind were favourable, we were ſtop'd for ſome time by a Pirate that met with us off the Eaſtern Point of *Candy*. We endeavour'd to have got clear of him; but the Pirate gaining upon us, we made ready. Thereupon the Pirate gave us three Broad-ſides, that went over the Ship without doing us any harm: which we anſwer'd by as many from our Ship, the firſt whereof brought his Fore-maſt by the Board; and the third Shot went through the Fore-caſtle and kill'd him ſome Men, as far as we could diſcern. At that very inſtant one of our Mariners cry'd out from the Top-maſt-head, *A Sail from the South*. Thereupon the Pirate left us, and made Sail after her: and we, glad of ſuch an eſcape, purſu'd our Voyage to *Alexandretta*, where we happily arriv'd; from whence I took Horſe for *Aleppo*, as I have already deſcrib'd.

The ſixth of *March* I departed from *Aleppo* in the company of two *Capuchin* Friars, Father *Raphael* and Father *Yves*, and a *Venetian* whoſe name was *Dominico de Sanctis*.

From *Aleppo* to *Bir*, where you croſs the *Euphrates*, it is four days journey for the Horſe-*Caravan*. The Country is well wooded, and well manur'd.

The ſeventh of *March* the great Rains that fell hinder'd us from getting to the uſual Stage, ſo that we could not gain *Telbechar*, another Town, where there is no Inn: which conſtrain'd us to ſtop a League on this ſide, and to go to a Cave that was able to contain three hundred Horſe. This is a Cave where the *Bedouins* or Feeders of Cattel thereabouts oft retire, who live after the manner of the *Arabs*, either in Rocks or in poor Hutts. The Cave has been hollow'd from time to time, there being ſeveral Niches in it like little Chambers. Our *Caravan-Baſhi* fearing ſome *Ambuſcade*, rode thither before to view the place, but finding it empty and free, we reſted there that night, and the next night came to lye at *Mezara*, which is only a ſmall Village without an Inn: Neither was there any thing remarkable upon that Road. Only that near the Cave, in the Mountain, there is very good Water: And formerly upon the Mountain ſtood a Caſtle, of which ſome ruines are ſtill remaining. From the top of the Mountain there is a fair Proſpect as far as you can ſee, over very fair Plains on every ſide, and in ſeveral places very good Land, water'd by divers Channels which are brought from the River *Euphrates*. All the Rivolets alſo that you croſs from *Aleppo* to *Bir* come from the ſame River.

The fourth day after we parted from *Aleppo*, being the ninth of *March*, we came to the banks of *Euphrates*. *Bir* is on the other ſide of the River; and becauſe that ſometimes the Goods cannot be unladen all in a day, there is a fair and large Inn, to defend the Merchants from the *Bedoüins*, which would elſe diſturb and rob them, were not they and their Goods in that manner ſecur'd.

You croſs the *Euphrates* in large Ferry-Boats, and as ſoon as you are got over the other ſide of the River, the Cuſtomer and his Officers comes and tells the Bales, and writes down the names of the Merchants to whom they belong. The *Caravan* does not lye in the Town, which is built like an *Amphitheatre* upon the brow of a very craggy Mountain, but paſſes forward over a ſcurvy Road to an Inn upon the top of the Mountain. Near the Inn there are ſeveral Chambers cut out of the Rock, where they that cannot get room in the Inn are forc'd to lye. That Evening the Cuſtom-Officer comes to receive his duties, being two *Piaſters* upon every load of Goods, whether upon Horſe or Mule, though the Mules carry more than the Horſes; and half a *Piaſter* for every Beaſt that carries Proviſions. But for Saddle Horſes or Mules there is nothing demanded.

The *Bir*, or *Berygeon*, as the Natives call it, is a large City for an Eaſtern City, ſcituated upon the brow of a Hill. Below upon the River ſtands a Caſtle that declares its Antiquity; it is half as long as the City, but narrow, and without any other Fortification, ſaving only a Tower that ſcours the River, in which there are eight or nine pitiful Culverins. In the higheſt part of the Town ſtands another Caſtle where the Governour reſides, who is an *Aga*, whom ſome call a *Baſha*, having under him two hundred *Janizaries*, and four hundred *Spahi's*. The City is ill built, as are the moſt part of the Cities of *Turkie*: But there are an extraordinary plenty of all things, excellent Bread, good Wine, and great ſtore of the beſt ſort of Fiſh.

The tenth day after we had travel'd elev'n hours in the firſt Lands of *Meſopotamia*, that lyes between the two Rivers *Euphrates* and *Tigre*, which at preſent they call *Diarbek*, we came in the evening to *Sharmely*. This is a very good Town, with a fair Inn, and Baths round about it. About twice Muſquet-Shot from thence, ſtands a Mountain alone by it ſelf, like *Montmartre* near *Paris*: Round about it are Plains, and at the top of it ſtands a Fortreſs, with a Garriſon of two hundred *Spahi's*, by reaſon that the *Arabs* ſometimes croſs *Euphrates*, and make incurſions upon that ſide. In the year 1631, the Grand *Vizier* returning from *Bagdat*, where he had loſt the greateſt part of the Grand *Signor's* Army, not being able to take the City; fearing the loſs of his head if he return'd to *Conſtantinople*, and knowing himſelf to be in great eſteem among the Souldiers, reſolv'd to quarter himſelf upon this Mountain, and to erect a Fortreſs to ſecure himſelf from the tempeſt that threaten'd him. No doubt but if he could have brought about his deſign, he might have made himſelf Maſter of all *Meſopotamia*, and would have put the Grand *Signor* to a great deal of trouble. For if you intend for *Aleppo*, whither it be from *Tauris*, *Moſſul*, or *Bagdat*, unleſs you travel thorough the Deſert, you muſt paſs through *Sharmely*, under the command of this Fortreſs, for Proviſion and Waters ſake. The work was gone ſo far forward, that there was a good defence rais'd, and the *Vizier* had already encloſ'd all the Mountain together with the Inn, with a Wall almoſt twenty foot thick, and three fathom high, when he was ſtrangl'd by thoſe in whom he moſt confided, the Grand *Signor* having gain'd them either by threats or by rewards.

The eleventh, after a Journey of ten hours we came to *Ourfa*, where the *Caravan* uſually ſtays eight or ten days; for here it is that they live that hire the Horſes and the Mules, who have always ſome buſineſs in this place. We lay at an Inn three or four hundred paces diſtant from the City toward the North. When the Inn is full, the reſt retire into the *Grotto's* which are near at hand, and are very good quarters. Here the Toll-gatherer preſently comes and counts the Bales without op'ning them. They that carry any Sacks muſt pay for half a Load; if not, he op'ns the Sack to ſee if there be any Merchandiſe therein, for then the Merchant muſt pay the whole duty.

Ourfa is the Capital City of *Meſopotamia*, built as they ſay, in the ſame place where *Abraham* liv'd, and where ſtood the ancient *Edeſſa*, where the people of the Country report, that King *Abagarus* generally kept his Court. There are ſtill to be ſeen the ruines of a Caſtle; from whence they add, that the ſame King ſent to *CHRIST* for his Picture, and offer'd him his Kingdom and his people to defend him againſt the *Jews*, whom he underſtood to be his Enemies. The Chronicles of the *Armenians* report, that *Abagarus* was their Country-man, and that in his Reign they began to be Chriſtians, and to be Baptiz'd by the hands of an Apoſtle, whom *CHRIST* ſent to that Prince after his Reſurrection. Neither is this Caſtle yet ſo far ruin'd, but that there is ſtill to be ſeen a ſpacious Hall, and three or four handſom Rooms with ſome relicks of Moſaick work. I was curious to ſee what ever was remarkable in this City. And firſt they led me to a large Fountain which reſembles a Fiſh-pond, the Spring whereof is under the Foundations of the principal *Moſquee*, which was built in the honour of *Abraham*. The Chriſtians of the Country ſay, that it was in that place where he pray'd, before he went about to Sacrifice his Son *Iſaac*, and that two Springs of Water aroſe from the two places where he reſted his knees, which now feed the large Fountain I have made mention of. It is pav'd with Free-ſtone, and ſo full of fiſh, that if you throw them in a little Bread, they will follow you from place to place as you walk by the ſide of the Pond. There is no medling with them; for the *Turks* have a great veneration for thoſe Fiſh which they call *Abraham's* Fiſh. Beſides that, the place about the Fountain where the water wid'ns it ſelf to water all the City, is cover'd with very fair Carpets, for about twenty paces in bredth. This Fountain at length falls into a little River that runs by the Walls. As for the *Grotto* where the two Springs riſe, there is no going into it before you have pull'd off your Shooes, and it is a great favour for a Chriſtian to ſee it; ſuch a favour as coſt me ſix Piaſters. I alſo ſaw the Church, under the portal whereof, they ſay, St. *Alexis* liv'd ſeventeen years a private life. It ſtands in the middle of a Church-yard, in the higheſt part of the Town, in the poſſeſſion of the *Armenians*. But their principal Church is about a quarter of an hours walking from the City, built by St. *Ephren*, who is there buried. The Monaſtery ſtands yet entire, encloſ'd with fair Walls. In the Church I ſaw a large Bible in *Armenian* Characters. The Sepulchre of St. *Ephren* is in a Cave at the foot of the Mountain, to which there alſo belongs a Chappel, where they keep three or four Lamps continually burning. There are other *Grotto's* up and down the Mountain, where are to be ſeen very ancient Sepulchers of the Chriſtians. The City of *Ourfa* is ſeated in a good ſoil, very well manur'd, which extends it ſelf out of ſight toward the Eaſt. There are ſeveral pleaſant Gardens near the walls, water'd by little Channels brought thither by Art. The ſoil produces good Wine, ſo that a man may live as well at *Ourfa*, as in any part of *Turkie*. While I ſtay'd there, I kill'd abundance of Feldfares in thoſe Gardens; and indeed there is great ſtore of wild Fowl all the Country over. The Walls of the City are of Freeſtone, with Battlements and Towers; but within, the houſes are ſmall, ill built, and ruinous; And there are ſeveral void ſpaces in the City, which makes *Ourfa* to look rather like a Deſert than a Metropolis. The City is Govern'd by a *Baſſa*, who has under him a hundred and fifty *Janizaries*, and ſix hundred *Spahi's*, ſtanding more in need of Cavalry than Infantry, by reaſon of the Incurſions of the *Arabians*, eſpecially in Harveſt time. In ſhort, *Ourfa* is the place were they dreſs ſuch great quantities of Cordovan Skins, by reaſon of the waters particular to the Country, which give them that peculiar beauty. The Yellow Skins are dreſt at *Ourfa*, the Blew at *Tocat*, and the red Rat *Diarbequir*.

The twentieth of *March*, we ſet out of *Ourfa*, and after a Journey of ſix hours, we lay at a pittiful Village where the Inn was fal'n all to decay. There is a Fountain of excellent water by it, which is all the convenience of the place, for there is no Proviſion to be had.

The twenty-firſt we travel'd nine hours, and came to lye near ſeveral Caverns which are very deep; at the entry whereof there are little Rooms, which are ſuppos'd to be the places where the People of the Country liv'd that fed their Cattel thereabouts. There is alſo Rain-Water to be had in ſome of the Concavities of the Rock. Half this days journey you muſt paſs over Rocks, where it is almoſt impoſſible, and very dangerous to keep your Horſes back.

The twenty-ſecond, having travel'd eleven hours, we lodg'd near a Cavern, having forded a River that runs at the foot of it. There are two great *Grotto's* on each ſide, where Travellers take up their Quarters, and whither the Natives of the Country bring Proviſions both for Horſe and Man. The Toll-gatherers, coming from a Fort about three Leagues diſtant from theſe Caverns, here exact two *Piaſters* and a half for every Horſe and Mules Load; and ſearch your Sacks, to ſee if there be no Merchantable Goods therein. About half the way of this days journey you meet with a City quite deſerted by the Inhabitants; and about an hours march after that, with Tombs of Stone, in the middle whereof ſtands a Croſs, with *Armenian* Characters.

The twenty-third we travel'd elev'n hours, and lay at *Dadacardin*. This appears to have been a great Town, but is all ruin'd: nor is there any thing remaining but a long Stone-Bridge very well built, under which runs a River that is very broad when it overflows. The People of the Country have no other Habitations than the Hollows of Rocks; yet they bring to the Travellers Hens, Butter, Cheeſe, and other Proviſions which they ſell very cheap.

The twenty-fourth we travel'd nine hours, and lay at a place call'd *Cura*, built upon a Hill. The *Caravan* lay at the Inn; but the two *Capuchins* and I lay at a private Chriſtian's Houſe, who carry'd us to the Church, where was then the *Vertabet* or Biſhop of *Merdin*. It was a pitiful poor Church, where they had nothing but two Planks ſupported with four Sticks inſtead of an Altar. They dare not leave any Furniture in it; but as ſoon as the Prieſt has ſaid Service, he muſt have a care to take away every thing, as well the Planks as the Covering of the Altar, which was only a Painted Cloth: For the *Turks* that travel that way, if it be foul weather, will break open the Door, put their Horſes there, burn the Altar, and take away whatever they find.

In the Village where we lay, there was a Pond, the ſides whereof were ſurrounded with fair Free-ſtones, which were fetch'd from the Chriſtian Churches, and the Tombs of the Chriſtians thereabouts. Among the reſt, there was one very large Stone, with an Epitaph upon it in large *Latin* Letters; whereby we knew it to be the Tomb-ſtone of a *Norman* Gentleman, who had been a Captain of Foot. The Biſhop inform'd us, that it is recorded in the *Armenian* Stories, that the *French* were a long time in this Country, at what time the Chriſtians were Maſters of *Syria*. This Country is all a large Plain, about twenty Leagues in length, which might be well manur'd, and make the Inhabitants rich, did not the Tyranny of the *Turks*, and the Incurſions of the *Arabs* reduce them to the utmoſt degree of Poverty.

The twenty-fifth, after we had travel'd eight hours, we lay at a Village call'd *Couſaſar*, where there was no Inn. There were formerly three great Monaſteries, a quarter of a League one from the other. The *Turks* have ruin'd two, all but the Steeples of the Churches that belong'd to them. The third, which ſtands all entire, and is the faireſt Pile of Building, ſerves for a *Moſquee*. They have made Shops round about the Cloyſters, in the middle of which is a fair Spring of Water.

The twenty-ſeventh we lay ſtill at *Couſaſar*, being the place where you muſt pay the Cuſtoms of *Diarbequir*, which is not above two days journey off, amounting to two *Piaſters* and a fourth part, for every Load of Merchants Goods.

Merdin is not above two Leagues from *Couſaſar*. This is a little City ſeated upon a Mountain, with good Walls, and a fair Fountain repleniſh'd from the Caſtle, which ſtands upon the North-ſide, in a place yet higher, that commands the City; where there lives a *Baſha*, who has under him two hundred *Spahi's*, and four hundred *Janizaries*. *Merdin* is the place where was born the Lady *Maani Gioerida*, the firſt Wife of *Pietro de la Valle*, ſo well known for his famous Travels.

As for *Couſaſar*, which is a large Village, it is inhabited for the moſt part by *Armenian* Chriſtians and *Neſtorians*. The *Armenians* perform Divine Service in their own Language; the *Neſtorians* in the *Chalduic*. The latter ſhew'd me two Bibles in a large Volume, in the ſame Language, writt'n in Vellum, all the Capital Letters being in Gold and Azure. They ſeem'd to be very old; and one of their Prieſts told me, that it is 937 years ago ſince one of them was writt'n; the other not above 374 ſince. When Service is done, they put them in a Cheſt, and hide them under Ground. I would have giv'n 200 *Piaſters* for the oldeſt, but they durſt not ſell it, in regard it belong'd to the Church, and was not at their diſpoſal.

The twenty-ſeventh, after we had travel'd nine hours, we arriv'd at *Karaſara*, which had been formerly a great Town, and no doubt inhabited by Chriſtians; as appears by ſeven or eight Churches half ruin'd, though the Steeples are little the worſe. They ſtand at a good diſtance one from the other; and upon the North-ſide of one of thoſe Churches there is a Gallery, at the end whereof, through a little Door you deſcend about a hundred Steps, every Step being ten Inches thick. When you come under the Church, you meet with a larger and bigger Vault, ſupported with Pillars. The Building is ſo contriv'd, that there is more light below than in that above; but of late years the Earth has ſtop'd up ſeveral Windows. The great Altar is in the Rock; on the right ſide whereof is a Room, which receives the light from ſeveral Windows contriv'd in the Rock. Over the Gate of the Church was a great Free-ſtone, wherein were certain Letters that I could not read. On the North-ſide of the ſame Church under Ground are to be ſeen two great Ciſterns, each four hundred and fifty Paces long; with two great Arches, ſuſtain'd with ſeveral Pillars. Every year they fill them with the Water that falls from the next Mountain, and makes a kind of a River. A quarter of a League from the Church, you deſcend the Mountain for above a hundred Paces together among the Rocks, on each ſide whereof are Rooms cut out of the Rock. Upon every Door there is a Croſs; and in every Room as it were a Bench, and a Table, with a little place about the length of a Man, like a Bedſted, all cut out of the Rock. At the bottom of the Rock is a Hall, round about the Wall whereof is a Bench to ſit on. The Roof is all plain, without any Arch; in the middle whereof there is a Hole to the top of the Mountain: but in regard it gives no light, 'tis very probable 'twas only made to let out the Smoak when they dreſt their Meat; or elſe to let in the freſh Air, as I have ſeen in many Villages upon the *Perſian* Gulf. Upon the higheſt of thoſe Mountains ſtands a paltry Village, where they buy their Victuals. But before the *Caravan* arrives, certain Merchants ride before to inform themſelves from the Herdſmen, whether they know of any Thieves in the *Grotto's*, that often hide themſelves there in expectation of Prey.

In the year 1638, *Sultan Amurat* going to beſiege *Babylon*, march'd this very way, as well to ſee theſe Ruines, as to give order for the demoliſhing a Fort that ſtood not above two Leagues off of *Karaſera*, which the Thieves of the Country made their place of retreat. He alſo at the ſame time cauſ'd the Road to be clear'd for four days journey, by ord'ring the Stones to be pickt up and laid in heaps, all along the Road. He alſo built a Bridge over the River. And indeed, that March of the Grand *Signor* was very advantageous to all Travellers that paſs this way.

The twenty-eighth we travel'd eight hours, and came to *Neſbin*, anciently *Niſibis*. Two or three hours travel on this ſide, near the Road, is a kind of Hermitage, being a ſmall Room encloſ'd with Walls, the Door whereof is ſo low, that a Man muſt creep upon his Belly to get in. Three or four *Jews* went and perform'd their Devotions at this Hermitage, believing it to be the place where the Prophet *Eliſha* was buried.

The Country from *Couſaſar* to *Neſbin* is a large Plain, where for the firſt days journey you ſhall ſee no other green Herb upon the Ground but only Pimpernel; the Roots whereof are ſo large, that there are ſome a Foot and a half in diameter. The next day, the Fields are cover'd with a large thick Leaf, the Root whereof is bulbous, and as big as an Egg. There are alſo great ſtore of yellow, red, and violet Flowers, Tulips of ſeveral colours, Emonies, and ſingle Daffadillies. But in general *Meſopotamia* is a very barren Country, and there are very few places that can be better'd by Art or Induſtry.

Neſbin is only the Shadow of the ancient *Niſibis*, being now only a large Village; the Inhabitants whereof are Chriſtians, both *Armenians* and *Neſtorians*. Our *Caravan* lodg'd a little beyond, in a Church-yard adjoyning to one of the *Armenian* Churches. The next day, hearing people ſing, I went to the Church with the two

Capuchins, where I ſaw an *Armenian* Biſhop, with his Miter, and a wooden Croſier, accompany'd with ſeveral Prieſts and a good Congregation. When Service was done, after ſome few Compliments between us, he led us down under the Church into a Chappel, where he ſhew'd us the Sepulcher of St. *James* Biſhop of *Niſbin*. In the Church-yard is a Stone about a Foot thick, and ſix high; upon which were laid ſeveral Candles of Wax and Tallow, which the Poor Offer in their Neceſſities, but eſpecially in their Sickneſſes. They believe that Stone to have been the Pedeſtal for the Statue of ſome Saint, which the *Turks* have defac'd: ſo that they give the ſame Honour to the Pedeſtal, as they would have giv'n to the Statue. There are alſo ſome *Roman* Characters to be ſeen, but half worn out, and ſpaces brok'n off in ſome parts: ſo that I could not learn, in Honour of whom that Statue was erected. Half a League from *Niſbin* runs a River, which you croſs, over a Stone-Bridge. In the way to the River are ſeveral pieces of Wall, with an Arch, which made me conjecture, that formerly the City extended as far as the River.

Twice Musket-ſhot from the River, you meet with a Stone, half buried, upon which are written certain *Latin* Words; whereby it appears that it was the Tombſtone of the General of an Army that was a *French-man*: but I could not read his Name, which time had defac'd. The ſame Biſhop inform'd us, that formerly the *Moors* having beſieg'd the City, there came ſuch a prodigious company of ſtrange Flyes, and did ſo torment both Men and Horſes, that they were forc'd to raiſe the Siege. You muſt pay the ſame Toll at *Niſbin* as in other places, that is, two *Piaſters* and a half, for every Mule or Horſes Load. We lay there three days together, to furniſh our ſelves with Proviſions 'till we came to *Mouſſul*, which is five days journey from *Niſbin*; the Country between being altogether deſert and uninhabited. There is no Water to be found but in two places, and that not very good neither; near to which you ſhall ſee ſome few Herdſmen grazing their Cattel.

The firſt of *April* we departed from *Niſbin*; and after we had travel'd eleven hours, we lay near to a River, whither certain Shepherds brought us Hens to ſell.

The ſecond we travel'd ten hours, and lay at a paltry Town, where we met with nothing to eat.

The third we travel'd thirteen hours, and lodg'd by a pitiful Fountain, the Water whereof was hardly good enough for our Horſes.

The fourth we travel'd ten hours, and came to lodge by the Bank of a little River, near to which appear'd the Ruines of a Bridge and a Caſtle.

The fifth we travel'd eleven hours, to reach *Mouſſul*, which is not far from the ancient *Niniveh*.

Mouſſul is a City that makes a great ſhew without, the Walls being of Free-ſtone; but within it is almoſt all ruin'd, having only two blind Market-places, with a little Caſtle upon the *Tigris*, where the *Baſha* lives. In a word, there is nothing worth a Man's ſight in *Mouſſul*, the place being only conſiderable for the great concourſe of Merchants; eſpecially the *Arabians* and *Curds*, which are the Inhabitants of the ancient *Aſſyria*, now call'd *Curdiſtan*, where there grows great plenty of Galls, and for which there is a great Trade. There are in it four ſorts of Chriſtians, *Greeks*, *Armenians*, *Neſtorians*, and *Maronites*. The *Capuchins* had a pretty Dwelling upon the *Tigris*; but the *Baſha* laying a Fine upon them, becauſe they went about a little to enlarge it, they were forc'd to quit it. The City is govern'd by a *Baſha*, that has under him, part *Janizaries*, part *Spahi's*, about three thouſand Men.

There are only two ſcurvy Inns in *Mouſſul*, which being full when we came, I caus'd my Tent to be ſet up at the *Meydan*, or great Market-place.

Now to ſay ſomething in general of the difference of the two Rivers, *Tigris* and *Euphrates*, in reference to their Courſe and Waters: I obſerv'd that the Water of *Euphrates* appear'd ſomewhat red; and that the Stream was not ſo ſwift as that of *Tigris*, which ſeem'd to be whitiſh, like the *Loire*. As for its Courſe, *Euphrates* runs a far longer way than *Tigris*. But now let us croſs the *Tigris*, over a Bridge of Boats, to view the ſad Ruines of a City that has made ſuch a noiſe in the World; though there be now ſcarce any appearance of its ancient ſplendour.

Niniveh was built upon the left Shoar of the *Tigris*, upon *Aſſyria*-ſide, being now only a heap of Rubbiſh extending almoſt a League along the River. There are abundance of Vaults and Caverns uninhabited; nor could a man well conjecture whether they were the ancient Habitations of the people, or whether any houſes had been built upon them in former times; for moſt of the houſes in *Turkie* are like Cellars, or elſe but one Story high. Half a League from *Tigris* ſtands a little Hill encompaſs'd with Houſes, on the top whereof is built a *Moſquée.* The people of the Country ſay 'twas the place where *Jonas* was bury'd; and for that place they have ſo great a veneration, that no Chriſtians are ſuffer'd to enter into it, but privately, and for Money. By that means I got in with two *Capuchin* Fryars; but we were forc'd to put off our Shooes firſt. In the middle of the *Moſquée* ſtood a Sepulchre, cover'd with a *Perſian* Carpet of Silk and Silver, and at the four corners, great Copper Candleſticks with Wax Tapers, beſides ſeveral Lamps and Oſtridge-Shells that hung down from the Roof. We ſaw a great number of *Moores* without, and within ſat two *Dervi's* reading the *Alcoran.*

About a Muſket-Shot from *Mouſſul* toward the North-Eaſt, ſtands a great Ruin'd Monaſtery, encloſ'd with high Walls, the greateſt part whereof is ſtill to be ſeen.

We ſtay'd ten days at *Mouſſul*, and having provided all things ready for the reſt of our Journey, we ſet forward for *Iſpahan.*

CHAP. V.

A Continuation of the Road from Nineveh *to* Iſpahan: *Together with the Story of an Ambaſſador, call'd* Dominico de Santis.

HAving paſs'd the *Tigris*, we ſtay'd three quarters of an hours Journey from *Nineveh* for ſome Merchants that were to go along with the *Caravan.* The way which we took was not the uſual Road to *Perſia*; but it was a way wherein there were leſs Duties to be paid; and beſides, it was a ſhort cut, the *Caravan* making but fifty-eight days Journey between *Aleppo* and *Iſpahan.* From the very banks of the River to the place where we Lodg'd that Evening, we ſaw nothing but continu'd Ruines, which makes me believe, it was the place where the ancient *Nineveh* ſtood.

We ſtay'd two days near the *Moſquée*, where according to the tradition of the *Turks*, *Jonas* was bury'd, and made choice of a *Curd*, or *Aſſyrian* for our *Caravan-Baſbi*, though the people are generally Thieves, and muſt be carefully look'd after. But it was a piece of Policy, becauſe we were to croſs the ancient *Aſſyria*, now call'd *Curdiſtan*; the Language of which Country is a particular Speech.

In the two firſt days Journey we croſs'd two ſmall Rivers that fall from the Mountains, and empty themſelves into *Tigris.* Our firſt Journey was through a plain Country all along by the ſide of a little River; and the ſecond Evening we lodg'd by the ſide of a great River that falls from the Mountains toward the North, and running to the South, diſcharges it ſelf into *Tigris.* It is call'd *Bohrus*, being a very rapid Stream, full of Fiſh, but more eſpecially excellent Trouts. The *Caravan* was two days paſſing that River, by reaſon there were no Boats. For the people are forc'd to tye long Perches four or five together one upon another, which the Natives call a *Kilet.* They make it four-ſquare, and put underneath it about a hundred Goat-Skins full of wind, to the end the *Kilet* may not touch the water. Beſides the Merchant muſt be careful to ſpread good ſtore of thick Felts over the *Kilet*, of which he muſt be provided to keep off the Water, leaſt the Bales that ſink the *Kilet* ſhould take wet. At the four corners are four Perches that ſerve for Oars, though they avail but little againſt the force of the Tide; ſo that you muſt be forc'd to hale the *Kilet* four or five hundred Paces a' this ſide up the River, and then row down the Stream to the place where you intend to Land the Goods. When the Goods are Landed, the men are forc'd again to draw the *Kilet* by main ſtrength out of the water, to take away the Goat-Skins which are then to be lad'n upon the Mules appointed to carry them. As for the Horſes, Mules, and Aſſes, as well thoſe that carri'd the Goods, as thoſe upon which the Men ride; ſo ſoon as the Herdſ-men thereabout ſee a *Caravan* coming, they flock to the River-ſide. Thoſe people that wear nothing but a courſe piece of Linnen or a Goat-ſkin to cover their nakedneſs, take off their Cloaths and wind them about their Heads, like a Turbant. Then every one tyes a Goat-ſkin blow'd up under his Stomach; and then two or three of the moſt expert mounting the ſame number of the beſt Horſes, which are bridl'd, put themſelves firſt into the Water, while others follow them ſwimming, and drive the Horſes before them; holding the Beaſt by the Tayl with one Hand, and ſwitching him with the other. If they find any Horſe or Aſs that is too weak, they tye a Goat-ſkin under his Belly to help him. Conſidering which difficulties, it cannot take up leſs time than I have mention'd to get over a *Caravan* of five or ſix hundred Horſes.

The *Caravan* being thus got over, for two or three days has but a very bad Road. The firſt days journey, the Horſes were continually in the Water up to the mid-leg; and the ſecond, and part of the third we travel'd through a very deſert Country, where we met with very little food for our Horſes, and only a few Brakes to boyl our Rice. Having got over this bad way, we came to a River call'd the great *Zarbe*, over which we paſs'd upon a Stone-Bridge of nine Arches. They report that this Bridge was built by *Alexander* the Great, in his March againſt *Darius*. A quarter of a League to the South-Eaſt, two Rivers meet, which empty themſelves into *Tigris*. Leaving the Bridge, we came to a Town call'd *Sherazoul*, built upon a riſing Ground, upon three Redoubts. There reſides a *Baſha*, who muſt be brib'd with a ſmall Preſent to let the *Caravan* paſs; we lay by the Banks of a River, and ſtaid there two days. From thence we travel'd one days journey over dry Mountains, not finding any Water. But the next day we came into a pleaſant Plain, ſtor'd with Fruit-trees. This was the Plain of *Arbele*, where *Alexander* defeated *Darius*; containing about fifteen Leagues in all. It is water'd with ſeveral Rivulets, and in the middle of the Mountain riſes a little Hill about half a League in circuit. It is all over cover'd with the faireſt Oaks that ever were ſeen; and on the top are the Ruines of a Caſtle, that ſeems to have been a ſumptuous Structure. The Country-people ſay that *Darius* ſtaid there while his Captains gave Battel to *Alexander*. Three Leagues from thence, near a great Mountain toward the North, are to be ſeen the Ruines of another Caſtle and ſeveral Houſes, where they add, that *Darius* ſecur'd ſome of his Wives when he loſt the Battel. This Caſtle is ſeated in a moſt lovely Proſpect. At the foot of the Mountain riſes a Spring, which a quarter of a League off ſwells into a River that bears good big Boats. It runs winding about the Mountains to the Southward; ſo that two days journey from the Hill, you croſs it near a Town call'd *Sherazoul*, over a fair Stone-Bridge of nine Arches, whereof the Great *Sha-Abas* caus'd three to be brok'n down, after he had tak'n *Bagdat*.

This City of *Sherazoul* is built after another manner than any other of the Cities in thoſe parts, being all cut out of a ſteep Rock for a quarter of a League together; ſo that you muſt go up to the Houſes by Stairs of fifteen, or twenty ſteps, ſometimes more, ſometimes leſs, according to the ſituation of the place. The people have no other Doors to their Houſes than only a thin round Stone, like a Mill-ſtone, which they will roll away when they go in or out, the ſides of the Wall being ſo cut as to receive the Stone like a Caſe, being level with the Rock.

The tops of their Houſes are like Niches in the Mountain, where the Inhabitants have contriv'd Caves to keep their Cattel in: So that we judg'd it to be built for a place of ſafety to ſecure the Inhabitants from the Incurſions of the *Arabians* and *Bedouins* of *Meſopotamia*.

We came to *Sherazoul* upon *Eaſter*-Eve, and ſtaid there three days to refreſh our ſelves, after a *Lent* which we had kept very ſparingly. Here I found certain Springs that roſe up in large Bubbles, which after I had mix'd with two Glaſſes of Wine and drank up, I found to have a Purgative quality, having a kind of Mineral taſt. Theſe Springs boyl up near the ſide of a River call'd *Altun-ſou*, or, *The River of Gold*, that falls into the River *Tigris*, three days journey on this ſide *Bagdat*.

The next day we lay at a pitiful Town, upon the Frontiers of *Turkie* and *Perſia*.

The next day, being the fifth after we ſet out from *Niniveh*, we paſs'd over ſeveral Fenns and hot Waters, that part the two Empires. Entring thus into *Perſia*, we met with a high Mountain cover'd with fair Oaks, which bear the Gall-Nuts, ſo high, that the *Caravan* was ſome hours ere it could get to the top. As we aſcended, but eſpecially when we were up, we heard ſeveral Muskets go off. At firſt we thought the people had been hunting the wild Boars or Stags, of which the Mountains are full: but the report of the Guns being too loud and too thick for Hunters, we ſtood upon our guard; and I believe we ſhould have mended our paces, had we known what was intended us. Beſides, I remember'd that the Country-people would not ſell any thing but for Powder and Bullet, which the *Caravan-Baſhi* adviſ'd me not to let them have, for fear they ſhould make uſe of it againſt our ſelves. From the Mountain we deſcended into a fertil Plain, water'd with ſeveral Rivers; and night approaching, we ſet up our Tents, not fearing any thing, becauſe we were in the Dominions of the King of *Perſia*, where there is ſo much ſecurity in travelling. After that we ſent our Servants to the Tents of the Country-men, but they brought us nothing but Bread made of Acorns, than which the poor people thereabouts eat no other. This Acorn is about the bigneſs of our Nuts; and once I met with a Branch that had thirty Acorns, and twenty-three Gall-Nuts, all at one time growing upon it.

The Province which we travel'd through then, compoſ'd the greateſt part of the ancient *Aſſyria*. But now to come to the Story of *Dominico de Santis* the *Venetian*. He had Letters of Credence from the Pope, the Emperour, the King of *Poland*, and the Republick of *Venice*, to the King of *Perſia*; and he went in the *Caravan* through the Grand *Signor's* Territories, never diſcovering himſelf who he was; but coming into *Perſia*, he took upon him without fear the Title of Ambaſſador from the Commonwealth of *Venice*.

From the Plain where we lodg'd, it is two days journey to a good big Town, to which belongs a Fortreſs, where the Governour of the Province has a Lieutenant, with about two thouſand Horſe under his Command. The Fortreſs is upon the right hand toward the South, after three hours riding upon the High-way. To this Lieutenant, the *Caravan-Baſhi* was according to duty bound to give notice of the Arrival of the *Caravan*, and an account of the Perſons and their Merchandize. This *Venetian* was a perſon ill fitted for the quality of an Ambaſſador, being a perſon of no Parts; which made me wonder that ſuch great Princes, and ſo wiſe a Commonwealth ſhould ſend ſuch a perſon upon a Concern of that importance. For the Grand *Signor* then aſſailing *Candy*, he was ſent to excite the King of *Perſia* to engage him in a War againſt the *Turk*, thereby to keep off the Storm that threaten'd Chriſtendom. Thereupon I told the Ambaſſador, that it was neceſſary for him to give the Commander of the Fort firſt notice of his coming, to the end he might give advice thereof to *Solyman-Kan* Governour of the Province, whoſe duty it was to advertiſe the King. Thereupon he requeſted me to ſend my Interpreter, which I did. Upon whoſe intelligence the Lieutenant of the Fort came to Compliment the Ambaſſador on the behalf of the chief Commander, and to conduct him to the Caſtle.

Thereupon the Ambaſſador, my ſelf, and my Interpreter, together with ſome *Armenian* Merchants went with him, travelling for three hours over the Mountains. By that time we came half the way, as we paſs'd through a Wood, we heard as it were ſome perſon give a Whiſtle; at which when the Lieutenant perceiv'd us to be ſomewhat ſtartl'd, he carry'd us to the place from whence the Whiſtle came, where we ſaw a Serpent about as big as a Man's Thigh, and about twelve Foot long, whoſe head was ſqueez'd between two Trees, that put him to pain. From that Mountain we deſcended into a pleaſant Plain, where the Commander of the Fortreſs ſtaid for us under his Tent. He had ſet it up by the ſide of a River, under the ſhade of ſeveral great Walnut-trees. So ſoon as he ſaw us, he roſe from his great Silk Tapeſtry Coverlet, and ſaluted us in a moſt civil manner, telling us, that aſſuredly *Sha-Abas*, his Maſter, would be very glad to hear that the Monarchs of Chriſtendom had ſent him an Ambaſſador, and that he would write to *Solyman-Kan*, whoſe duty it was to advertiſe the Emperour. Thereupon he wrote and diſpatch'd away a Meſſenger, giving him order to tell the *Deroga*, or Judge of the Town, through which we were to paſs, that he ſhould make Proviſion for us and our Horſes 'till we came to the Governour. After he had ask'd us ſeveral Queſtions concerning the War between the Grand *Signor* and the *Venetians*, how many thouſand men he had as well by Sea as Land, and what number of Galleys and Ships? wherein we ſatisfy'd him according to the beſt of our knowledge. After he had civilly treated us, he ſent his Lieutenant back with us again to the *Caravan*. About ten a Clock the next night we diſlodg'd, and the Lieutenant and ſix Souldiers attended upon us; who told us he had order not to leave us, 'till he had brought us to *Solyman Kan*.

The next night we lodg'd between two Hills, among ſeveral Tents of Herdſmen. Here it was that the Commander had order'd that we ſhould be treated by the *Deroga*. A *Deroga*, as I have ſaid, is the Judge of a Village: But this *Deroga* was chief of many Families, ſome of which were of *Meſopotamia*, others of *Arabia*. Theſe are all Herdſmen that never live in Houſes, but retire with their Cattle to the holes in the Rocks, where partly Nature, partly Art, have contributed to make them convenient Habitations.

So ſoon as we were alighted, four ancient men came and led the Ambaſſador and my ſelf to the *Deroga*'s Tent. It ſeem'd to conſiſt of many Rooms, with a Hall in the middle, ſpread with fair *Perſian* Carpets. He caus'd us to ſit down upon Cuſhions, and then preſented us with a Pipe of Tobacco, and Water to waſh our Feet. After he had nobly treated us, and that we were upon taking our leaves, the *Deroga* was very much troubl'd that we had made a ſmall Preſent to his Son; telling us, that it was a crime for him to take any thing of the King's Gueſts, eſpecially from Strangers that had come ſo long a Journey.

The next day we lodg'd in a place where there was ſuch a prodigious quantity of Lillies that the Ground was almoſt cover'd with them. There were none that were white, being for the moſt part of a fair Violet colour, with a ſtreak of Red in the middle of every leaf; they are like our Lilly's, but much bigger. And to drink the infuſion of the Roots of theſe Lilly's, eſpecially thoſe whoſe Leaves are blackeſt, for fifteen days together, is a moſt Soveraign remedy againſt the Pox. Not long after came a Perſon of a goodly Aſpect, who ſeem'd to be an *Arabian*, but he ſpoke the *Perſian* Language, whom *Solyman Kan* had ſent to Compliment the Ambaſſador. He carry'd us to the Tent which the Governour had caus'd to be ſet up in a Garden near the Town, where he alſo Lodg'd the *Capuchins*. The Ambaſſador alſo ſent to Compliment the *Kan* by my interpreter; and when the hour was come that we were to ſet forward, he gave order to ſix of the Captains of his Cavalry to accompany the Ambaſſador. The Houſe where the Governour liv'd in, was one of the moſt beautiful in *Perſia*. And as for the Governour himſelf, we found him in a Gallery that look'd upon the Garden, the Floor being all ſpread over with a Tapeſtry of Gold and Silk, with large Cuſhions of Cloth of Gold all along the Wall. After ſome Queſtions and diſcourſe concerning the Affairs of *Europe*, they ſerv'd in Supper, which conſiſted of ſeveral Diſhes; but no Wine was to be had; our drink being only Sherbet and the juice of Granates, with Sugar for thoſe that deſir'd it. We were a long time at Supper, for 'tis the cuſtom of *Perſia* that when one man riſes, another takes his place and falls too, in ſo much that the Maſter of the Feaſt muſt have the Patience to ſtay 'till ſeveral have tak'n their turns; and when every one has done, the Cloth is tak'n away without any more to do. Here the Ambaſſador committed an abſurdity; for there are no Silver or Gold Spoons in *Perſia*, but only long Wooden Ladles that reach a great way. Now the Ambaſſador reaching his Ladle to a Purſlane-Diſh full of Pottage that was ſcalding hot, clap'd it preſently into his mouth; but finding it ſo hot that he could not endure it, after ſeveral ſcurvy faces, he threw it out of his mouth again into his hand, in the preſence of all the Company.

After we had ſtay'd five days at *Sneirne*, the *Caravan-Baſhi* ſignifi'd his deſire to purſue his Journey. Thereupon the Ambaſſador took his leave of the Governour, preſenting him with a Watch and a pair of Piſtols; who in retaliation preſented the Ambaſſador with a ſtately Horſe, and a Colt of two years old. The next day we diſlodg'd, and purſu'd our Road to *Amadan*, which is not above three days Journey from *Sneirne*.

Amadan is one of the largeſt and moſt conſiderable Cities of *Perſia*, ſeated at the foot of a Mountain, where do ariſe an infinite company of Springs that water all the Country. The Land about it abounds in Corn and Rice, wherewith it furniſhes the greateſt part of the neighbouring Provinces. Which is the reaſon that ſome of the *Perſian* Stateſ-men hold it very inconvenient for the King of *Perſia* to keep *Bagdat*, as well by reaſon of the vaſtneſs of the Charge, as alſo for that it draws from *Amadan* that which ſhould ſupply other Provinces. On the other ſide, it is eaſie for the Grand *Signor* to hold it, by reaſon of the neighbourhood of *Meſopotamia*, *Aſſyria*, and the *Arabs*, Enemies to the *Perſians*: by which means Proviſions are very cheap, which the people would not know where to put off, if the King of *Perſia* were Lord of *Bagdat*.

We ſtaid at *Amadan* about ten days, by reaſon of the Rains; during which time the *Caravans* cannot travel. While we tarry'd there, we were viſited by ſeveral *Babylonian* Chriſtians, who were glad to ſee that we had eſcap'd the Clutches of the *Baſha* of *Bagdat*, who had giv'n order to the *Baſha* of *Karkou*, and the *Bey* of *Sharaſſon* that commands the Frontiers of *Turkie*, to ſeize us, and carry us back to *Bagdat*. For which we might have thank'd the Ambaſſador, and a malicious *Rabbi*, that came along with us in the *Caravan* from *Aleppo*; who finding the Feaſt of the Tabernacles to be at hand, and that we had a great way to *Iſpahan*, left us at *Niniveh*, to keep the Feſtival with the *Jews* of *Babylon*. Where that he might inſinuate himſelf into the *Baſha*'s favour, he inform'd him that there was a *Fringuiz* in the *Caravan*, whom he look'd upon as a Spy, and that he was an Envoy into *Perſia* from the Commonwealth of *Venice*; for he carry'd no Merchandize, but had three Cheſts full of rich Habits, and ſeveral other things which he took for Preſens to the *Perſian* King. For out of vanity or folly, the *Venetian* had ſeveral times open'd his Cheſt and expos'd his Gallantry to view. And yet he was ſo clutch-fiſted and niggardly in every thing, that when there was any occaſion to reward the *Kan*'s Servant, or any of the Country-men that brought us the Dainties of the place, it came all out of my Pocket. So that I left him to my Interpreter and the two *Capuchins*; and with three Servants and a Guide, after I had ſtaid at *Amadan* three days, I took Horſe for *Iſpahan*.

When I came there, the *Nazar* or Maſter of the King's Houſhold hearing I had left an Ambaſſador behind me with the *Caravan*, enquir'd of me what manner of Perſon he was, but I pretended I had had little converſe with him, unwilling to diſcover his mean Spirit. The Evening before his Arrival the *Nazar* ſent to give the *Fringuiz* notice in the King's Name, that they ſhould be ready to go meet the Ambaſſador the next day; which we did, and brought him into the City and through *Ali*'s Gate, that joyns to the King's Palace. Now 'tis the cuſtom for all Ambaſſadors to ſalute that Gate, by reaſon of a white Marble Stone made like an Aſſes back, and which ſerves for a Step: being, as they report, brought anciently out of *Arabia*, where *Ali* liv'd. So ſoon as you have ſtrid over that Stone without touching it, which were a great crime, you enter into a kind of a Gallery, where there are Rooms on each ſide, which ſerves for a Sanctuary for Criminals, which the King himſelf cannot fetch out of that place. That day that the new King receives his Enſigns of Royalty, he goes to ſtride over that Stone; and if by negligence he ſhould chance to touch it, there are four Guards at the Gate, that would make a ſhew of thruſting him back again.

But now the Maſter of the Ceremonies being ready to conduct the Ambaſſador to the Apartment alotted him, as an Ambaſſador that came from three great Monarchs, and a potent Commonwealth, he deſir'd to lodge at the Houſe of one *Pietro Pentalet*, deſcended from *Venetian* Parents; whereupon the Maſter of the Ceremonies conducted him thither, and caus'd his Dinner to be brought him. While we were eating, I counted thirteen Languages ſpoken at the Table; *Latin*, *French*, *High-Dutch*, *Engliſh*, *Low-Dutch*, *Italian*, *Portuguez*, *Perſian*, *Turkiſh*, *Arabic*, *Indian*, *Syriac*, and *Malaye*, which is the Language of the Learned, that is ſpoken from the River *Indus* to *China* and *Japan*, and in all the Ilands of the Eaſt, like *Latin* in *Europe*; not reck'ning the little *Moreſco* or Gibbriſh of the Country. So that it is a difficult thing to obſerve what is talk'd in one Company, where the Diſcourſe begins in one Language, is purſu'd in another, and finiſh'd in a third: and for the *Turks* and *Armenians*, they never ſpeak above three or four Languages at moſt.

Now to ſhew you the Civility of the *Perſians*; the Maſter of the Ceremonies came to the Ambaſſador and told him, that if he did not like the Cookery of the *Perſians*, he had Order from the *Atemadoulet*, who is as the Grand *Vizier* in *Turkie*, to offer him

Money inſtead of Diet, to the end he might dreſs his own Meat as he pleas'd himſelf. Upon which the covetous Ambaſſador accepted his offer, and two hours after there was a Bag brought him of 50 *Tomans*, which amount to about 800 Crowns. The *Franks* being offended at his baſeneſs, ſlighted the Ambaſſador, and left him to keep Houſe by himſelf, which was poor enough God knows; an Onion or a Turnep ſerving his turn for a Meal. Some days after, he had Audience of the King, to whom he preſented his Letters Credential from the Pope, the Emperour, the King of *Poland*, and the Commonwealth of *Venice*. Thoſe from the three laſt were well receiv'd, becauſe the Seals were of Gold, and for that the Paper was embeliſh'd with curious Flouriſhes: but the Pope's Letters were rejected with ſcorn, becauſe the Seals were only of Lead, as the Bulls are uſually ſeal'd; and for that the Writing was very plain. For the Kings of *Perſia*, who are very nice, love things that are gay to the Eye; otherwiſe they look upon themſelves to be affronted. *Dominico de Santis* had better have tak'n upon him the meaner quality of an Envoy, than the title of an Ambaſſador, unleſs he had known better how to behave himſelf; eſpecially being ſo eclips'd as he was by a real Ambaſſador that arriv'd at *Iſpahan* ſome time after. All the *Franks* went forth to meet him, and the Maſter of the Ceremonies made him the ſame proffers as he had done to the *Venetian*: but he nobly anſwer'd, That whatever it were that the King of *Perſia* ſent him, he ſhould take it for a very great Honour: otherwiſe, if he would have eaten Gold, the King his Maſter would have allow'd him 30 Mules Load. Such perſons as behave themſelves with decency and a good grace, are the perſons that the Chriſtian Princes ſhould ſend into *Perſia*, who are the moſt refin'd Wits, and the beſt Politicians of all *Aſia*.

To conclude the Story of the *Venetian*, I will give you his Character. An *Indian* naturally of a good Wit having embrac'd Chriſtianity and an Eccleſiaſtical Life, went to *Rome* to complete his Studies which he had begun at *Goa*; whither, the Pope, taking an affection to him, ſent him afterward as his Vicar. *Dominico de Santis* being then at *Rome*, put himſelf into his ſervice, and follow'd him into the *Indies*, where I ſaw him the firſt time I went, in a mean condition. Upon his return to *Venice*, where he was in no credit before, he made people believe that he underſtood the Trade of *Aſia*; whereupon ſome particular Merchants truſted him with ſome Goods, which were caſt away at *Seide*. Thus poor and bare he return'd to *Goa*, where he got 800 Crowns by a charitable Contribution. From thence he travel'd to *Iſpahan*, where he fell into the acquaintance of Father *Rigordi* a Jeſuite, with whom he went into *Poland*: where making his brags of the great knowledge he had of the Affairs of *Perſia*, the King gave him that Commiſſion which I have already mention'd. The Emperour follow'd his Example, and the Commonwealth of *Venice* did the ſame: and to give the more luſtre and authority to his Embaſſy, they got the Pope to joyn with them. But alas! both *Dominico de Santis*, and all ſuch perſons as he, that go into *Aſia* without Brains and good Behaviour, do but proſtitute the Reputation of the Princes that ſend them. Such another was Father *Rigordi*, who after he had been thruſt out of *Goa* by the *Portugals*, went to *Iſpahan*, where he inſinuated himſelf by a Propoſition which he made of Marrying the King of *Perſia*, who was then a very young Prince, to the Dutcheſs of *Orleance*. Under which pretence he was well receiv'd and treated by the King; from whom he alſo receiv'd ſome Preſents by virtue of that Propoſal, which was good ſport to the Dutcheſs when ſhe heard of it.

As for the *Venetian*, the *Atemadoulet*, who was very glad to be rid of him, deſir'd the *Muſcovite* Ambaſſador, who was then upon his return home, to take him along with him, which he did as far as the *Caſpian* Sea, where they take Shipping for *Aſtracan*; but there the *Muſcovite* told him he could carry him no further; thereupon he was forc'd to come back to *Iſpahan*, and ſo to travel to *Goa*, whence the *Portugals* ſhipt thim home for Charities ſake. But when he came to *Venice*, has was ſo far from being well receiv'd, that the Senate had like to have puniſh'd him ſeverely for giving ſo bad an account of his Negotiation.

CHAP. VI.

Of the Road which the Author kept, when he Travell'd the fourth time into Aſia, *to go from* Paris *to* Ormus: *And firſt of his Voyage from* Marſeilles *to* Alexandretta.

I Set out from *Paris* in the company of Monſieur *d'Ardiliere* the eighteenth of *June*, 1651. and arriv'd at *Marſeilles* the ſixteenth of *July*. On the twenty-ſixth of *Auguſt* we ſet Sail, with a favourable North-Weſt Wind that blew very briskly the two next days; but at length it grew ſo very ſlack, that coming about to the North-North-Eaſt, we made for *Sardinia*. Upon the ſecond of *September* by Sun-riſing, we diſcover'd the Weſtern Coaſt of *Sardinia*, ſix Leagues from the Land. About Noon the Wind chopping about again to the North-Weſt, we held on our firſt Courſe; and upon the third of *September*, we deſcry'd the Iſland *Galita* upon the Coaſt of *Africa*. On the fourth we diſcover'd the Iſland of *Zambino* before *Tunis*, and about Evening *Cape Bon*, which is the moſt Southerly Point of all *Africa*. The fifth we had a ſight of the Iſland of *Pantalaria*, and the Coaſt of *Sicily*. The ſixth we diſcover'd the Iſland of *Goza*, and the ſeventh the Caſtle that bears the ſame name.

We landed at *Malta* upon the day of the Nativity of the Virgin, which is a great day among the *Malteſi*, upon which they give thanks to God, for that the *Turks* rais'd their Siege upon that day.

The Grand-Maſter goes to the Church of St. *John*, accompany'd with all the chief Commanders in their Robes of Command, and the greateſt part of the Knights. All the Country-men and Citizens are up in Arms upon that day, and march to the Inn call'd the *Auvernian-houſe*, with the Knight that goes to fetch the Standard. This Knight is clad in a Caſſock of Crimſon-Velvet, with a Croſs of the Order, before and behind. He wears a Helmet upon his head, and carries the Standard upon his ſhoulders; and by him marches the Grand-Maſter's Page, who carries a Sword in one hand, and a Dagger in the other, both very richly Embelliſh'd, and giv'n to the Order by CHARLES the fifth. The Page that carry'd the Sword and Dagger was the youngeſt Nephew of Pope *Innocent* the tenth. The Souldiers and Citizens marching before to the Church door, make a Lane for the Knight and the Page to paſs on to the Altar, where the Knight makes three bows, and having done as much to the Grand-Maſter, places himſelf on the right hand of the Grand-Maſters Chair, and the Page on the left. Then the Maſs and the Muſick begins, and while the Goſpel is reading, the Grand-Maſter takes the Sword and the Dagger out of the Page's hand, and holds them with the points upward all the remaining part of the Maſs. During the Elevation of the Hoſt, the Knights repeats the ſame Ceremony as at the beginning; and then the Bells ring, the great Guns go off, and the Souldiers give three Vollies. Maſs being ended, the Grand-Maſter retires, accompany'd as before, only that he is then attended by all the Eccleſiaſtical perſons of the City, and coming out of the Church, he proceeds with all the Infantry marching before him toward our *Lady's of Victory*, where they all go in proceſſion. While they make a ſtand in that place, the Souldiers give another Volley, which is anſwer'd by all the Canons in the Town, as alſo from the Ships and Galleys. After that they return to St. *John*'s; and the Infantry Guard the Standard back to the Inn, while the Grand-Maſter goes to his Palace.

The ninth we view'd the Fortifications, which are ſtor'd with very fair pieces of Canon.

The tenth we ſaw the Pages perform their Exerciſes before the Grand-Maſter, which are generally vaulting and handling their Arms, both Muſquet and Pike.

The elev'nth we view'd the Arſenal, where I was aſſur'd that there were Arms for twenty thouſand men, being in good order, and rarely well look'd after.

The next day we viſited the Infirmery, where the ſick are ſerv'd in Plate, as well the poor as rich.

The twentieth we ſet Sail, having the Wind at Weſt-South-Weſt, and a freſh gale; ſo that upon the twenty-third we diſcover'd the Coaſt of the *Morea*, to which we approach'd ſo near, as to deſcry *Navarin*. In the Evening we ſaw the City of *Coron*, where there is a great Trade for Sallet-Oyl. From thence it was that the Great *Turk* Embarqu'd for *Candy* in the year 1645.

The twenty-fourth the Wind was at Eaſt-North-Eaſt. In the Morning we diſcover'd the Cape of *Matapan*, which is the moſt Southern Point of Land in *Europe*, lying in the *Morea*, and at Noon the Iland of *Cherigo*.

The twenty-fifth we drew near *Cyprus*, and deſcry'd a Mountain in that Iland, call'd *Cameliere*, with ſome other Promontories toward the South.

From the twenty-ſeventh day 'till we came to *Alexandretta*, we perceiv'd the Sea to be all over cover'd with Pumice-ſtones, which happ'nd from an Earthquake that had for ſome time before ſwallow'd up the Iland of *Santorini*. Some think that it proceeded from the abundance of Sulphur, of which that Country is full, which took Fire, and was the death of above 750 of the Ilanders, that were partly buried in the Ruines, and partly dy'd out of fear. They that remain'd alive, became black like Charcoal; and the Vapours that aſcended out of the Abyſs ſully'd all the Silver as far as *Conſtantinople*; the noiſe of the Earthquake being heard as far as *Smyrna*.

The twenty-ninth, by break of day we diſcover'd the Iland of *Cyprus*.

The firſt of *October* by eight in the Morning we came to an Anchor before *Salines*, which is one of the Ports of *Cyprus*, where our Conſuls live. Here I ask'd ſeveral of the Chriſtians of the Country, how they did to live and pay their *Carage?* Who told me that it was with a great deal of difficulty, in regard the Iland was very bare of Money; which was the reaſon that many Chriſtians turn'd *Mahometans*, to avoid paying their *Carage*, which is a Tribute that the Grand *Signor* layes upon all Chriſtians throughout his Dominions. He exacts from the pooreſt ſix *Piaſters* a Head; but there are ſome that pay a hundred, or a hundred and fifty: and this Tribute is due ſo ſoon as ever they come to be eighteen years of age.

The Iland of *Cyprus* is one of the moſt conſiderable in the Mediterranean Sea, more to the Eaſt than any of the reſt; bearing the title of a Kingdom, as being 500 Miles in circuit. It is not all of the ſame bredth, being of a triangular form, the ſides whereof are very unequal. To it there belong ſeveral Capes or Promontories, the principal whereof are, St. *Epiphanio*, toward the Weſt; Cape *de Gate*, toward the South; Cape *Diegrega*, toward the North-Eaſt; Cape *Cormachiti*, toward the North; and Cape St. *Andrew*, upon the moſt Eaſtern Point of the Iland. The principal Roads are that of *Salines* or *Larneca*, that of *Paphos*, and that of *Cerines* or *Cerigni*. The Haven of *Famagoſta* ſignifies nothing as to great Ships, there being none but ſmall Veſſels that can ride there. The *Venetians* had formerly made a ſmall Mole there to harbour their Gallies, but it is now quite ruin'd. The Road of *Cerines* is that where the Barks and Galliots lye that come from *Caramania*, and *Payaſſes*, and where the *Baſha's* land that are ſent as Governours of the Iland from *Conſtantinople*, who reſide generally at *Nicoſia*. That City is almoſt in the middle of the Iland, and was formerly a very large one, as appears by the compaſs of the ancient Walls. The new Walls are well terraſs'd within-ſide, and in a good poſture of defence. There are three Gates belong to the City; that of *Famagoſta*, that of *Paphos*, and that of *Cerines*. The City it ſelf is no uncomely place; the *Venetians* having adorn'd it with many fair Palaces, which the *Turks* demoliſh every day, out of hopes to find hidd'n Treaſure therein, and ſell the Stones to build new Houſes. The Cathedral that goes by the name of *Santa Sophia* is an ample and fair Structure, of which the *Turks* have now made a *Moſquee*, together with one more, which was formerly a Monaſtery belonging to the *Auſtin*-Fryars. The *Greeks* have there four Churches, and the *Franks* two; that is to ſay, the *French* Miſſionary *Capuchins*, and the *Italian* Miſſionary *Soccolans*. The firſt have a Church dedicated to St. *James*, the others another, which is call'd *Holy Rood Church*. The *Armenians* alſo have another belonging to them, which is a very neat Building, which was formerly a Monaſtery of the *Carthuſians*. There it is that there is a Tomb, adorn'd with ſeveral Sculptures of Religious Nunns, eſpecially an Abbeſs with a Croſs in her Hand, the Writing about the Stone being in *French* Characters. The City is ſeated in a temperate Air and a fertil Soil, abounding with Water. It extends more in length than bredth, having been anciently nine Miles in compaſs; but the *Venetians* to make it ſtronger, reduc'd it to the circuit of three. The Work of the Fortification was ſo neat, and ſuch a proportion obſerv'd in all things, that the moſt famous Engineers eſteem'd it one of the moſt ſtately Fortreſſes in the World, when *Selim* the Second ſent an Army againſt it, under the Command of *Muſtapha* his Grand *Vizier*.

Famagoſta is a Sea-Town upon the Eaſt-ſide of the Iland, and the chief Bulwark of it. It is kept in good repair, the Caſtle within being in form of a Cittadel. The *Turks* have converted into *Moſquees* the Churches of the Chriſtians, who are not ſuffer'd to dwell in the City. They have only the liberty to come thither in the day, and to open Shops, which they ſhut up again at night, and then go home to their Houſes in the neighbouring Villages. The City is govern'd by a *Bey*, who has no dependance upon the Governour of the Iland, who is oblig'd to maintain a Galley for the guard of the Coaſt.

Cerines is another little City, but without any defence, the Walls thereof being all tumbl'd to ruine. Only there is a Fortreſs toward the Sea, well built, with a Garriſon in it. There is alſo a handſom Monaſtery of Religious *Greeks*, built ſomewhat after the *French* manner; wherein there are ſome of the Cells which ſtand ſo upon the Sea, that they can fiſh out of the Windows. The Fields about it bear Cotton, which is the chief Revenue of the Monaſtery. There is only the Fort of *Cerines* upon the North, where the Iland does not lye ſo open, as toward the South and Eaſt; which beſides by that of *Famagoſta*, are guarded by the Forts of *Salines*, *Limiſſo*, and *Paphos*. The Inhabitants of the Iland are for the moſt part *Greeks*, eſpecially in the Villages. They are clad after the *Italian* manner, both Men and Women; the Men wearing Hats like the *Franks*, and retaining their ancient Cuſtoms as much as is poſſible for them to do. The Trade of the Iland lyes in Cotton-wool, which is the beſt in all the Eaſt; and ſome Silk, which is neither good, nor very plentiful. However the Iland is fertil enough, did it not want Inhabitants enow to till it. As for Bread, Wine, Cheeſe, and Milk, they are all very cheap, and there is Oyl enough to ſerve the Iland. But for the Wine, it is tranſported out of the Iland to all the places of Trade not far diſtant. The beſt grows at the foot of *Olympus*, and is a delicious ſort of Drink. The Country between *Nicoſia* and *Famagoſta* produces Cotton, of which there grows alſo ſome between *Paphos* and *Limiſſo*. The chief place where the Silk is made is call'd *Cytherea*, a large Town water'd with a fair River that runs from the Mountain of *Venus*. This River turns ſeveral Mills, which are the chief Revenue of the Iland. There is Silk alſo made between *Paphos* and *Limiſſo*; upon the Road between which two places you meet with a Town call'd *Piſcopi*, where are to be ſeen ſeveral Aquæducts, that carry'd the Water into the Rooms and Magazines where the people formerly made Sugar. But ſince the Iland was tak'n from the *Venetians*, one of the *Baſha's* that was ſent as Governour, burnt up all the Sugar-Canes in the Country. Toward the Sea-ſhoar near *Limiſſo*, is to be ſeen one of the faireſt Gardens of *Cyprus*, which they call *Shiti*; to which there belongs a magnificent Houſe, and a Grove of Orange-Trees. It was built by a rich *Venetian*, who had a good Eſtate in Lands thereabouts.

In *Cyprus* the people take a vaſt number of Birds as big as a Lark, eſpecially near the *Mountain of the Holy Croſs*. In the Months of *September* and *October*, the Country-people of the adjacent Villages make themſelves little Hutts in the Fields, where uſually thoſe Birds are wont to light, and feed upon the Seed of an Herb that grows there; which when it is dry, the people daub over with Lime-twigs. But this they never do but when the North-Weſt Wind blows, and that the weather be very cold; for with a Southerly Wind they never take any. Theſe Birds are accounted great Dainties by the *Venetians*, who make no great Feaſts in *Carnival*-time wherein they do not ſet theſe Birds upon the Table, pil'd up in Diſhes like a Pyramid. They buy them up every year; being firſt prepar'd fit for exportation by the people, who having pull'd off their Feathers, parboyl them, and pickle them up in Barrels with Vinegar and Salt. When they are to be eat'n, they are ſet upon a Chafing-diſh, between two Diſhes. Sometimes there are above a thouſand Barrels exported out of the Iland; and indeed, were it not for this Trade, the poor people would ſee but very little Money.

Upon the Mountain of the *Holy Croſs* ſtands a Church of the ſame name; upon which the report of the Country goes, that St. *Helena* returning from *Jeruſalem* left a piece of our Saviour's Croſs with the Chriſtians of *Cyprus*, who built a Church there, by means of the Liberality of the ſame Princeſs. Afterwards thoſe of the Town of *Leucara* took it from hence, and carry'd it to their Church, where I ſaw it. The piece is as big as the Palm of a Man's Hand, ſet in a great Croſs of Latten, emboſs'd with ſeveral Figures.

In the Kingdom of *Cyprus* there is an Archbiſhop and three Suffragans. The Arch-biſhop takes upon him the Title of *Nicoſia*; to which *Famagoſta* belongs with all the Country between *Nicoſia* and *Famagoſta*, with the Territories of *Nicoſia* and all the Villages round. He has a Houſe about a League from *Nicoſia*, where the chiefeſt of his Revenue lies. Some years ſince he caus'd the high Altar of the Church to be painted and guilded, being a neat piece of Workmanſhip. Thus the Arch-biſhop has under his Juriſdiction all the middle part of the Iſland, and ſome part toward the Eaſt. The Biſhops are the Biſhops of *Paphos*, *Larneca*, and *Cerines*.

The *Greeks* are very much addicted to the obſervation of their ancient Cuſtoms and Ceremonies; and generally their Maſſes are very long. Upon Sundays and Holy-days they riſe between one and two of the Clock in the Morning to Sing Mattins. To which purpoſe there is a Clerk that goes from door to door and knocks with a Hammer, to wake the people, and then cries out with a loud voice, *Chriſtians go to Church*. The men and old women fail not to go as being more zealous; but the maids and young women never go out of doors in the night for fear of the *Turks*. There are ſeven or eight Villages, the Inhabitants whereof are *Maronites*, who came from Mount *Libanus*, and ſpeak *Arabic* at home, but *Greek* among the Iſlanders. They follow the *Romiſh* Religion, and have their Churches peculiar to themſelves.

The Iſland of *Cyprus* is no wholeſom Air, being ſubject to the ſpoyl of a ſort of Locuſts, that ſome Summers deſtroy all their Fruit aud Corn. During the heats they hover in the Air, which they will dark'n with their number like a thick Cloud; but when the North Wind blows, it carry's them into the Sea, where they periſh.

There are in *Cyprus* three ſorts of colour'd Earth, a Grey-black, a Red, and a Yellow; of which the *Venetians* fetch away great quantities for their courſer ſort of Painting. There's alſo a Mine of White Alome, which is the ſtone call'd *Damiantlius*. 'Tis thought that the Ancients had a way to ſpin this Alome into a kind of Cotton, and ſo to make out of it a certain ſort of Cloth that would not conſume in the Fire, but only be the more perfectly whiten'd thereby. The *Indians* formerly bury'd the dead bodies of their Kings deceas'd in Shrouds of this kind of Linnen, and then putting them into the Fire, found the bodies all reduc'd to aſhes, but the Cloth whole; out of which they took the aſhes, and carefully put them into an Vrne, which was prepar'd for their preſervation.

When the *Baſha* of *Cyprus* has a mind to view the Fortreſs of *Famagoſta*, he ſends to give the *Bey*, who is Governour thereof, notice of it. For it is at the Governours choice whether he will give him admiſſion or no. The *Baſha Hali-Giorgi*, being a comely old man of above a hundred and two years of age, ſetting out of *Nicoſia* in his Litter with about two hundred Horſe, when he was come within half a League of *Famagoſta*, the Governour of the place ſent his Lieutenant with a hundred Horſe to Compliment him, and to conduct him to the Town. Immediately they took upon them the Guard of the *Baſha*'s Litter, who was not permitted to take along with him above eight or ten of his principal Officers. The Cannons roar'd at his entry, and he was treated magnificently, but he lay not in the Town, being conducted back by the ſame party to the place where they met him in the Morning.

Upon the third day of *October* we ſet Sail about three a Clock in the Morning with a Weſt-North-Weſt Wind, and about Noon we were within ſight of *Famagoſta*, into which place we could by no means be admitted, by reaſon of the Wars between the *Turks* and *Venetians*. But as far as I could diſcern a far off, there is no eaſie acceſs to the Port, and for the City I could deſcry no part of it.

The fourth, by break of day we got ſight of the Coaſt of *Syria*, Cape *Canger*, and the Golf of *Antioch*, and about Evening we arriv'd in the Road of *Alexandretta*.

From thence we went to *Aleppo*, and ſtay'd there from the ſeventh of *October*, to the thirtieth of *December*.

On the thirtieth we ſet forward for *Nineveh*, and with little variation of the Road which I have already deſcrib'd in my third Voyage from *Paris*. We arriv'd the ſecond day of *February* at *Mouſſul* or *Nineveh*, where we ſtay'd 'till the fifteenth, 'till the *Kilets* or Boats of the Country could be got ready. Our *Kilet* carry'd thirty Paſſengers, and ſixty hundred of *Aleppo* Weight, or thirty three thouſand pound of *Paris* Weight, upon which the *Tigris* bore us from *Mouſſul* to *Babylon*.

CHAP. VII.

A Continuation of the Road which the Author kept in the fourth Voyage into Aſia, *and particularly of his paſſage upon the* Tigris *from* Nineveh *to* Babylon.

THE fifteenth of *February* we put off from *Mouſſul*, and after we had ſwam ſix hours, we came to lye near a hot Bath, about a Musket-ſhot from the *Tigris*. It was throng'd with Sick people that came thither for their Recovery. We kept our ſelves upon the Watch all night; but for all we could do, the *Arabs* ſtole two Coverlets from a Merchant, and a *Turk's* Cloaths that was gone into the Bath.

The ſixteenth, after we had row'd about five hours, we came to a huge Dam; it is 200 Foot wide, and makes a fall in the River of about 20 Fathoms ſteep. The *Arabians* ſaid that *Alexander* the Great made it to turn the courſe of the River; others will have it, that *Darius* cauſ'd it to be made to hinder the paſſage of the *Macedonians* by Water. However, we were forc'd to land our ſelves and our Goods, and to lade them upon Horſes which the *Arabs* brought us.

The paſſing this Dam is worthy obſervation. For it is a thing of wonder to ſee the *Kilet* all of a ſudden fall above ſixſcore Foot, and yet to be kept by the Leather-Bottles ſtill above Water. The Water-men that guide the Boat, tye themſelves and their Oars faſt to a Pearch bent like a Semicircle, to defend themſelves from the force of the Water. And indeed this is the Dam that renders *Tigris* unnavigable.

The *Kilet* being come to the place where we expected it, we put our Goods aboard, and lay in the ſame place upon the Bank of the River. For the *Arabs*, if they perceive the Merchants aſleep, cut the Cords of the *Kilet*, and ſetting it a-drift, ſwim after it, and rifle away what they pleaſe.

The ſeventeenth, after three hours rowing we met with the River *Zab*, that empties into the *Tigris*, upon *Chaldea*-ſide. Half a League above the River ſtands a fair Caſtle of Brick upon a little Hill; but no body dwelling in it, it runs to ruine. We were twelve hours that day upon the Water, and came to lye at a place which was full of Wood, where we made great Fires, and ſhot off our Muskets often in the night to ſcare the Lions.

The eighteenth we were upon the Water eighteen hours, and lay upon the Bank of the River, upon *Aſſyria*-ſide. That Evening the *Arabs* brought us Milk-Meats, and freſh Butter. They ſwim from the other ſide of the River with a *Boracho* under their Stomachs, and another upon their Heads, wherein they bring their Commodities; for which they will have no Money, but only Tobacco, or Bisket, or Pepper.

The nineteenth, in four hours time we met with a River call'd *Altum-ſou*, or *The River of Gold*. It flows from the Mountains of the *Medes*, and I travel'd by the ſide of it for three days together, returning from *Tauris* to *Aleppo*, and paſſing the *Tigris* to *Meſia*. The Water of the River is of an excellent taſt, and it falls into *Tigris* upon *Aſſyria*-ſide. All along the *Tigris*, on the ſame ſide, are great ſtore of Bituminous Springs, and other Streams of hot Water that ſmell of Sulphur. All that day we ſaw none but *Arabs* and *Curds* marching along the Banks of the River, the *Curds* upon *Meſopotamia* ſide, and the *Arabs* upon *Aſſyria* ſide. They were at War, and both ſides march'd in very good order. The Young men went formoſt with Bows and Arrows, and ſome Muskets, but ſeveral Half-Pikes. Next to them their Wives, Virgins, and Children, with their Cattel, Herds, and Camels; after which march'd the Old men in the rear. As well the *Curds* as the *Arabians* ſent out Horſe-men to ſcout upon the high Grounds; for as ſoon as they find any advantage, they preſently ſwim their Horſes over the River and fall on. Now becauſe we would not truſt thoſe ſort of People, we row'd nineteen hours to avoid 'em.

The twentieth we were eleven hours upon the *Tigris*, and came to lye at a Town call'd *Tegrit*, upon *Meſopotamia* ſide. There belongs to the Town a Caſtle half ruin'd, and yet there are ſtill ſome handſom Chambers to be ſeen. Upon the North and Eaſt, the River ſerves for a Moat; but upon the Weſt and South it has a deep Artificial one pav'd with Free-ſtone. The *Arabians* ſay that formerly it was the ſtrongeſt place in all *Meſopotamia*, though it be commanded by two Hills not far from it. The Chriſtians dwelt half a League from the City, where the Ruines of a Church and part of a Steeple are ſtill to be ſeen, whereby it appears to have been a conſiderable Pile of Building.

The twenty-firſt, after we had row'd three hours, we met with a Town upon *Aſſyria* ſide, which was call'd *Amet-el-tour*, from the name of a perſon that lyes inter'd in a Monaſtery, whom the people account to be a Saint. Therefore is it a place of great Devotion among them, ſo that great numbers of Votaries go thither in private. That day we were twelve hours upon the Water, and lay upon the Banks of the River.

The twenty-ſecond, having been upon the Water two hours, we met with a great Channel cut out of *Tigris* to water the Lands, which runs up as far as juſt over-againſt *Bagdat*, and there falls into the *Tigris* again. Coming thither, we landed upon *Chaldea* ſide, by reaſon that there were certain *Turks* with us, who would of neceſſity perform their Devotions at a place call'd *Samatra*. In the ſame there is a *Moſquee* not above half a League from the River; to which many *Mahometans* pay their Devoirs, eſpecially *Indians* and *Tartars*, who believe forty of their Prophets to be buried there. When they knew us to be Chriſtians, they would not permit us, no not for Money, to ſet our Feet in it. About five hundred Paces from the *Moſquee* ſtands a Tower very ingeniouſly built. There are two Stair-caſes without, that belong to it, made twirling like a Periwinkle-ſhell: one of which Stair-caſes was built deeper into the Tower than the other. I would have taken better notice of it, could I have been permitted to have come nearer it. Only I obſerv'd that it was made of Brick, and that it ſeems to be very ancient. Half a League from thence appear three great Portals, that look as if they had been the Gates of ſome great Palace. And indeed it is not improbable but that there was ſome great City thereabouts; for, for three Leagues all along the River there is nothing to be ſeen but Ruines. We were twelve hours that day upon the Water, and lay upon the Banks of *Tigris*, according to cuſtom.

The twenty-third, we were twenty hours upon the Water, and all the day long we ſaw nothing upon either ſide of the River but pitiful Hutts made of the Branches of Palm-trees, where live certain poor people that turn the Wheels, by means whereof they water the neighbouring Grounds. We alſo met that day with a River call'd *Odoine*, that falls into *Tigris* upon the ſide of the ancient *Chaldea*.

The twenty-fourth, we were twenty-two hours upon the Water together, never ſtirring off from the *Kilet*. The reaſon is, becauſe the Merchants having tak'n out of the *Kilet* all their Money and the beſt part of their Merchandizes, give them to the Country-people, who carry them very faithfully to *Bagdat*, whither they go to ſell their own Commodities: which the Merchants do, to avoid the payment of Five in the Hundred, in the City. I truſted them alſo with ſeveral things of which they gave me a very good account, as they did to others, being contented with a ſmall matter for their pains.

The twenty-fifth, about four of the Clock in the Morning we arriv'd at *Bagdat*, which is as uſually call'd *Babylon*. They open the Gates by ſix, and then the Cuſtomers come to take an account of the Merchandize, and to ſearch the Merchants themſelves. If they find nothing about 'em, they let the Merchants go: but if they have any thing about 'em which ought to pay, they carry the perſons to the Cuſtom-Houſe, where they write down the quantity of the Goods, and let them go. All the Merchandize upon the *Kilet* is carry'd thither alſo, which the Merchant fetches away again in two or three days, paying the Cuſtom: All which is done in very great order, without any noiſe or diſturbance in the leaſt.

Though *Bagdat* uſually bear the name of *Babylon*, yet it is at a great diſtance from the ancient *Babylon*, whereof in due place. But now for *Bagdat*, as it ſtands at this day.

Bagdat is a City ſeated upon the River of *Tigris*, on the Coaſt of *Perſia*, and ſeparated from *Meſopotamia* by the ſame River. It lyes in 33 Deg. 15 Min. of Elevation. The Chronicles of the *Arabians* report that it was built by one of their *Califfs* nam'd *Almanſour*, in the year of the *Hegyra* of *Mahomet* 145, and of Chriſtianity 762, or thereabouts. They call it *Dar-al-ſani*, that is, the *Houſe of Peace*. Some ſay it deriv'd its name from a Hermitage that ſtood in a Meadow where the City now ſtands, whence it was call'd *Bagdat*, or, a *Garden bequeath'd*. About forty years ago digging up the Foundations of an Inn, the Work-men found a Body entire, habited like a Biſhop, with a Cenſor and Incenſe by him. And in the ſame place ſeveral Cells of Religious Houſes ſhew'd themſelves: which makes it very probable, that where *Bagdat* is built there was anciently a great Monaſtery, with ſeveral Houſes where the Chriſtians inhabited. The City is about fifteen hundred Paces long, and ſev'n or eight hundred broad, and cannot poſſibly be above three Miles in circuit. The Walls are of Brick, and terraſs'd in ſome places, with large Towers like Baſtions. Upon all theſe Towers there are mounted about ſixty pieces of Cannon, the biggeſt whereof carries not above a five or ſix Pound Ball. The Moats are wide, and about five or ſix Fathom deep. There are not above four Gates; three upon the Land-ſide, and one upon the River, which you muſt croſs, over a Bridge of thirty-three Boats, diſtant one from the other about the bredth of one Boat. The Caſtle is in the City, near to one of the Gates call'd *El-Maazan*, upon the North ſide. It is partly built upon the River, encompaſs'd only with a ſingle Wall, terraſs'd in ſome places; and adorn'd with little Towers, upon which are planted about a hundred and fifty Cannon, but without Carriages. The Moat is narrow, and not above two or three Fathom deep, neither is there any Draw-Bridge before the Gate. The Garriſon conſiſts of three hundred *Janizaries*, commanded by an *Aga*. The City is govern'd by a *Baſha*, who is generally a *Vizier*. His Houſe is upon the ſide of the River, making a fair ſhew; and he has alway ready at command ſix or ſev'n hundred Horſe. There is alſo an *Aga* that commands three or four hundred *Spahi's*. They have beſides another ſort of Cavalry which is call'd *Ginguliler*, that is to ſay, *Men of Courage*, commanded by two *Aga's*; and uſually there are about three thouſand in the City and the Towns adjoyning. The Keys of the Gates of the City and the Bridge-Gate are in the cuſtody of another *Aga*, who has under him two hundred *Janizaries*. There are alſo ſix hundred Foot-men, who have their particular *Aga*, and about ſixty Cannoneers, who were at that time commanded by an expert Artiſt that went by the name of *Signor Michaël*, who paſs'd for a *Turk*, though he were born in *Candy*. He put himſelf into the Grand *Signor*'s ſervice, when he went to beſiege *Bagdat*, in the year 1638. Though the *Turk* had the good fortune to carry the City in a ſmall time; not ſo much by virtue of the Breach which *Signor Michaël* had made in the Wall, as the Sedition and Revolt that happen'd at the ſame inſtant, the Story whereof was thus in ſhort.

The *Kan* that ſuſtain'd the brunt of the Siege at firſt, was originally an *Armenian*, and his name was *Sefi-couli-Kan*. He had commanded the City a long time, and had defended it twice from the Army of the *Turks*, who were not able to take it before. But the King of *Perſia* having ſent one of his Favourites to command in his room, who had enter'd upon his Command before the Cannon had made the Breach, the old *Kan* finding himſelf diſplac'd by the Commiſſion of the new Governour, rather choſe to dye, than ſurvive the Affront which was put upon him. To which purpoſe he ſent for his Servants, the Officers of the Army, his Wife and Son, and taking three Cups of Poyſon in his Hand, he commanded his Wife, if ever ſhe lov'd him, now to ſhew the marks of her affection by generouſly dying with him. He gave the ſame exhortation to his Son; and ſo all three together drank up the Poyſon, which procur'd their ſpeedy death. The Souldiers, who had a great love for their Governour, having beheld ſo diſmal a Spectacle; and knowing the Grand *Signor* was preparing for a general Aſſault, would not obey their new *Kan*, but began to act like Revolters; and to that purpoſe they agreed to deliver up the City, upon condition they might march away with their Arms and Baggage: but the *Turks* did not keep their words. For ſo ſoon as the *Turks* were got into the City, the *Baſha's* told the Grand *Signor*, that to weak'n the force of the *Perſian*, it was neceſſary for him to put to the Sword all the Souldiers that were in the City: and thereupon there were above twenty thouſand maſſacr'd in cold Blood. The *Turks* had ſeiz'd upon the *Capuchins* Manſion, but *Signor Michaël* chief of the Canoneers, got it to be reſtor'd them again.

As to the Civil Government of *Bagdat*, there is none but a *Cady*, who does all, acting even the *Mufti*, with a *Shiekelaſlon* or *Tefterdar*, who receives the Revenues of the Grand *Signor*. There are in it five *Moſquees*, of which two are indifferently well built, and adorn'd with *Duomo's* cover'd with varniſh'd Tiles of different colours. There are alſo ten Inns, all ill built, except two, which are reaſonably convenient. In general, the City is ill built; there being nothing of beauty in it but the *Bazars*, which are all arch'd; elſe the Merchants would not be able to endure the heats. They muſt alſo be water'd three or four times a day; for which office ſeveral poor people are hir'd upon the publick charge. The City is full of Trade, but not ſo full as it was, when in the hands of the King of *Perſia*: for when the *Turk* took it, he kill'd moſt of the richeſt Merchants. However there is a great confluence thither from all Parts; whither for Trade, or for Devotions ſake, I cannot tell: becauſe they that follow the Sect of *Haly*, do believe that *Haly* liv'd at *Bagdat*. Beſides, all they that are deſirous to go to *Mecca* by Land, muſt paſs through *Bagdat*, where every Pilgrim is forc'd to pay four *Piaſters* to the *Baſha*. You muſt take notice that there are in *Bagdat* two ſorts of *Mahometans*, the firſt are call'd *Rafedi's*, or Hereticks; the ſecond, Obſervers of the Law, in all things like thoſe at *Conſtantinople*. The *Rafedi's* will by no means eat or drink with a Chriſtian, and very hardly with the reſt of the *Mahometans*: or if they do happ'n to drink out of the ſame Cup, or to touch them, they preſently waſh themſelves, as believing themſelves unclean. The others are not ſo ſcrupulous, but eat and drink and converſe with all the World. In the year 1639, after the Grand *Signor* had tak'n *Bagdat*, a *Rafedi* who was a Carrier of Water not only refus'd to give a *Jew* to drink, who deſir'd it of him in the Market-place, but abus'd him alſo in words. Thereupon the *Jew* complain'd to the *Cady*, who immediately ſent for him, and caus'd his *Boracho* and his Cup to be brought along with him; when he came before him, he ask'd for his Cup, and gave the *Jew* to drink, and then made the Porter drink alſo out of the ſame Cup: After that, he order'd the *Rafedi* to be Baſtinado'd, and this Leſſon to be taught him while he was chaſtiſing, That we are all God's Creatures, as well *Mahometans*, as Chriſtians and *Jews*. This has made them leſs zealous in their Superſtition, though they are the chiefeſt part of the Inhabitants of the City.

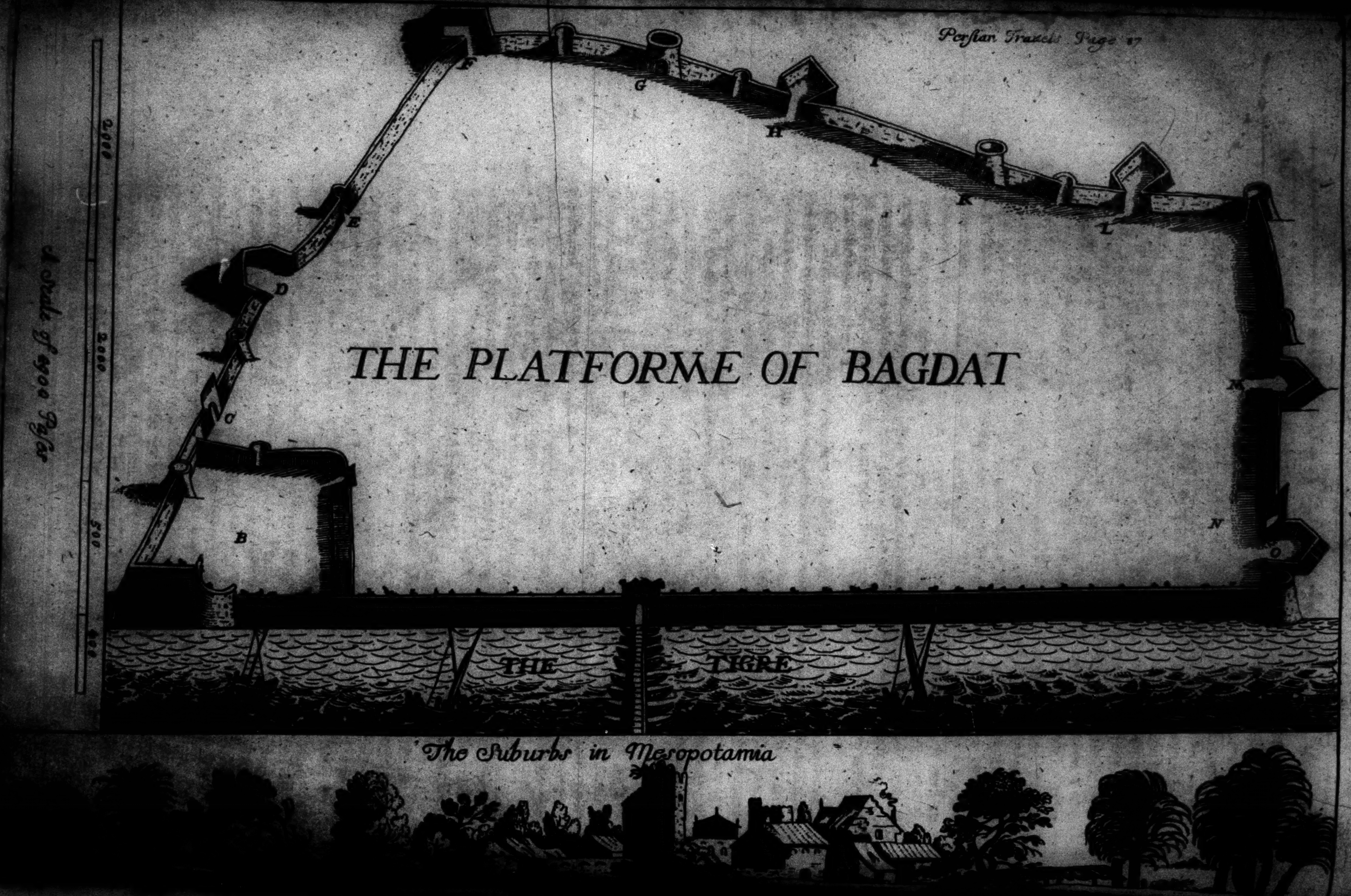
As to their Funerals, I have particularly obſerv'd, that when the Husband dyes, the Wife pulls off all her Head-gear, and lets her Hair fall about her Ears; then ſhe all beſmears her Face with the Soot of a Kettle, and having ſo done, friſks and leaps about after ſuch a ridiculous manner, as from others would rather produce laughter than tears. All the kindred, friends and neighbours meet at the Houſe of the deceas'd, and ſtay for the Celebration of the Funeral. At what time the Women ſtrive to out-vie one another in a thouſand Apiſh tricks, clapping their Cheeks, yelling like mad people; and then of a ſudden ſetting themſelves to dance to the ſound of two Drums, like thoſe which the Tabor-and-Pipe-Men carry, upon which the Women beat for a quarter of an hour. Among them there is one more accuſtom'd to this fool'ry than the reſt, that fills your Ears with mournful Dinns; to which other Women make anſwer, by redoubling their Cries, which may be heard at a great diſtance. It would then be a vain thing to ſeek to comfort the Children of the deceas'd; for they ſeem to be ſo much beſide themſelves, that they are not in a condition to hear any thing. And they are oblig'd to carry themſelves in that manner, unleſs they intend to run the reproach of not having any kindneſs for their Parents. When the Corps is carry'd to the Grave, abundance of poor people go before with Banners, and Creſcents at the ends of Sticks, ſinging moſt diſmal Dirges all the way. The Women are not to be at the Interment, who are not to go abroad but only upon Thurſdays, when they go to the Sepulchers to Pray for the Dead. And becauſe that by their Law the Husband is oblig'd to lye with his lawful Wife upon Thurſday-night or Fryday-night, upon Wedneſday-morning the Women go to the Baths, where they perfume their Heads and Bodies with a ſweet Water. They may go abroad ſometimes at other ſeaſons, when their Husbands give them leave to viſit their Kindred; but then they are to be wrapt up from Head to Foot, that it is impoſſible for their Husbands themſelves to know them if they meet 'em i'the Streets. By the way take notice, that the *Perſian* Women, unleſs they be ſuch as are very poor, would rather ſtay within all the days of their Lives, than go abroad without a Horſe. And it is a certain ſign to know a Curtiſan from an honeſt Woman; for that the Curtiſans put their Feet in the Stirup, and the honeſt Women only in the Stirup-leathers. The Women of *Bagdat* are very richly habited, after their faſhions; but they are not contented to wear their Jewels about their Necks and Wriſts, for they hang them like Bracelets about their Faces, and will bore holes in their Ears to put in a Ring. The *Arabian* Women only bore the ſeparation between the two Noſtrils, where they wear hollow Rings, as well to ſpare coſt, as for lightneſs; for ſome are ſo big, that you may almoſt thruſt your Fiſt through them. Beyond all this, the more to beautifie themſelves, they make a round Ring about their Eyes with a certain ſort of Blacking: And as well Men as Women, in the Deſert, put the ſame near their Eyes, to preſerve them, as they ſay, from the heat of the Sun.

Of Chriſtians there are three ſorts: *Neſtorians*, who have a Church; *Armenians* and *Jacobites*, who have none, but go to the *Capuchins*, who adminiſter the Sacraments to them. The Chriſtians go in Devotion to a Chappel, about a ſhort quarter of a League from the City, dedicated to a Saint whom they call *Keder-Elias*, paying a ſmall Fee, for admiſſion, to the *Turks*, who keep the Keys. Two days journey from the City ſtands another ruin'd Church in a pitiful Village, where they ſay, that St. *Simon* and St. *Jude* were both Martyr'd and Buried. If a Chriſtian dyes, all the reſt come to his Burial, and returning home, find a Supper prepar'd to welcom them; the next day they return to the Grave, and pray for the deceas'd; and the third day there is a Dinner for all comers and goers. Sometimes there will be a hundred and fifty perſons at a Burial. They repeat the ſame Ceremonies for the ſeventh, fifteenth, thirtieth and fortieth days afterwards; having a great veneration for the Dead, for whom they pray too often. This cuſtom of Feaſting is very inconvenient for the Poor; for they being deſirous to imitate the Rich, run themſelves ſometimes ſo far in Debt, that they are forc'd to ſell their Children to the *Turks* to diſcharge themſelves.

There are ſeveral *Jews* alſo in *Bagdat*, but more that come every year in Devotion to viſit the Sepulcher of the Prophet *Ezekiel*, which is a day and a halfs journey from the City. In ſhort, ſince the taking of *Bagdat* by *Sultan Amurat*, the number of Inhabitants cannot be leſs than fifteen thouſand Souls; which ſhews that the City is not peopl'd according to its bigneſs.

About a day and a halfs journey from the Point of *Meſopotamia*, at diſtance almoſt equal between *Tigris* and *Euphrates*, there appears a vaſt Heap of Earth, which the people call to this day *Nemrod*. It ſtands in the midſt of a wide Plain, and may be diſcover'd a great way off. The vulgar ſort believe it to be the Remains of the Tower of *Babel*; but there is more probability of the *Arabians* Opinion, who call it *Agartouf*, and believe it to have been built by an *Arabian* Prince, who always kept a Beacon at the top to aſſemble his Subjects together in time of War. This Heap of Earth was about three hundred Paces in circuit; but it is not eaſie to gueſs at the ancient height, the reſt being fal'n to ruine, but only eighteen or twenty Fathom. It is built of Brick dry'd in the Sun, every Brick being ten Inches ſquare, and three thick. The Building is thus rais'd. Upon every row of Canes or Reeds bruis'd to pieces and mix'd with Wheat-ſtraw, and ſpred an Inch and a half thick, lye ſeven orders of theſe Bricks with a little Straw between each; then another Bed of Reeds, and ſix rows of Bricks; then a third with five rows, decreaſing in that manner 'till you come to the top. The form of it ſeems to have been rather ſquare than round; and in the higheſt part of that which remains there appears a Hole like a Window; if it were not rather an Out-let for Water, or a Hole for the Scaffolding. In ſhort, according to the Deſcription of *Moſes* there

Persian Travels Page 87



THE PLATFORME OF BAGDAT

B
C
D
E
F
G
H
I
K
L
M
N
O
THE TIGRE
The Suburbs in Mesopotamia
2000
2000
500
400
A Scale of 4900 Pases

is no likelihood that this ſhould be the Remains of the ancient Tower of *Babel.*

The Plane of the City of *Bagdat*, which is to be compaſs'd, as well by Land as by Water, in two Hours.

A. *The Ground-Plot.*
B. *The Fortreſs.*
C. *The Gate call'd* Maazan-capi.
D. *The New Bulwark.*
E. *The Port where the Grand* Signor *erected his firſt Batt'ry*, Anno 1638.
F. *The Old Bulwark.*
G. *The Gate in the Wall.*
H. *The Old Bulwark.*
I. *The Place where* Amurat *rais'd his ſecond Batt'ry, when he made the Breach, and took the City.*
K. *The Gate in the Wall.*
L. *The Old Bulwark.*
M. *The Old Bulwark.*
N. Cara-capi, *or the* Black Gate.
O. *The Old Bulwark.*
P. Sou-capi, *or the* Water-Gate.

CHAP. VIII.

A Continuation of the Road from Bagdat *to* Balſara; *and of the Religion of the Chriſtians of St.* John.

THE fifteenth of *March* we hir'd a Bark from *Bagdat* to *Balſara.* And we obſerv'd, that a little beyond *Bagdat* the River *Tigris* divides it ſelf into two Arms; the one which runs through the ancient *Chaldea*, the other keeps its courſe toward the Point of *Meſopotamia*; theſe two Arms making a large Iland, croſs'd by ſeveral ſmall Channels.

When we came to the place where *Tigris* divides it ſelf, we beheld as it were the compaſs of a City that might have formerly been a large League in circuit. There are ſome of the Walls yet ſtanding, upon which ſix Coaches may go a-breſt. They are made of burnt Brick, every Brick being ten Foot ſquare, and three thick. The Chronicles of the Country ſay, that theſe were the Ruines of the ancient *Babylon.*

We follow'd that Arm of *Tigris* that runs along the Coaſt of *Chaldea*; for fear of falling into the hands of the *Arabs*, who were then at War with the *Baſha* of *Babylon*, denying to pay the ordinary Tribute to the Grand *Signor.* We were ten days upon the Water in our paſſage from *Bagdat* to *Balſara*, and lay every night upon the Water, dreſſing our Victuals in the Bark. For when we came to any Villages, we ſent our Servants a-ſhoar to buy Proviſions, which we had very cheap. Now the Towns we met with upon the Shoar were theſe. *Amurat*, where there ſtood a Fort of Brick bak'd in the Sun; *Manſoury*, a great Town; *Magar*, *Gazer*, and *Gorno.* At this laſt place *Euphrates* and *Tigris* meet together: where are alſo three Caſtles to be ſeen; one upon the Point where the two Rivers meet, which is the ſtrongeſt, and where the Son of the Prince of *Balſara* then commanded; the ſecond upon *Chaldea* ſide; and the third upon *Arabia* ſide. Though the Cuſtoms be there exactly demanded, and paid, yet they never ſearch any perſon. The Tides come up to that place: ſo that having but fifteen Leagues to *Balſara*, we got thither in ſev'n hours, having both Wind and Tide.

All the Country between *Bagdat* and *Balſara* is inter-cut and parted by Dikes; like the *Low Countries*; the two Cities lying a hundred and ſixty Leagues one from the other. It is one of the beſt countries in the poſſeſſion of the Grand *Signor*; being ſtor'd with large Meadows and excellent Paſturage, where are bred infinite numbers of Beaſts, eſpecially Mares and Bufalo's. The Female Bufalo's go twelve Months, and yield ſo much milk, that there are ſome which will give two and twenty Pints. And there is ſo large a quantity of Butter made, that in ſome Villages upon the *Tigris*, we ſaw ſometimes five and twenty, ſometimes twenty Barks lad'n with Butter, which the people ſell all along the Gulf of *Perſia*, as well upon *Arabia*, as *Perſia* ſide.

Half the way between *Bagdat* and *Balſara*, we perceiv'd ſeveral Pavilions ſet up in the Meadows along by the ſide of the River. Upon enquiry we heard that the *Tefterdar* was come from *Conſtantinople* to gather the Grand *Signor*'s duty's. For from *Bagdat* to *Gorno*, for all the Bufalo's as well Male as Female, there is to be paid a *Piaſter* and a quarter for every head once a year; which is worth yearly to the Grand *Signor* a hundred and fourſcore thouſand *Piaſters*. Every Mare alſo pays two *Piaſters*, every Sheep ten *Sous*; which if the Country people were not very cunning, would be worth fifty thouſand *Piaſters* more than it is.

After this we came to *Gorno*, a Fortreſs upon the point where the two Rivers meet, beſides two other ſmall Caſtles upon each ſide, ſo that there is no paſſing without leave. Upon the Fort of *Gorno* which was well furniſh'd with Cannon, we ſaw the Prince of *Balſara*'s Son, who was Governour of the Fort. And here it is that the Account of the Cuſtoms is taken. But though they are very exact in ſearching the Barks, they are very civil, for they ſearch no body. However leſt any Goods ſhould be hid between the Planks of the Ships, over which they generally throw Fagots and Canes, the Cuſtomers bring a great Piercer, with which they bore the ſides of the Bark quite through for the diſcovery of conceal'd Goods. The Goods are Regiſter'd at *Gorno*, but the Cuſtoms are always paid at *Balſara*, according to the accompt giv'n from the Fort.

The ſame day entring into the Channel that is cut out of *Euphrates* to *Balſara*, we met the chief of the *Holland* Factory taking his pleaſure in a Boat cover'd with Scarlet, who took me with him to *Balſara*.

Balſara ſtands upon the ſide of *Arabia deſerta*, two Leagues from the Ruines of a City, which was formerly call'd *Teredon*, and anciently ſtood in the Deſert, to which the Water was formerly conveigh'd out of *Euphrates* in a Brick Channel ſtill to be ſeen.

By the Ruines it appears to have been a great City, from whence the *Arabians* fetch away the Bricks and ſell them at *Balſara*. The City of *Balſara* is half a League from *Euphrates*, which the *Arabians* in their Language call *Shetel-areb*, or the River of *Arabia*. The Inhabitants of the City have made a Channel to it about half a League long, which bears Veſſels of 150 Tun; at the end whereof ſtands a Fort, ſo that no Veſſel can get into the Fort without leave. The Sea is above fifteen Leagues off, but the Tide comes up to the Channel, and fills the River other fifteen Leagues upward beyond *Gorno*. The Country is ſo low, that were it not for a Dam that runs along the Sea-ſhoar, it would often be in danger of being drown'd. The Dam is above a League in length, and built all of Free-ſtone ſo ſtrong, that the fury of the waves can do them no injury, though it lie open to a Boyſtrous Sea.

It is not above a hundred years ſince *Balſara* belong'd to the *Arabians* of the Deſert, and had no commerce with the Nations of *Europe*. For thoſe people were contented to eat their own Dates, having ſo great a quantity, that they only live upon them. 'Tis the ſame thing all along the Gulf on each ſide; for from *Balſara* to the River *Indus* for above ſix hundred Leagues together, and all along the Coaſt of *Arabia* to *Maſcaté*, the poor ſort of people know not what it is to eat Rice, but live upon Dates and Salt-fiſh dry'd in the wind. The Cows eat no Graſs, and though they go abroad in the fields, they find little or nothing among the buſhes which is proper for them to eat. But every Morning before they drive them to the Field, and when they return home, they give them heads of fiſh and Date-nuts boil'd together.

The *Turks* having had War with the *Arabians* took *Balſara*; and yet becauſe the *Arabians* always hover'd about the Town, and made booty of all they could lay their hands on, they were forc'd to come to an agreement with them, that the *Arabs* ſhould quietly enjoy all the Deſert 'till within a League of the City; and that the

Turks ſhould remain peaceable Maſters of the City, where they have a *Baſha* for Governour. But this Treaty endur'd not long; for in the middle of the City there is a Cittadel, call'd *Auſhel Baſha*, or the *Baſha's Court*, which the *Turks* built; ſo that the Garriſon being *Turks* and the Inhabitants *Arabians*, who could not endure to be curb'd, they oft-times quarrell'd with the *Turks* and came to blows. Thereupon the *Arabians* of the Deſert came to the relief of the Citizens and beſieg'd the *Baſha* in the Fortreſs. At length becauſe there could be no ſuch agreement made, but that one party or other took an occaſion preſently to break it, there was one *Baſha* whoſe name was *Aiud*, who after many conteſts and revolts which had almoſt tyr'd him, reſolv'd to rid himſelf of the trouble, and ſold his Government for forty thouſand *Piaſters* to a rich Lord in the Country, who preſently rais'd a ſufficient number of Souldiers to keep the people in awe. This great man took upon him the name of *Efraſias Baſha*, being the Grandfather of *Huſſen Baſha*, who was Governour at the time when I paſs'd through before. This *Efraſias* threw off the *Turkiſh* yoak, and took upon him the title of Prince of *Balſara*. As for the *Baſha* that ſold his Government, he no ſooner arriv'd at *Conſtantinople*, but he was ſtrangl'd. But after *Amurath* had taken *Bagdat*, the Prince of *Balſara* was glad to feed him continually with Preſents that chiefly conſiſted in Horſes, which are very beautiful in that Country. The Great *Sha-Abas* having taken *Ormus*, ſent a powerful Army under the Command of *Iman-Kouli-Kan* Governour of *Shiras*, to take in *Balſara*. Whereupon the Prince finding himſelf too weak to reſiſt ſo great a Pow'r, made an agreement with the Deſert *Arabians* to break down the Dam that ſtops the Sea. Which being perform'd, in came the Sea tumbling fifteen Leagues to *Balſara*, and four Leagues beyond it, which conſtrain'd the *Perſians*, ſurrounded with water, and hearing at the ſame time of the death of *Sha-Abas*, to raiſe their Siege. Since that inundation, ſeveral Lands and Gardens have been utterly barren, or have born very little, by reaſon of the Salt which the Sea has left behind.

The Prince of *Balſara* has enter'd into Leagues with ſeveral ſtrange Nations, ſo that whenceſoever you come, you may be welcom. There is ſo much liberty and ſo good order in the City, that you may walk all night long in the Streets without moleſtation. The *Hollanders* bring Spices thither every year. The *Engliſh* carry Pepper and ſome few Cloves; but the *Portugals* have no Trade at all thither. The *Indians* bring Calicuts, Indigo, and all ſorts of Merchandize. In ſhort, there are Merchants of all Country's, from *Conſtantinople*, *Smyrna*, *Aleppo*, *Damaſcus*, *Cairo*, and other parts of *Turkie*, to buy ſuch Merchandizes as come from the *Indies*, with which they lade the young Camels which they buy in that place; for thither the *Arabians* bring them to put them to ſale. They that come from *Diarbequir*, *Monſſul*, *Bagdat*, *Meſopotamia*, and *Aſſyria*, ſend their Merchandizes up the *Tygris* by Water, but with great trouble and expence. In regard the Boats are to be tow'd by men, that cannot go above two Leagues and a half in a day, and againſt the Wind they cannot ſtir, which makes them oft-times between *Balſara* and *Bagdat* to be above ſixty days, nay there have been ſome that have been three months upon the Water.

The Cuſtoms of *Balſara* amount to five in the hundred, but generally you have ſome favour ſhew'd you, either by the Cuſtomer or the Prince himſelf, that the Merchant does not really pay above four in the hundred. The Prince of *Balſara* is ſo good a Husband, that he lays up three millions of *Livers* in a year. His chiefeſt Revenue is in four things, Money, Horſes, Camels, and Date-trees; but in the laſt conſiſts his chiefeſt wealth. For all the Country from the meeting of the two Rivers to the Sea, for the ſpace of thirty Leagues together, is all cover'd with theſe Trees; nor does any one dare to touch a Date, 'till he has paid for every Tree three fourths of a *Larin*, or nine *Sous French*. The profit which the Prince makes upon money, proceeds from this, that the Merchants that come from abroad are oblig'd to carry their *Reals* to his Mint, where they are Coyn'd and converted into *Larins*, which is worth to him eight in the hundred. As for his Horſes, there is no place in the world; where there are more fit for travel, or handſomer ſhap'd; for there are ſome that will travel thirty hours together and never draw bit, eſpecially the Mares. But to return to the Palm-trees it is worth obſervation, that there is more Art to bring up thoſe Trees than any other. The Natives dig a hole in the ground, wherein they heap a great quantity of Date-nuts in a Pyramidical form, the top whereof ends in one ſingle Nut, which being cover'd with Earth produces the Palm-tree. Moſt of the people of the Country do ſay, that in regard there is among the Palm-trees the diſtinction of Male and Female, that therefore they muſt be planted one by another, for that otherwiſe the Female Tree will bear no Fruit. But others affirm that nicety to be unneceſſary; and that it ſuffices, when the Male is in Bloſſom to take a Flower from the Male, and put it into the Heart of the Female a little above the Stem; for unleſs they ſhould do ſo, all the Fruit would fall off before it came to maturity.

There is at *Balſara* a *Cady* that adminiſters Juſtice, and who is eſtabliſh'd by the authority of the Prince that commands there. In the City are alſo three ſorts of Chriſtians, *Jacobites*, *Neſtorians*, and Chriſtians of St. *John*. There is alſo a Houſe of *Italian Carmelites*; and there was a Houſe of *Portugal Auſtin*-Friars, but they have forſak'n the Town ever ſince their Country-men quitted the Trade.

The Chriſtians of St. *John* are very numerous at *Balſara*, and the Villages thereabouts; who anciently liv'd by the River of *Jordan*, where St. *John* Baptiz'd; and from whom they took their Name. But ſince the time that *Mahomet* conquer'd *Paleſtine*, though *Mahomet* formerly gave them his Hand and his Letters of Priviledge that they ſhould not be moleſted, nevertheleſs they that ſucceeded the falſe Prophet reſolv'd to extirpate them all; to which purpoſe they ruin'd their Churches, burnt their Books, and exercis'd all manner of cruelties upon their Perſons: which oblig'd them to retire into *Meſopotamia* and *Chaldea*, and for ſome time they were under the Patriarch of *Babylon*, from whom they ſeparated about a hundred and ſixty years ago. Then they remov'd into *Perſia* and *Arabia*, and the Towns round about *Balſara*; as *Souter*, *Deſpoul*, *Rumez*, *Bitoum*, *Mono*, *Endecan*, *Calafabat*, *Aveza*, *Dega*, *Dorech*, *Maſquel*, *Gumar*, *Carianous*, *Balſara*, *Onezer*, *Zech*, *Loza*. Nor do they inhabit City or Village by which there does not run a River. And many of their Biſhops have aſſur'd me, that the Chriſtians in all the foregoing places make above five and twenty thouſand Families. There are ſome among them who are Merchants; but the moſt part of them are Trades-men, eſpecially Goldſmiths, Joyners, and Lock-ſmiths.

Their Creed is full of fables and foul errours. The *Perſians* and *Arabians* call them *Sabbi*, a People that have forſak'n their own Religion, to take up a new one. In their own Language they call themſelves *Mendai Jahia*, or *Diſciples of St.* John, from whom, as they aſcertain us, they have receiv'd their Faith, their Books, and their Traditions. Every year they celebrate a Feaſt for about five days, during which time they go in Troops to their Biſhops, who Baptize them according to the Baptiſm of St. *John*.

They never Baptize but in Rivers, and only upon Sundays. But before they go to the River they carry the Infant to Church, where there is a Biſhop who reads certain Prayers over the Head of the Child; from thence they carry the Child to the River, with a Train of Men and Women, who together with the Biſhop go up to the knees in Water. Then the Biſhop reads again certain Prayers out of a Book which he holds in his Hand, which done he ſprinkles the Infant three times, ſaying, *Beeſmebrad er-Rabi, Kaddemin, Akreri, Menhal el gennet Alli Koulli Kralek*; or, *In the Name of the Lord, firſt and laſt of the World and of Paradiſe, the high Creator of all things.* After that, the Biſhop reads ſomething again in his Book, while the Godfather plunges the Child all over in the Water; after which they go all to the Parents Houſe to feaſt. If any tax their Baptiſm for inſufficient, in regard the Three Perſons of the Divinity are not nam'd therein, they can make no rational defence for themſelves. Nor have they any knowledge of the Myſtery of the Holy Trinity, only they ſay that Chriſt is the Spirit and Word of the Eternal Father. They are ſo blind as to believe the Angel *Gabriel* to be the Son of God, begotten upon Light; yet will not believe the Eternal Generation of Chriſt, as God. Yet they confeſs he became Man, to free us from the Puniſhment of Sin: and that he was conceiv'd in the womb of a Virgin without the knowledge of Man, by means of the Water of a certain Fountain which ſhe drank of. They believe he was crucifi'd by the *Jews*; that he roſe the third day; and that his Soul aſcending up to Heaven, his Body remain'd on Earth. But like the *Mahometans* they corrupt their Faith, by ſaying, that Chriſt vaniſh'd when the *Jews* came to take him, and that he deluded their cruelty with his Shadow.

In the Euchariſt they make uſe of Meal or Flow'r, kneaded up with Wine and Oyl: For, ſay they, the Body of Chriſt being compoſ'd of the two principal parts, Fleſh and Blood, the Flowr and the Wine do moſt perfectly repreſent them; beſides, that Chriſt at his Supper made uſe of Wine only, and not of Water. They add Oyl, to ſignifie the benefit we receive by his favour of the Sacrament, and to put us in mind of our Love and Charity towards God and our Neighbour. To make this Wine, they take Grapes dry'd in the Sun, which they call in their Language *Zebibes*, and caſting Water upon them, let them ſteep for ſo long a time. The ſame Wine they uſe for the Conſecration of the Cup. They make uſe of Raiſins, in regard they are more eaſie to be had than Wine; the *Perſians*, eſpecially the *Arabians*, under whoſe Government they live, not permitting, nor indeed allowing them the uſe of it. Of all people that follow the Law of *Mahomet*, there are none ſo oppoſite to other Religions, as theſe *Perſians* and *Arabians* about *Balſara*. The words of their Conſecration, are no other than certain long Prayers, which they make to praiſe and thank God, at the ſame time bleſſing the Bread and Wine, never making mention of his Body and Blood; which they ſay is not at all neceſſary, becauſe God knows their intentions. After all the Ceremonies are ended, the Prieſt takes the Bread, and having eaten ſome of it, diſtributes the reſt to the People.

As to their Biſhops and Prieſts, when any one dyes, who has a Son, they chooſe him in his place; and if he have no Son, they take the next a-kin that is moſt capable and beſt inſtructed in their Religion. They that make the Election, ſay ſeveral Prayers over him that is elected. If he be a Biſhop, after he is receiv'd, and that he go about to Ordain others, he ought to faſt ſix days, during which time he continually repeats certain Prayers over him that is to be ordain'd Prieſt, who alſo for his part faſts and prays all the ſaid time. And whereas I ſay the Father ſucceeds the Son, it is to be obſerv'd, that among the Chriſtians in thoſe Parts, both Biſhops and Prieſts marry, as do the reſt of the people; only if their firſt Wife dye, they cannot marry another unleſs ſhe be a Virgin. Moreover, they that are admitted to Eccleſiaſtical Functions, muſt be of the race of Biſhops or Prieſts; and their Mothers muſt have been always Virgins when they were marry'd. All their Biſhops and Prieſts wear their Hair long, and a little Croſs wrought with a Needle.

When there is any Wedding to be, the kindred and perſons invited go together with the Bridegroom, to the Houſe where the Bride lives. Thither comes the Biſhop alſo, and approaching the Bride, who is ſitting under a Canopy, he asks her if ſhe be a Virgin. If ſhe anſwer that ſhe is ſo, he makes her confirm it by an Oath. After which he returns to the Gueſts, and ſends his Wife with ſome other ſkilful Women to make an inſpection. If they find her to be a Virgin, the Biſhop's Wife returns and makes Oath of it; and then they all go to the River, where the Biſhop re-baptizes the Couple to be marry'd. Then they return toward the Houſe, and making a ſtop before they come quite near it, the Bridegroom takes the Bride by the Hand, and leads her ſeven times from the Company to the Houſe, the Biſhop following them every time, and reading certain Prayers. After that they go into the Houſe, and the Bride and Bridegroom place themſelves under the Canopy, where they ſet their Shoulders one againſt another, and the Biſhop reads again, cauſing them to lay their Heads together three times. Then op'ning a Book of Divination, and looking for the moſt fortunate day to conſummate the Marriage, he tells them of it. But if the Biſhop's Wife do not find the Bride to be a Virgin, the Biſhop can proceed no farther, ſo that if the young Man have ſtill a mind, he muſt go to ſome meaner Prieſt to perform the Ceremony. Which is the reaſon that the people take it for a great diſhonour to be marry'd by any other than the Biſhops; for when a Prieſt marries, 'tis an infallible ſign that the Bride was no Virgin. The Prieſts alſo, in regard they take it to be a great Sin for a Woman to marry not being a Virgin, they never marry any ſuch but by conſtraint, and to avoid enſuing inconveniencies; for ſometimes in deſpite they will turn *Mahometans*. The reaſon of the Inſpection is, that the Husbands may not be deceiv'd, and to keep the young Girls in awe.

As to what they believe touching the *Creation of the World*, they ſay, that the Angel *Gabriel* undertrking to create the World according to the command which

God gave him, took along with him three hundred thirty-ſix thouſand Demons, and made the earth ſo fertile, that it was but to Sow in the Morning and Reap at Night. That the ſame Angel taught *Adam* to Plant and Sow, and all other neceſſary Sciences. Moreover that the ſame Angel made the ſeven lower Spheres, the leaſt whereof reaches to the Center of the World, in the ſame manner as the Heavens do, all contriv'd one within another. That all theſe Spheres are of different Metals, the firſt next the Center is of Iron, the ſecond of Lead, the third of Braſs, the fourth of Laten, the fifth of Silver, the ſixth of Gold, and the ſeventh of Earth. The ſeventh is that which contains all the reſt, and is the chiefeſt of all, as being the moſt fruitful and profitable to Man, and the moſt proper to preſerve Mankind, whereas the reſt ſeem rather to be fram'd for its deſtruction. They believe that over every Heaven there is Water, whence they conclude that the Sun ſwims in a Ship upon that Water, and that the Maſt of his Ship is a Croſs, and that there are a great number of Boys and Servants to guide the Ships of the Sun and Moon. Beſides, they have the Picture of a Barque, which they ſay belong'd to the Angel *Bacan*, whom God ſends to viſit the Sun and Moon, to ſee whither they move right or no, and keep cloſe to their duty.

In reference to the other World and life to come, they believe there is no other World, but where Angels and Devils, the Souls of good and bad reſide. That in that World there are Cities, Houſes, and Churches, and that the Evil Spirits have alſo Churches, where they pray, ſinging and rejoycing upon Inſtruments, and Feaſting as in this World. That when any one lies at the point of death, three hundred and ſixty Demons come and carry his Soul to a place full of Serpents, Dogs, Lyons, Tygres, and Devils; who, if it be the Soul of a wicked man, tear it in pieces; but being the Soul of a juſt man, it creeps under the bellies of thoſe Creatures into the preſence of God, who ſits in his ſeat of Majeſty to judge the World. That there are Angels alſo that weigh the Souls of Men in a Ballance, who being thought worthy, are admitted immediately into Glory. That the Angels and Devils are Male and Female, and beget Children. That the Angel *Gabriel* is the Son of God engender'd upon Light, and that he has a Daughter call'd *Souret* who has two Sons. That the Angel *Gabriel* has ſeveral Legions of Demons under him, who are inſtead of Souldiers, and others that are his Officers of juſtice, whom he ſends from Town to Town, and from City to City, to puniſh the wicked.

In reference to Saints, they hold that Chriſt left twelve Apoſtles to Preach to the Nations. That the Virgin *Mary* is not dead, but that ſhe lives ſomewhere in the World, though there be no perſon that can tell where ſhe is. That next to her St. *John* is the chiefeſt Saint in Heaven, and next to them *Zacharias* and *Elizabeth*, of whom they recompt ſeveral miracles and Apocryphal tales. For they believe that they two begat St. *John* only by embracing; that when he came to be of age they Marry'd him, and that he had four Sons which he begat upon the waters of *Jordan*. That when St. *John* deſir'd a Son, he pray'd to God, who drew him one out of the water; ſo that St. *John* had no more to do with his Wife but only to give her the Child to bring up. That he dy'd a natural death, but that he commanded his Diſciples to Cruciſie him after his death, that he might be like Chriſt. Laſtly, that he dy'd in the City of *Fuſter*, and that he was bury'd in a Chryſtal Tomb, brought by miracle to the City, and that this Sepulchre was in a certain Houſe near the River *Jordan*.

They highly honour the Croſs, and ſign themſelves with it; but they are very careful of letting the *Turks* obſerve them; and during their Ceremonies, they ſet a Watch at their Church doors for fear the *Turks* ſhould enter, and lay ſome unjuſt Fine upon them. When they have ador'd the Croſs, they take it in two pieces, which they never put together again, 'till their Service rebegins. The reaſon why they ſo adore the Croſs is drawn out of a Book which they have, Entitul'd *The Divan*. Where it is written that every day early in the Morning, the Angels take the Croſs and put it in the middle of the Sun, which receives his light from it, as the Moon alſo doth hers. They add, that in the ſame Book are Pictur'd two Ships, one of which is nam'd the Sun, the other the Moon; and that in every one of theſe Ships there is a Croſs full of Bells: And moreover, that if there were not a Croſs in thoſe two Ships, the Sun and Moon would be depriv'd of Light, and the Ships would ſuffer Shipwrack.

Their chief Feſtivals are three. The one in Winter, that laſts three days, in memory of our firſt Parent and the Creation of the World. The other in the Month of *Auguſt*, that alſo laſts three days, which is call'd the Feaſt of St. *John*. The third which laſts five days in *June*, during which time they are all re-baptiz'd. They obſerve *Sunday*, doing no work upon that day. They neither Faſt nor do any penance. They have no Canonical Books, but a great number of others that treat of nothing but Witchcraft, in which they believe their Prieſts to be very crafty, and that the Devils are at their beck. They hold all Women to be unclean, and that it is not at all available for them to come to the Church.

They have one Ceremony, which they call the Ceremony *of the Hen*, of which they make great Accompt, which is not lawful for any to perform but a Prieſt Born of a Virgin at the time of her Marriage. When a hen is to be kill'd, the Prieſt puts off his ordinary habit, and puts on a Linnen Cloth, girding his waſte with a ſecond, and throwing a third about his ſhoulders like a Stole. Then he takes the Fowl, and plunges it in the water to make it clean; after which he turns toward the Eaſt and cuts off the head, holding the Body in his hand 'till it has bled out all the blood. While the Hen bleeds, with his Eyes lifted up to Heaven, as if he were in an extaſie, he repeats in his own Language theſe words following: *In the name of God, may this fleſh be profitable to all that eat of it?* They obſerve the ſame ceremony when they kill Sheep. For firſt, they cleanſe the place very carefully where the Sheep is to be kill'd, waſhing it with water, and ſtrewing it with boughs, nor is the number of people ſmall that aſſiſts at this Ceremony, as if it were at ſome ſolemn Sacrifice. If you ask them why it is not lawful for the Laity to kill Fowls? They anſwer that it is no more lawful for them to kill than to conſecrate them; and that is all the reaſon which they bring. They eat of nothing dreſt by the *Turks*; and if a *Turk* ask them for drink, ſo ſoon as he has drank, they break the Cup. And to make the *Turks* more hateful, they Picture *Mahomet* like a great Gyant, ſhut up in Priſon in Hell with four more of his Parents; and they ſay, that all the *Turks* are carry'd into the ſame place full of wild Beaſts to be there devour'd.

They pretend all to Salvation. For ſay they, after the Angel *Gabriel* had fram'd the World by the command of God, he thus diſcours'd him. *Lord God*, ſaid he, *behold I have built the World as thou didſt command me. It has put me to a great deal of trouble, and my Brethren alſo, to raiſe ſuch high Mountains that ſeem to ſuſtain Heaven. And who indeed was able to make way for Rivers through Mountains without vaſt labour, and to give every thing its proper place? Moreover, great God, by the aid of thy powerfull Arm, we have brought the World to ſo much perfection, that men cannot think upon any thing needful for them, which is not to be found therein. But inſtead of that ſatisfaction which I ought to have for having accompliſh'd ſo great a work, I find no reaſon but to be altogether griev'd.* When God demanding the cauſe, the Angel *Gabriel* anſwer'd: *My God and Father, I will tell you what afflicts me; becauſe that after the making of the World as I have done, I foreſee that there will come into it a prodigious number of* Jews, Turks, *Idolaters, and other Infidels, Enemies of your Name, who will be unworthy to eat and enjoy the Fruits of our Labours.* To whom God thus reply'd: *Never grieve, my Son, there ſhall live in this World which thou haſt built, certain Chriſtians of St.* John *who ſhall be my friends, and ſhall be all ſav'd.* Upon which the Angel admiring how that ſhould be! *What*, ſaid he, *will there not be ſeveral Sinners among thoſe Chriſtians, and by conſequence will not they be your Enemies?* To whom God thus concluded: *That at the day of Judgment the Good ſhould Pray for the Wicked, and by that means they ſhould be all forgiv'n, and obtain Salvation.*

Theſe Chriſtians have a ſtrange Antipathy againſt the Blew Colour call'd Indigo, which they will not ſo much as touch. For certain *Jews* dreaming that their Law ſhould be aboliſh'd by St. *John*, told it their Country-men. Which they underſtanding, and ſeeing that St. *John* prepar'd to Baptize Chriſt, in a great rage, fetch'd a vaſt quantity of Indigo, which they call *Nill* in their Language, and flung it into *Jordan*. They add alſo that thoſe waters continu'd unclean for ſome time, and had hinder'd the Baptiſm of Chriſt, had not God ſent his Angels with a large Veſſel of water, which he caus'd them to fill out of *Jordan* before the *Jews* had defil'd it with Indigo; for which reaſon God particularly Curs'd that Colour.

CHAP. IX.

A Continuation of the Road from Balſara *to* Ormus.

THE tenth of *April* we ſet out from *Balſara* for *Bander-Congo*, for which paſſage we hir'd a *Terrade* or a Barque for the purpoſe; for they which are laden with Dates are generally ſo overcharg'd, that if a Storm riſes, they are in danger of being overſet. The River of *Balſara* is very dangerous, by reaſon of the Sands which alſo lie up and down the *Perſian* Gulf, and are very prejudicial to Navigation in that place. On both ſides the Gulf that ſeparates *Perſia* from *Arabia the Happy*, live a ſort of poor people that follow no other Trade than fiſhing; ſo poor, that when they bring fiſh to your Veſſel, they require nothing for it but Rice; and not the beſt neither, but ſuch courſe ſtuff as we feed our Hens and Pigs withall. I gave them a Sack of thirty or forty pounds, and bid them make merry with it, but they told me, they muſt be careful how they ſpent ſuch Rice as that, unleſs it were for their Sick, or at their Weddings; ſo that if the reſt of *Arabia the Happy* be like that, aſſuredly 'tis rather a moſt unfortunate Country.

There are ſeveral Iſles in the *Perſian* Gulf, but the chiefeſt of all is the Iſle of *Baharen*, where they fiſh for Pearls, of which I have ſpoken in its proper place.

Near to the place where *Euphrates* falls from *Balſara* into the Sea, there is a little Iſland, where the Barques generally come to an Anchor, in expectation of the wind. There we ſtay'd four days, whence to *Bandar-Congo* it is fourteen days Sail, and we got thither the twenty-third of *April*. This place would be a far better habitation for the Merchants than *Ormus*, where it is very unwholeſom and dangerous to live. But that which hinders the Trade from *Bandar-Congo*, is becauſe the Road to *Lar* is ſo bad, by reaſon of the want of Water, and craggy narrow ways, which only Camels can endure; but from *Ormus* to *Lar* the way is tollerable. We ſtay'd at *Bandar-Congo* two days, where there is a *Portugais* Factor, who receives one half of the Cuſtoms by agreement with the King of *Perſia*. By the way take notice, that they who will go by Water from *Ormus* to *Balſara*, muſt take the Natives for their Pilots, and be continually ſounding beſides.

The thirtieth, we hir'd a Veſſel for *Bander-Abaſſi*, and after three or four hours Sailing, we put into a Village upon the Sea-ſide, in the Iſland of *Keckmiſhe*.

Keckmiſhe is an Iſland three Leagues about, and about five or ſix from *Ormus*. It exceeds in Fertility all the Iſlands of the Eaſt, that produce neither Wheat nor Barley; but at *Keckmiſhe* is a Magazine of both, without which *Ormus* would hardly ſubſiſt, in regard it furniſhes that City with moſt of their Proviſion for their Horſes. There is in the Iſland a Spring of good Water, for the preſervation of which, the *Perſians* have built a Fort, leaſt the *Portugals* when they held *Ormus*, ſhould get it into their Poſſeſſion.

In 1641. aud 1642. the *Hollanders* falling out with the King of *Perſia* about their Silk Trade, beſieg'd this Iſland. For the Ambaſſadors of the Duke of *Holſtein* coming into *Perſia*, the *Dutch* were jealous that they came to fetch away all the Silk; and thereupon enhanc'd the Market from forty-two to fifty *Tomans*. When the Ambaſſadors were gone, the *Dutch* would pay no more than forty-four, which was two *Tomans* more than they were us'd to do. The King netl'd that they would not ſtand to their words, forbid that they ſhould make ſale of their Goods 'till they had paid their Cuſtoms, from which 'till that time they were exempted. Thereupon the *Hollanders* beſieg'd the Fortreſs of *Keckmiſhe*, but the Heats were ſo intollerable, that they were forc'd to quit their deſign with great loſs of their Men; and at length by great Preſents to the chief Courtiers, they obtain'd to pay no more than forty-ſix *Tomans*.

Larec is an Iſland nearer to *Ormus* than *Keckmiſhe*, well inhabited, and ſo ſtor'd with Stags and Hinds, that in one day we kill'd five and forty.

From *Keckmiſhe* we Sail'd for *Ormus*, where we arriv'd the firſt of *May*. I had put my choiceſt Goods in a Cheſt directed for the *Holland* Commander at *Ormus*, by which means I got the Cuſtom free.

The *Perſian* Gulf is the moſt dangerous Gulf I know, by reaſon of the ſhallowneſs and ſharp Promontories that point out into the Sea; and therefore the beſt way is to take a Pilot at *Ormus* or *Bander-Congo*, and the moſt proper Pilots are the Fiſhermen, who are only skill'd in that Sea and no farther. The Soyl about the *Perſian* Gulf is dry Sand and without Water, ſo that it is impoſſible to Travel by Land from *Ormus* to *Balſara*. The Merchants would be glad to find a way through the Coaſt of *Arabia* to get to *Maſcaté*, whence there might a cut be made to *Sindi*, *Diu*, or *Surat*, which are the three chief Ports of *India*. During the difference between the King of *Perſia* and the *Hollanders*, the *Emir* of *Vodana* an *Arabian* Prince, offer'd to ſhew them an eaſie Road from *Maſcaté* to *Balſara*. But the *Hollanders* fearing to break with the King of *Perſia*, where they vended above fifteen or ſixteen hundred thouſand pounds of their Pepper, and paid therewith for all their Silk, did not think it worth their while to quit *Ormus* to ſettle themſelves at *Maſcaté*.

Had it been yielded to, the way had been from *Balſara* to *Elcatif* a Sea-Town in *Arabia the Happy*, where there is a Fiſhery for Pearls that belongs to the *Emir* of *Elcatif*. From *Elcatif* to *Maſcalat*, another City of *Arabia*, and the reſidence of another *Emir*. From *Maſcalat* to *Vodana*, a good handſom City ſeated upon the meeting of two little Rivers that carry Barques to the Sea, and run together by the ſingle name of *Moyeſur*. The Soyl about *Vodana* produces no Corn, and very little Rice; but it abounds in Fruits, eſpecially Prunes and Quinces, which are not ſo ſour as ours, and are eaten by the Natives as Pears. There are extraordinary good Melons and great Store of Grapes, of which the *Jews*, who inhabit the beſt part of the City, are permitted to make Wine. From *Vodana* to the Gulf, the County of each ſide is full of Palm-Trees, the Dates being the Food of the common people, who have not Money to buy either Corn or Rice. From *Vodana* to *Maſcaté* it is but fifteen Leagues, though by the Maps, which are Erroneous, the way is deſcrib'd to be much longer.

Being at *Ormus*, the *Emir* of *Vodana* ſhew'd me a Pearl tranſparent and perfectly round, that weigh'd ſeventeen *Abas*, or fourteen *Carats* and ſeven *Eights*; for in all the Pearl Fiſheries of the Eaſt they uſe no other weights but *Abas*, which make ſeven Eights of a *Carat*. I offer'd him 300000 *Piaſters*, or 60000 *Roupies* for the ſame Pearl, but the *Emir* refus'd to take it, telling me that he had been offer'd more Money for it by ſeveral Princes of *Aſia*, who had ſent to him to buy it, but that he was reſolv'd never to part with it.

CHAP. X.

Of the Authors firſt Voyage, and the adventures of four French-men.

I Departed out of *Paris* in the year 1657, and Embark'd at *Marſeilles* for *Ligorn*.

We ſet Sail from *Ligorn* ſeven Veſſels together, two bound for *Venice*, one for *Conſtantinople*, one for *Aleppo*, and three for *Smyrna*, in one of which being a *Dutch* Veſſel I Embark'd. But before I leave *Smyrna*, to begin my Journey from *Tauris*, give me leave to relate the ſtory of four *French-men*, the various accidents whereof will much enlight'n the Reader into the Cuſtoms and Manners, as well of the *Turks* as *Perſians*.

While I ſtay'd the departure of the *Caravan*, which could not be ready in five or ſix Weeks, as alſo upon the advice of a rich *Jew* and a Merchant of Jewels at *Conſtantinople*, who had ſeveral Pearls to ſell, as well for their beauty as their bigneſs, the beſt Commodity a man can carry to the *Indies*, I ſent to *Conſtantinople* a perſon that I carry'd along with me, one that was well vers'd in that ſort of Commodity. There was a *Norman* Gentleman nam'd *de Reville* then at *Smyrna*, who would needs accompany my Factor, ſo that they went both together in a Veſſel that carry'd the *French* Ambaſſador and his Lady to *Conſtantinople*. This Gentleman had two or three thouſand *Ducats* in his Purſe, wanting neither wit nor courage, beſides a good preſence; but perhaps he was more haſty in his proceedings than the reſerv'dneſs of that Country requir'd. He had left the Service of the *Muſcovites*, thinking to find an employment in the Service of the *Venetians* at *Candy*; but failing in his expectations, he reſolv'd to travel into *Perſia*. While he was at *Conſtantinople*, the *Jews*, who lay hold upon all opportunities of gain, ſoon found out my Factor; and beſides the Pearls which he deſir'd to ſee, they ſhew'd him ſeveral other rich Stones to try whether they could draw him in; for he had refus'd the Pearls becauſe they held them at too high a Rate. The *Norman* Gentleman fell into their acquaintance; and picking out the richeſt, told him, that being reſolv'd for the *Indies*, he had a mind to lay out four thouſand *Ducats* in Pearls. He added alſo, that he would pay him half in Money, half in Goods, and at the ſame time ſhew'd the *Jew* two thouſand *Ducats*, which the *Jew* had already devour'd with his eyes. Some four days after, the *Jew* brought the Gentleman four fair Pearles with ſome Emraulds; and you may be ſure they eaſily agreed upon the price, in regard the Gentleman had a deſign to put a trick upon the *Jew*. Thereupon he ſhews his *Ducats* a ſecond time, which the *Jew*, who thought he had a Cully, preſently told out as his own. After that the *Jew* deſiring to ſee the Goods, which made up the other part of the payment, the Gentleman without any more ado told him, that all the Merchandize which he had to pay him, was a good ſtrong Quartan Ague which had held him a long time, and indeed ſuch a one, that he could not poſſibly meet with a better, but that he would not over-rate it, in regard he ask'd but two thouſand *Ducats* for it. The *Jew* who was rich and in great credit at Court, was ſo incens'd at his raillery, that he had like to have made a wicked ſtir about it. For as he had heard him ſay, that the Gentleman was going into the *Indies* and *Perſia*, he might have eaſily caus'd him to have been apprehended for a Spy. But in regard the *Jews* can do nothing in point of Trade without the aſſiſtance of the *French* Merchants, he adviz'd with ſome of them, who perſwaded him that it was an Act of folly, which it better became him to excuſe, and deſir'd him to take his Goods again, and put up the buſineſs; which with much ado they perſwaded him to condeſcend to. The Gentleman fearing leaſt the *Jews* underhand ſhould do him a private miſchief, ſtole away with what ſpeed he could, and return'd to *Smyrna*.

De Reville being thus return'd to *Smyrna*, put himſelf into an *Almadier*, which is a ſmall Veſſel of War, that generally touches at *Chio* and *Rhodes*, being bound for *Cyprus*, from whence there is always ſome convenience or other to get to *Alexandretta*. From thence he went to *Aleppo*; and while he ſtay'd there he met with two *French* men, the one whoſe name was *Neret*, the other *Hautin*, who was an Accomptant. They had four wooden Cheſts full of falſe Stones ready ſet, by which they flatter'd themſelves to be great gainers in *Perſia*. They went from *Marſeilles* to *Seyde*, from *Seyde* to *Damas*, hearing that there was an opportunity to Travel to *Bagdat* with the *Topigi-Baſhi*. This *Topigi-Baſhi* or chief of the Engineers, was he that aſſiſted *Amurath* in the taking of *Bagdat*; in recompence whereof the Grand *Signor* gave him a *Timar*, or Lordſhip in *Damas* worth four thouſand Crowns a year. Now it was his cuſtom every year to viſit *Bagdat*, and to ſtay there during the Seaſon, that there was any probability of the King of *Perſia's* beſieging it; which Seaſon not laſting above three or four Months, when that was over, he return'd to *Damas*. He uſually had about thirty Horſe with him, with which he never made it above eighteen or twenty days, taking the ſhorteſt cut directly through the Deſert, where the *Arabs* are commanded to bring him Victuals upon the Road. And he is willing at any time when he has this opportunity, to conduct the *Franks* that deſire it that way, in regard they are never ungrateful to him for it. Theſe two *Franks* therefore having deſir'd that they might be taken into his Company, the *Topigi-Baſhi* readily conſented; provided they could ſtay 'till he went, which would not be 'till two or three Months; with which anſwer they were well ſatisfi'd. But the two *Franks* had not ſtay'd at *Damas* above ſeven or eight days but they fell acquainted with a *Spahi*, a *Renegado* of *Marſeilles*, who proffer'd to carry them through the Road of *Meſopotamia*, ſo that they ſhould be at *Iſpahan* before the *Topigi-Baſhi* ſet out from *Damas*. Thereupon they privately departed out of *Damas* without acquainting the *Topigi-Baſhi*, who underſtanding they were gone after the courteſie he had offer'd them, was ſo enrag'd at their uncivillity, that he ſent two of his *Arabian* Servants directly through the Wilderneſs to the *Baſha* of *Bagdat*, to give him advice of two *Franks* that were to paſs that way, who were moſt certainly Spies, deſcribing them withall from head to foot.

In the mean while the two *Franks* being arriv'd at *Ourfa*, the *Spahi*, as he had contriv'd his own deſign at *Damas*, goes to the *Baſha* of *Ourfa*, and informs him that he had conducted thither two *Franks*, who could be no other than Spies. Thereupon the *Baſha* ſeiz'd upon them and all their Goods, among the reſt he laid his paws upon ſeven hundred Piaſters, of which the *Spahi* no doubt had his ſhare. And this may ſerve for inſtruction to Travellers to have a care how and with whom they Travel in *Turkie*.

While the two *French* men were in hold at *Ourfa* by one ſort of Treachery; the *Norman* Gentleman and his Companion arriv'd at *Bagdat*. But they had no ſooner ſet their feet upon the ſhore, when the *Baſha* verily believing them to be the perſons, of whom the *Topigi-Baſhi* had giv'n him notice, caus'd them to be brought before him, and ſeiz'd upon their Goods and Letters, of which they had ſeveral for the *Conſul* of *Aleppo*, and other rich Merchants for *Perſia*. The *Baſha* ſent for the *Capuchins* to read thoſe Letters, but not believing them, he ſent for a *Sicilian* Phyſitian which he had in his Service, and his Treaſurer who had been a Slave tak'n in *Candy*. But neither Phyſitian, Treaſurer, nor *Capuchins* would interpret any thing in prejudice of the *French* men; yet all that could not preſerve them from being ſhut up in a Stable full of dung, and from being threaten'd to be Shot out of a Cannon's mouth if they would not confeſs the truth. Thereupon the *Capuchins* and the *Cadi* beg'd him to ſuſpend his Sentence 'till the Arrival of the chief of the Cannoniers, to which he readily conſented.

When the *Topigi-Baſhi* came, the *Baſha* commanded the Priſoners to be brought before him. But when the *Topigi-Baſhi* deny'd them to be the perſons, the *Baſha* grew into ſuch a rage, that he no leſs reproach'd the *Topigi-Baſhi* for Treachery, than he had accus'd the others. Which ſo incens'd the *Topigi-Baſhi* on the other ſide, that he never left 'till he had obtain'd the releaſe of the two *French* men; yet not ſo, but that the *Baſha* would have his due; ſo that *Reville* was forc'd to leave ſome of his *Ducats* behind which the *Jew* ſhould have had.

But now to return to *Smyrna* where I expected the *Caravan* for ſome time in order to my Journey into *Perſia*. Every thing being provided, we ſet forward in the Road for *Tauris*, which I have at large deſcrib'd, nor was there any thing worthy obſervation all the way. I will only take notice, that when we departed from *Tocat*, in regard the heat was ſo extream, we left the common Road toward the North, and took the way through the Mountains, where there is always a freſh Breeze and ſtore of ſhady Lanes. In many of which high Mountains we met with Snow, and abundance of excellent Sorrel; and upon the tops of ſome of thoſe Mountains, we met with ſeveral ſorts of ſhells, as it had been upon the Sea ſhore, which is very extraordinary. From *Erzerom* we went to *Cars*; from *Cars* we came to *Erivan*. The *Kan* was not there then, being retir'd during the heat into the Mountains, a days Journey from the City. His Lieutenant telling me that I could not well paſs farther without paying my duty to the *Kan*; I follow'd his advice, and found him in his Tent in a fair Dale, where there was a great quantity of Snow: and where when it began to melt, appear'd ſeveral beautiful Flowers, ſo that Summer and Winter ſeem'd to lodge both in the ſame place. The *Kan* entertain'd both me and all my Company moſt nobly for ten days. I drove alſo a ſmall Trade with him. For I durſt not ſhew him the rarities I had, being deſign'd for the King. For as in *India*, ſo in *Perſia*, neither will the King look upon any thing which his Subjects have ſeen before, nor will the Subject buy any thing which the King has ſeen, it being an affront to preſent any thing to the King which he had formerly view'd, and the Subject buys nothing rare but what he intends to preſent.

Being paſt *Erivan* you may leave your *Caravan* when you pleaſe, by reaſon of the ſecurity of the Roads in *Perſia*. And indeed I intended to have viſited the *Kan* of *Gengéa*, but finding the Road ſo full of Rocks and Precipices, where a man was continually in danger of breaking his Neck, I turn'd my Horſes head and met the *Caravan* at *Nackcivan* in the Road to *Tauris*.

From *Tauris* to *Iſpahan* I met with nothing worthy obſervation. When I came to the Court I was well receiv'd by the King, and I ſold him as many Jewels and other Goods of great value, as came to ſixty-two thouſand Crowns. But of this more in another place.

THE

THE THIRD BOOK
OF THE
PERSIAN TRAVELS
OF
Monsieur TAVERNIER:

CONTAINING
The Author's Sixth and Laſt VOYAGE,
And the
ROADS
Through TURKY into PERSIA, through
the Northern Provinces of EUROPE.
With a Deſcription of ſeveral Countries lying upon
the Black, and *Caſpian* SEAS.

CHAP. I.

Of the Authors ſixth and laſt Voyage from his ſetting out of Paris, *to his Landing at* Smyrna.

I Set out of *Paris* in the year 1663. for *Lyons*, with ſix ſeveral Servants of ſeveral profeſſions, which I thought moſt proper for my buſineſs. I carry'd with me the value of about four hundred thouſand *Livers*, part in Jewels, part in *Goldſmiths* work and other curioſities, which I deſign'd for the King of *Perſia* and the Great *Mogul.* Being at *Lyons* I bought a Steel Mirrour round and hellow, about two foot and a half in Diameter, would immediately melt a Half-Crown by the heat of the Sun-beams: and if you ſet a Candle by it in the night, you might read two hundred Paces off in your Bed by the reflection.

From *Lyons* I rode to *Marſeilles*, and ſet Sail for *Ligorn* the tenth of *January*, 1664. in a ſmall Bark, but being ſcar'd by a great Veſſell that we ſaw off at Sea, we came to an Anchor in the Port of *Agaïe*, two Leagues from *Frejus*, where there ſtood a pittiful Fort with two or three Houſes. There we alſo went aſhore and ſaw a Garden, the Alleys of which were diſtinguiſh'd with rows of Citron and Orange Trees, which look'd as Green in the depth of Winter as in the midſt of Summer, with ſeveral other curioſities after the mode of *Italy*. We were no ſooner got aboard again, but we perceiv'd another Veſſel making into the ſame Port with full Sail. It was a Veſſel which the Maſters of the Forein Office at *Toulon*, had ſet out to force all Ships that were bound into *Italy* to pay certain Cuſtoms, which thoſe of *Marſeilles* would not pay when they came into the Port of *Toulon*. Thereupon foreſeeing that there would be miſchief done, I call'd for my little Cheſts that contain'd my Goods of greateſt value, carrying ſome part my ſelf, and giving the reſt to one of my moſt truſty Servants, thinking to have skipt into a *Genoa* Bark that lay hard by us; but inſtead of leaping a-board, I fell into the Sea: where by reaſon of the Tumult I had periſh'd without relief, had I not by good fortune laid hold of a Cable and redeem'd my ſelf. At what time one of my Servants luckily coming to my ayd, with much ado drew me up ſafe again.

Having eſcap'd this danger, I got a-ſhoar with ſuch of my Servants as I had about me, and meeting with a Bark of *Frontignan* that carry'd *Languedock*-Wine to the Coaſt of *Italy*, I hir'd him for *Ligorn*; and ſetting Sail, we firſt touch'd *Villafranca*, and afterwards at *Monaco*.

At *Monaco* I went a-ſhoar, and went to wait upon Madam the Princeſs, who ſhew'd me the Rarities in the Caſtle; among the reſt, ſeveral pieces of extraordinary Painting, ſeveral pieces of Clock-work and Goldſmiths-work. But among all her Curioſities ſhe ſhew'd me two pieces of Cryſtal, about the bigneſs of two Fiſts each, in one of which there was above a Glaſs full of Water, in the other a good quantity of Moſs; which were cloſ'd in by Nature when the Cryſtal firſt congeal'd.

Monaco is a Caſtle ſituated upon a ſteep Rock, advancing out into the Sea; which advantage, together with others which it receives from Art and Nature, renders it one of the moſt conſiderable Forts in *Italy*.

The next day finding the *Frontignan*-Veſſel to be deep-laden, and that it made little way, I took a Faluke, and kept along by the Shoar, which was moſt pleaſantly adorn'd with beautiful Villages and Houſes, as far as *Savona*; where I chang'd my Faluke, to compleat the reſt of the way which I had to *Genoa*. Half the way we did very well, but the Wind riſing, we were forc'd to put in to a great Town, where we landed; and from thence, having but nine Miles, I got in good time by Horſe to *Genoa*. There can be no Proſpect certainly more pleaſing than that nine Miles riding. For on the one ſide you ſee nothing but a continu'd Row of magnificent Buildings and lovely Gardens; on the other a calm Shoar, upon which the Waves ſeem not to beat, but lovingly to kiſs.

Arriving at *Genoa*, I met with the reſt of my Servants; and at the end of two days I embarqu'd for *Ligorn*, where we arriv'd in four and twenty hours.

From *Ligorn* I went to the Court of *Florence*, to wait upon the Grand Duke. By whom I had the honour to be admitted into his Chamber, where I found no body attending but one Mute, who had a long time ſerv'd his Highneſs: and I obſerv'd that they underſtood one another by Signs, as perfectly as if the Mute had had his Speech and Hearing. So that when-ever the Duke ſent him into his Cloſet for any Papers or other thing whatſoever, he never fail'd to bring the right.

After I had tak'n my leave of the Duke, he ſent me a noble Preſent of Wine and Fruits; but that which I valu'd more than all the reſt, was a Caſe of Medicaments and Counter-poyſons, in the compoſition whereof the *Italians* are very exquiſite. And yet they did me no ſervice; for when I came into the hot Countries their fermentation was ſo ſtrong, that all the Oyls and Treacles broke their ſeveral Boxes, that I could ſave nothing of that precious Preſent.

The next day, being the twenty-ſixth of *March* 1664, I embarqu'd with all my Servants in a *Dutch* Veſſel call'd *The Juſtice*.

The twenty-ſeventh we ſtaid in the Road, expecting the reſt of the Fleet, conſiſting of eleven Ships, two Men of War, and nine Merchant-men; four of which were bound for *Smyrna*, three for *Ancona*, and two for *Venice*. About ſeven that evening we ſet Sail, and all that night the Wind was favourable, but blew hard and veer'd often; which was the reaſon that two of our Fleet ſeparated from us, ſteering between the Iſle of *Elba* and *Corſica*, while we kept on between the Iſle of *Elba* and *Italy*.

The twenty-eighth by eight in the Morning we found our ſelves between *Porto Ferraro* and *Piombino*, and it being fair Weather, we had a pleaſant proſpect of thoſe two places. From thence we ſteer'd between two Ilands, the one call'd *Palmajola*, the other being nameleſs. About ſix hours after we ſaw *Portolongone*, afterwards at a diſtance we deſcry'd *Monte-Chriſto*. An hour after Noon we diſcover'd *Caſtiglon-ſere*, all the reſt of the day we coaſted by the Ilands of *Gigio* and *Sanuti*.

The twenty-ninth, with the ſame Wind at North-Weſt, by Morning we diſcover'd the Ilands of *Pontia* and *Palmerola*, and about Evening thoſe of *Venitiane* and *Iſchia*. Night approaching, and there being no news of the Ships we had loſt, inſtead of making the *Pharo* of *Meſſina*, it was reſolv'd that we ſhould ſteer a Courſe round about *Meſſina*, where we expected to overtake them. At eleven a Clock in the Evening we had but little Wind at North-North-Weſt, ſo that we made not above fourteen Leagues of way.

The thirty-firſt the ſame Wind continu'd, with a high Sea; but about nine at Night the Wind chopping about to the Weſt, we kept our former Courſe.

The fifth of *April*, by eight of the Clock in the Morning we diſcover'd the three Ilands that lye before *Trepano*, *Levanzo*, *Maretima*, and *Favagna*.

The ſecond and third the Weather was ill, and the Wind unconſtant, ſo that we made but little way.

The fourth, by break of day we diſcover'd the Iland of *Pantalarea*.

The fifth by Morning we found our ſelves within a League and a half of the Coaſt of *Sicily*, juſt againſt *Cape Paſſaro*, at what time, the Weather being fair, we had a view of Mount *Gibello*, all cover'd with Snow. Doubling the Cape in the Afternoon, we diſcover'd the Coaſt of *Saragoſſa*. The ſixth we had little or no Wind. But the ſeventh in the Morning, the Weather being fair, we diſcover'd Cape *Spartivento*; and the ſame Wind continuing all that day, toward Evening we ſail'd in view of other Ilands of *Calabria*.

The eighth we found our ſelves near to Cape *Borſano*, and all the reſt of the day we ſail'd in view of Cape *Stillo* and Cape *delle Colonne*.

The ninth we made little way. But on the tenth in the Morning the Wind coming about to the South, we found our ſelves at the Entry of the Gulf of *Venice*, between Cape St. *Mary* and the Coaſt of *Greece*, where the Mountains were cover'd with Snow. About ten of the Clock we tack'd to our own Courſe, while the Ships that were bound for *Venice* and *Ancona* entred the Gulf.

The tenth by Morning we ſaw two little Iſlands, the one call'd *Fauno*, the other *Merlera*, and were in ſight of *Corfu*. About Noon, the Wind being at Eaſt, we kept out at Sea: and about Evening abundance of little Birds lighted upon our Cordage, of which we caught enow to make a luſty Fricaſſie. We alſo caught four Falcons, Owls, and good ſtore of Turtles.

The eleventh and twelfth the Wind being at Eaſt, we lay hovering about the Shoar, without making any way.

The fourteenth and fifteenth having the Wind at North-Weſt, we were two days without ſeeing Land, yet we caught good ſtore of Birds.

The ſixteenth the ſame Wind continuing, we found our ſelves near the Iſland of *Zant*. From eight in the Morning 'till three in the Afternoon we were becalm'd; but then a good brisk Weſt Wind carry'd away all our little Birds.

The ſeventeenth and eighteenth we were becalm'd.

The nineteenth in the Morning, the Wind being at North-Weſt, we diſcover'd Cape *Gallo*, between *Modon* and *Coron*, in the *Morea*.

The twentieth, with the ſame Wind that blew freſh, we found our ſelves by Morning within two Cannon-ſhot of Cape *Matapan*, which is the moſt Southern Cape of all *Europe*. About Noon the Wind coming full Weſt, in three hours we paſs'd by the Point of the Iſland *Cerigo*.

The twenty-firſt in the Morning, we diſcover'd the Iſlands of *Caravi* and *Falconera* on the one ſide, and Cape *Schilli* on the other hand. Two hours after, having a freſh Gale at South-Weſt, about Evening we were in view of the Iſland of St. *George*.

The twenty-ſecond though the Wind ſlackn'd, yet we made ſome way; for in the Morning we found our ſelves between the Iſland of *Zea* and the *Morea*, near to another Cape *delle Colonne*: afterwards we diſcover'd the Iſland of *Negropont*, and doubl'd the Cape three hours after Noon, having left ſight of the Iſland of *Andros* by ten in the Forenoon.

The twenty-third the Wind blowing freſh all the night, by morning we found our ſelves near the Iſland of *Ipſera*. At noon we made the Point of the Iſland of

Chio, near to the Land; and that night we came to an Anchor near the Caſtle, being becalm'd.

The twenty-fourth the Wind roſe at North-Weſt, which blew us into the Port of *Smyrna*.

The twenty-fifth we went a-ſhoar, having had as quiet a paſſage as ever I had in my Life for twenty days together.

CHAP. II.

A Continuation of the Author's ſixth Voyage, as he travel'd from Smyrna *to* Iſpahan.

WE ſtaid at *Smyrna* from the twenty-fifth of *April* to the ninth of *June*; during which time there happ'nd ſo terrible an Earthquake, that I had like to have tumbl'd out of my Bed.

The *Caravan* being ready to ſet out for *Tauris*, I took with me three *Armenian* Servants, beſides thoſe that I carry'd out of *France* to ſerve me upon the Road.

We ſet out of *Smyrna* upon Monday the ninth of *June* at three a Clock in the afternoon. The *Caravan* rendevouz'd at *Pont-garbaſhi*, three Leagues from the City, conſiſting of ſix hundred Camels, and almoſt the ſame number of Horſe. We ſet out the next night, two hours after midnight. As for the Road I ſhall ſay nothing, only relate ſome Paſſages that fell out by the way.

Being come to *Erivan*, the fourteenth of *September* we encamp'd in a pleaſant green place between the Caſtle and the old Town; for we would not lye in the Inn, becauſe we heard that ſeveral ſick people lodg'd there. We ſtaid there two days; during which time I reſolv'd to wait upon the *Kan*, I found him in a Room made in one of the Arches of the Bridge which is built over the River, which I have deſcrib'd already, with ſeveral Captains and Officers about him: when he had ask'd me whence I came, and whither I was travelling, he caus'd a Glaſs of Liquor to be fill'd me. After that I preſented him with a Proſpective-Glaſs, ſix pair of ordinary Spectacles, twelve other pair of Spectacles that caſt ſeveral Reflexions, two little Piſtols, and a Steel to ſtrike Fire, made like a Piſtol. All which pleas'd him extremely well, eſpecially the Spectacles, for he was ſixty years of age. Thereupon he commanded a Lamb, Wine, Fruit, and Melons to be carry'd to my Tent, and that I ſhould want nothing. After that we ſate down to Dinner, but I obſerv'd the *Kan* himſelf drank no Wine, though he preſs'd me to it. The reaſon was, becauſe he was an *Agis*, that is, one that had made his Pilgrimage to *Mecca*; for then it is not lawful to drink Wine, or any other inebriating Drink. After Dinner, finding him in a pleaſant humour, I reſolv'd to complain to him of one of the Cuſtom-Officers about an injury he had done me. For it is uſual with the Cuſtomer in this place to op'n the Cheſts of all the Merchants, both *Turks* and *Armenians*, to the end that if they have any thing of Rarity the *Kan* of *Erivan* may ſee it: for many times, he buyes what pleaſes him beſt to ſend to the King. This Officer would not excuſe me for his Cuſtom, and therefore at my very firſt arrival he would have me to op'n my Cheſts; and becauſe I did not do it according to his Orders, he ask'd me very rudely why I had not obey'd his Commands: I anſwer'd him as ſurlily, that I would op'n my Cheſt no where unleſs it were in the preſence of the King, and that as for him, I knew him not: Upon that he threaten'd me, that if he did not find my Cheſts op'n the next day, he would op'n them by force; thereupon I ſaid no more, but bid him have a care I did not make him repent of what he had done already. This was the ground of the Quarrel, and I was about to have complain'd to the *Kan*; but his Nephew intreated me for the love I bare him, not to ſay any thing of it, and promis'd to ſend the Cuſtomer to me to beg my Pardon, which he did, and the Cuſtomer was forc'd to crave it heartily. To avoid the ſame inconvenience for the future, I deſir'd the *Kan* to give me his Paſport, to the end I might paſs Cuſtom-free through the Territories of his Government, which he freely and courteouſly granted me: *Come*, ſaid he, *and dine with me to morrow, and you ſhall have it.*

The twenty-ſixth of *September* we departed from *Erivan*, and the ninth of *November* we came to *Tauris*, taking the ordinary Road.

At *Erivan* two of my Servants, the one a Watch-maker, the other a Gold-ſmith, dy'd; I left them ſick there, but caus'd them to be buried in the Church-yard belonging to the *Armenians*. One of them dy'd in fifteen days, of a Gangrene, which eat out his Mouth and Throat; being the Diſeaſe of the Country. Though had the *Armenians* known that one of them had been a Proteſtant, they would never have allow'd him to have been bury'd in their Church-yard.

Here obſerve the exact juſtice, wherewith the *Perſians* preſerve the Goods of Strangers. For the Civil Judge hearing of the death of the Watch-maker, caus'd his Chamber to be ſeal'd up, to the end the Goods might be preſerv'd for the kindred of the deceas'd, if they came to demand them. I return'd to *Tauris* a twelve-month after, and found the Chamber cloſe ſeal'd up.

We ſtaid twelve days at *Tauris*: during which time I reſolv'd to attend the *Kan* of *Shamaqui*, a frontier Town of *Perſia* toward the *Caſpian* Sea; but I found him not there, in regard it was Harveſt ſeaſon, at what time he goes to gather the Kings and his own Duties.

Two days journey on this ſide *Shamaqui* you paſs the *Aras*, and for two days journey you travel through a Country all planted with white Mulberry-Trees; the Inhabitants being all Silk-Weavers. Before you come to the City, you muſt croſs over ſeveral Hills: But I think I ſhould rather have call'd it a great Town, where there was nothing remarkable but a fair Caſtle which the *Kan* built himſelf; I ſpeak of the time paſt: For as I return'd from this preſent Voyage of which I now write, when I came to *Tauris* I underſtood, that there had happen'd ſuch a terrible Earthquake in the Town as had laid all the Houſes in a heap; none eſcaping that diſmal ſubverſion, but only one Watch-maker of *Geneva*, and one more who was a Camel-driver. I had ſeveral times deſign'd to return into *France* through *Muſcovy*; but I durſt never adventure, being certainly inform'd that the *Muſcovite* never permitted any perſon to go out of *Muſcovy* into *Perſia*, nor to come out of *Perſia* into *Muſcovy*. So that it was by particular connivence that that favour was granted to the Duke of *Holſtein*'s Ambaſſadors. This laſt time I was reſolv'd to have try'd whether I could have open'd a Paſſage from *Perſia* through *Muſcovy* into *France*, but the Ruine of *Shamaqui* deterr'd me.

We departed from *Tauris* the twenty-ſecond of *November*, from whence to *Caſhan* we met with nothing conſiderable, but only one of the *Muſcovite* Ambaſſadors upon his return into his own Country, with a ſmall Retinue of ſixty, his Companion dying at *Iſpahan*.

Upon Sunday the fourteenth of *December* taking Horſe by three of the Clock in the morning, the Ice bearing very well, we came to *Iſpahan* about noon: but in regard it was ſlippery before day, and very plaſhy after the Sun was up, the Journey was both tedious and troubleſom.

CHAP. III.

The Road from Aleppo *to* Tauris, *through* Diarbequir *and* Van.

THere are two Roads more remaining to be deſcrib'd; one through the North part of *Turkie*, the other through the South. The firſt through *Diarbequir* and *Van*, and ſo to *Tauris*; the ſecond through *Anna*, and the ſmall Deſert leading to *Bagdat*.

I will deſcribe the firſt of theſe Roads, and make a skip at the firſt leap to *Bir*, whither I have already led you in the Road from *Aleppo*.

From *Bir* or *Beri*, you travel all along the River *Euphrates* to *Cachemé*.

From *Cachemé* you come to *Mileſara*, where you pay the Cuſtoms of *Ourfa*, when you do not paſs through the City, which amounts to four *Piaſters* for every Horſe-load.

From *Mileſara* you come to the River *Arzlan-chaye*, or, the *Lion River*, by reaſon of the rapidity of the Stream which falls into *Euphrates*.

From *Arzlan-chaye* you go to *Seuerak*. This is a City, water'd by a River, that alſo falls into *Euphrates*. It is environ'd with a great Plain to the North, the Weſt, and South. The way which the Horſes, Mules, and Camels keep is cut through the Rock like a Channel, two Foot deep, where you muſt alſo pay half a *Piaſter* for every Horſe-load.

From *Seuerak* you come to *Bogazi*, where there are two Wells, but not a Houſe near; and where the *Caravan* uſually lodges.

From *Bogazi* you come to *Deguirman-Bogazi*, and from *Deguirman-Bogazi* to *Mirzatapa*, where there is only an Inn.

From *Mirzatapa* you come to *Diarbequir*, which the *Turks* call *Car-emu*.

Diarbequir is a City ſituated upon a riſing ground, on the right ſide of *Tigris*, which in that place forms a Half-moon; the deſcent from the Walls to the River being very ſteep. It is encompaſs'd with a double Wall; the outward Wall being ſtrengthned with ſixty-two Towers, which they report were built in Honour of the ſixty two Diſciples of JESUS CHRIST. The City has but three Gates; over one of which there is an Inſcription in *Greek* and *Latin*, that makes mention of one *Conſtantine*. There are in it two or three fair *Piazza's*, and a magnificent *Moſquee*, which was formerly a Chriſtian Church. It is ſurrounded with very decent Charnel-houſes, near to which the *Moullah's*, *Dervi's*, Book-ſellers and Stationers do live, together with all thoſe other people that concern the Law. About a League from the City there is a Channel cut out of *Tigris*, that brings the Water to the City: And in this Water are all the red Marroquins waſh'd that are made at *Diarbequir*, ſurpaſſing in colour all others in the Eaſt; which Manufacture employs a fourth part of the Inhabitants of the City. The Soil is very good, and yields according to expectation; there is excellent Bread and very good Wine, nor is there any better Proviſion to be had in any part of *Perſia*: more eſpecially, there is a ſort of Pigeons which in goodneſs excel all the ſeveral kinds that we have in *Europe*. The City is very well peopl'd, and it is thought there are in it above twenty thouſand Chriſtians. The two thirds are *Armenians*, the reſt *Neſtorians*, with ſome few *Jacobites*. There are alſo ſome few *Capuchins*, that have no Houſe of their own, but are forc'd to lodge in an Inn.

The *Baſha* of *Diarbequir* is one of the *Viziers* of the Empire. He has but an inconſiderable Infantry, which is not much requiſite in that Country; the *Curds* and *Arabs* which infeſt that Country being all Horſe-men. But he is ſtrong in Cavalry, being able to bring above twenty thouſand Horſe into the Field. A quarter of an hours riding on this ſide *Diarbequir* there is a great Town with a large Inn, where the *Caravans* that go and come from *Perſia* rather chooſe to lye than at *Diarbequir*; in regard that in the City-Inns, they pay three or four *Piaſters* for every Chamber, but in the Country-Inns there is nothing demanded.

At *Diarbequir*, you croſs the *Tigris*, which is always fordable unleſs when the Snow and Rains have ſwell'd it; for then you muſt go a quarter of a League higher, and croſs it over a great Stone-Bridge. Half a League on the other ſide of *Tigris* ſtands a Village, with an Inn, which is the Rendevous of the whole *Caravan*, and where they that firſt come have time enough to provide themſelves for a Journey of nine or ten days, as far as *Betlis*. For though you may find Towns and Inns thick enough upon the Road, yet there is no good Bread to be met with.

When the *Caravan* proceeds, the firſt days journey is fourteen hours on Horſe-back, and you come to lye at *Shaye-batman*, where you muſt pay a *Piaſter* for every Horſe-load.

From *Chaye-batman* you come to *Chikaran*.

From *Chikaran* to *Azou*, which you leave half a League from the great Road, where the Toll-gatherers take their Toll, which is four *Piaſters* upon every Horſe-load.

From *Azou* you come to *Ziarat*; from *Ziarat* to *Zerque*, where you pay a Duty of two *Piaſters* for every Horſe-load.

From *Zerche* to *Cochakan*.

From *Cochakan* to *Carakan*, a bad Inn; where you enter among the Mountains, that being full of Torrents reach as far as *Betlis*.

From *Carakan* to *Betlis*, a City belonging to a *Bey* or Prince of the Country, the moſt potent and moſt conſiderable of all the reſt; for he neither acknowledges the Grand *Signor* nor the *Perſian*: whereas all the other *Beys* are Tributary either to the one or the other. And it is the Intereſt of thoſe two Potentates to correſpond with him; for it's an eaſie thing for him to ſtop up the paſſage from *Aleppo* to *Tauris*, or from *Tauris* to *Aleppo*; the Streights of the Mountains being ſo narrow, that ten Men may defend them againſt a thouſand. Coming near *Betlis* you muſt travel a whole day among high ſteep Mountains, that reach two Miles beyond, with Torrents on each ſide; the way being cut out of the Rock on each ſide, where there is but juſt room for a Camel to paſs. The City ſtands between two high Mountains, equally diſtant one from the other, and about the height of *Montmartre*. It is built like a Sugar-loaf, the aſcent being ſo ſteep on every ſide, that there is no getting to the top, but by wheeling and winding about the Mountain. The top of all is a Platform, where ſtands a Caſtle well built, at the Gate whereof is a Draw-Bridge. Then you paſs through two great Courts, and then into a third, oppoſite to the *Bey's* Apartment. It is very troubleſom to get up to the top of the Caſtle, and a Man muſt be very well Hors'd that does it. There is no other perſon but the *Bey* and his Eſquire, who is permitted to ride up on Horſe-back. There is one Inn within the City, and another as it were without, in which the Merchants rather chooſe to lye than in the other, by reaſon that it is ready to be overflown when the Torrents ſwell, that run through every Street. The *Bey*, beſide the ſtrength of his Paſſes, is able to bring above five and twenty thouſand Horſe into the Field; and a very conſiderable Body of Foot, compos'd of the Shepherds of the Country, who are to be ready at a Call. I went to wait upon the *Bey* himſelf, and made him a Preſent of two pieces of Satin, the one ſtreakt with Silver, and the other with Gold: two white Bonnets, ſuch as the *Turks* wear, very fine, and adorn'd with Silver at the top; together with a ſute of Handkerchiffs, ſtreak'd with Red and Silver. While I ſtaid with the *Bey*, who ſent for Coffee for me according to the cuſtom, a Courier came to him from the *Baſha* of *Aleppo*, to deſire him that he would deliver up into his hands a *French* Chirurgeon that was his Slave, having been tak'n in *Candia*; complaining withal, that he had run away from him with the value of three thouſand Crowns. The *Bey*, who underſtood what belong'd to a Sanctuary, and was reſolv'd to protect the *French-man*, ſchool'd the Meſſenger ſo ſeverely, that he threaten'd to put him to death if he did not get him gone preſently; charging him to tell his Maſter withal, that he would complain to the Grand *Signor* of his inſolence; and that if he were ſtrangl'd, he might thank himſelf. And indeed it behov'd the Great *Turk* to keep fair correſpondence with him; in regard that if the *Perſians* ſhould at any time beſiege *Van*, the Grand *Signor* muſt march through the *Bey's* Country to relieve it; who has Forces enow to oppoſe him if he ſhould be his Enemy.

But to travel through the Country of the *Curds* is very pleaſant: for if on the one ſide the ways are bad, and difficult to be travel'd, in other places you have a proſpect of ſeveral ſorts of Trees, as Oaks and Walnuts, and not a Tree which is not embrac'd with a wild Vine. Below the Mountains, in the Level, grows the beſt Wheat and Barley in all the Country.

From *Betlis*, where you pay five *Piaſters* for every Horſe-load, to *Taduan*, where you pay two.

Taduan is a great Town within a Cannon-ſhot of the Lake of *Van*, in ſuch a part, where Nature has made a Hav'n, ſhelter'd from all the Winds; being clos'd on all ſides with high Mountains, the entry into which though it ſeem narrow, is very free. It is able to contain twenty or thirty great Barks; and when it is fair Weather, and that the Wind ſerves, the Merchants generally Ship off their Goods from thence to *Van*: from whence it is but four and twenty hours ſail, and a very good paſſage; whereas by Land from *Taduan* to *Van* it is eight days journey on Horſe-back. Returning back, you may alſo take Water at *Van* for *Taduan*.

From *Taduan* to *Karmouſhé*.

From *Karmouſhé* to *Kellat*.

From *Kellat* to *Algiaoux*, a ſmall City, where you pay one *Piaſter* for every Load.

From *Agiaoux* to *Spanktiere.*
From *Spanktiere* to *Soüer.*
From *Soüer* to *Argiche.*
From *Argiche* to *Quiarakierpou.*
From *Quiarakierpou* to *Perkeri.*
From *Perkeri* to *Zuarzazin.*
From *Zuarzazin* to *Souſerat.*
From *Souſerat* to *Devan*, where two *Piaſters* are gather'd for every Horſe-load, or elſe you muſt pay at *Van.*

From *Devan* to *Van*, where there is a Duty of two *Tomans* and four *Abaſſis* to be paid for every Horſe-load. For though *Van* be in the Territories of the Grand *Signor*, yet the *Perſian* Money is better lik'd than his own Coyn.

Van is a great City upon the ſide of a wide Lake of the ſame name. There is a good Fortreſs belongs to it, that is ſeated upon the top of a high Mountain which ſtands by it ſelf. There is but one ſort of Fiſh in the Lake, a little bigger than a Pilchard, of which they take great ſtore in the Month of *April.* For about a League from the Lake there is a great River that is call'd *Bendmahi*, which deſcending from the Mountains of *Armenia*, empties it ſelf into the Lake. Now in *March* when the Snow melts and ſwells the River, vaſt numbers of theſe Fiſh come down the River into the Lake; which the Fiſher-men obſerving, ſo ſtop up the Mouth of the River that the Fiſh cannot go back; for elſe they would not ſtay above forty days; at which time they catch 'em up in wide-mouth'd Baskets at the Mouth of the River, thinking to return; it being lawful for any man to fiſh. The people drive a great Trade in theſe Fiſh, tranſporting them into *Perſia* and *Armenia*; for, the *Perſians* and *Armenians* both, drinking Wine at the end of their Feaſts, they then bring this Diſh to the Table for a reliſhing-bit. The people of *Van* tell a Story, how that there was a certain rich Merchant who farm'd the whole Fiſhery, paying a good ſum of Money for it to the *Baſha*; who thereupon ſtrictly forbad any to fiſh but the Merchant; whereas before it was free for any man. But when the Fiſhing-ſeaſon came, and that the Merchant thought to have caught his Fiſh, he met with nothing but Serpents. So that after that time the Fiſhery was never more farm'd. And there ſeems to be ſomething in it; for the *Baſha's*, who are a ſort of people that will loſe nothing they can get, would be certain to farm the Fiſh again and again, were there not ſome ſtrange reaſon to hinder it. There are two principal Iſlands in the Lake of *Van*; the one call'd *Adaketons*, where there ſtand two Covents of the *Armenians*, *Sourphague* and *Sourp-kara:* the other Iſland is call'd *Limadaſi*, and the name of the Covent is *Limquiliaſi*, all which *Armenian* Monks live very auſterely.

From *Van* to *Darcheck.*

From *Darcheck* to *Nuchar*; it ſtands in the Territories of a *Bey* of *Curdiſtan*, being a paltry Village conſiſting of two or three little Houſes. Theſe *Bey's* are a kind of particular Lords, upon the Frontiers of both the Empires of *Turkie* and *Perſia*, who care for neither: for they lye ſo ſecure among the Mountains, that there is no aſſaulting them by force. The *Curds* in general are a brutiſh ſort of people; who though they ſtile themſelves *Mahometans*, have very few *Moullah's* to inſtruct or teach them. They have a particular veneration for black Grey-hounds; ſo that if any perſon ſhould be ſeen to kill one of them, he would be knock'd o'the Head immediately. Neither does any one dare to cut an Onion with a Knife in their preſence; but it muſt be ſqueez'd between two Stones by him that intends to make uſe of it; ſo ridiculouſly ſuperſtitious they are.

The *Bey* to whom *Nuchar* belongs has his Toll-gatherers in that place, who exact ſixteen *Abaſſi's* for every Horſe-load, beſides a Preſent which the *Caravan-Baſhi* is oblig'd to preſent him, which comes ſometimes to ſeven or eight *Tomans*, ſometimes more: for otherwiſe the *Bey* would be ſure to watch the *Caravan* at ſome ſcurvy place, and plunder it to ſome purpoſe. As once it happen'd to a *Caravan*, with which my Nephew went along in the year 1672; though he had the good luck to loſe nothing more than one Camel laden with *Engliſh* Cloth, and another with his Proviſion. The *Baſha* of *Van* and the *Kan* of *Tauris* took the Field with an intention to remedy theſe diſorders: eſpecially the *Baſha* of *Van*, who perceiving that the Merchants would forſake that Road by reaſon of the Injuries they dayly receiv'd, was reſolv'd to make the *Baſha* reſtore ſome part of his Goods which he had taken from the Merchants; and for the future to leave two of his Subjects in *Tauris*, and two in *Van*, that ſhould be reſponſible for what miſchief ſhould be done to the *Caravan*. For otherwiſe the Merchants like this way beſt, as being the neareſt from *Aleppo* to *Tauris*; and where they pay leſs Duties.

From *Nuchar* to *Kuticlar*, is a long Journey through the Mountains, by the ſide of ſeveral Torrents, which are to be croſs'd in ſeveral places. This bad way brings Fifty i'the Hundred profit to the *Bey* of *Nuchar*; for were the *Caravan* to travel through Plains, or a level Country, one Horſe or Camel would carry as much as two or three, and the Merchant would pay Cuſtom for no more. Here therefore the *Caravan-Baſhi* and the Merchants muſt underſtand one another, and agree as cunningly as they can together.

From *Kuticlar* to *Kalvat*.

From *Kalvat* to *Kogia*.

From *Kogia* to *Darkavin*.

From *Darkavin* to *Soliman-Sera*: all which four places are very convenient Inns.

From *Soliman-Sera* to *Kours*: in that City reſides a *Bey*, who is tributary to the King of *Perſia*. He lives in an ancient Caſtle about half a League off, where the *Caravan* pays nine *Abaſſi's* for every Horſe-load, beſides a Preſent. But that Preſent conſiſts only in Sugar-loaves, Boxes of Treacle, or Marmaled; for he ſtands ſo much upon his Honour, that he ſcorns to take Money. The Wine of *Kours* is ſweet and tart.

From *Kours* to *Devogli*.

From *Devogli* to *Checheme*. About half way between theſe two places you croſs a Plain, which upon the South extends it ſelf a League to the Mountains, but upon the North ſide enlarges it ſelf out of ſight. Upon the High-way, on the left hand ſtands a Rock three hundred Paces in compaſs, and about fourſcore Foot high; round about it were to be ſeen ſeveral Dens, which moſt certainly had been the Habitations of thoſe that fed their Cattel thereabouts. Under the Rock, which is hollow, appears a Fountain of clear cold Water, wherein there was great ſtore of Fiſh; thouſands of which would come up to the top of the Water, when a man threw any Bread into it. The Fiſh had a great Head, and a large Muſtache. I ſhot a Carbine into the River charg'd with Hail-ſhot, upon which they all diſappear'd, but preſently five or ſix return'd wounded to the top of the Water, which we eaſily took. The *Armenians* laught at me for ſhooting, believing it had been impoſſible to catch them in that manner; but they admir'd when they beheld them again turning up their bellies at the top of the Water. The *Turks* and ſome of the *Armenians* would not eat of them, believing them to be defil'd: but the *Armenians* that had been in *Europe* laugh'd at their Superſtition, and fell to, when they were dreſt.

From *Checheme* to *Davaſhiler*.

From *Davaſhiler* to *Marand*; a City where you muſt pay ſixteen *Abaſſi's* for a Camel's-load, and eight for a Horſes.

From *Merand* to *Seſian*.

From *Seſian* to *Tauris*. Theſe are the two biggeſt days journies throughout the Road.

Returning out of *Perſia* this way, we could not get Bread for Money; ſo that we were forc'd to give the Women ſome Trifles which they lov'd better. Though the People are *Mahometans*, yet they will not ſpare to drink luſtily.

CHAP. IV.

Another Road from Aleppo *to* Tauris, *through* Gezirė *and other places.*

From *Aleppo* to *Bir* or *Beri*, where you muſt croſs *Euphrates*, days 4
From *Bir* to *Ourfa*, days 2
From *Ourfa* to *Diarbequir*, days 6
From *Diarbequir* to *Geziré*, days 4

Geziré is a little City of *Meſopotamia*, built upon an Iſland in the River *Tigris*; which is there to be croſs'd over a fair Bridge of Boats. Here the Merchants meet to buy Gall-nuts and Tobacco. The City is under the Juriſdiction of a *Bey*.

Having paſt the *Tigris*, all the Country between that and *Tauris* is almoſt equally divided between Hills and Plains; the Hills are cover'd with Oaks that bear Galls, and ſome Acorns withal. The Plains are planted with Tobacco, which is tranſported into *Turkie*, for which they have a very great Trade. One would think the Country were poor, ſeeing nothing but Galls and Tobacco; but there is no Country in the World where there is more Gold or Silver laid out, and where they are more nice in taking Money that is in the leaſt defective either in weight or goodneſs of Metal. For Galls being a general Commodity for Dying, and no where to be found ſo good as there, bring a vaſt Trade to the Country; wherein there are no Villages, yet it is over-ſpread with Houſes a Muſquet-ſhot one from another; and every Inhabitant has his quarter of his Vineyard by himſelf, where they dry their Grapes: for they make no Wine.

From *Geziré* to *Amadié*, days 2

Amadié is a good City, to which the Natives of a great part of *Aſſyria* bring their Tobacco, and Gall-nuts. It is ſeated upon a high Mountain, to the top whereof you cannot get in leſs than an hour. Toward the middle of the Rock three or four large Springs fall down from the Cliffs, where the Inhabitants are forc'd to water their Cattel and fill their *Borachio's* every morning, there being no Water in the City. It is of an indifferent bigneſs, and in the middle is a large *Piazza*, where all ſorts of Merchants keep their Shops. It is under the Command of a *Bey* that is able to raiſe eight or ten thouſand Horſe, and more Foot than any other of the *Beys*, by reaſon his Country is ſo populous.

From *Amadié* to *Giouſmark*, days 4
From *Giouſmark* to *Alback*, days 3
From *Alback* to *Salmaſtre*, days 3

Salmaſtre is a pleaſant City upon the Frontiers of the *Aſſyrians* and *Medes*, and the firſt on that ſide in the Territories of the *Perſian* King. The *Caravan* never lyes there, becauſe it would be above a League out of the way: but when the *Caravan* is lodg'd, two or three of the principal Merchants with the *Caravan-Baſhi* according to cuſtom go to wait upon the *Kan*. The *Kan* is ſo glad that the *Caravan* takes that Road, that he preſents the *Caravan-Baſhi* and thoſe that go with him, with the Garment of Honour, or the Calaat, the Bonnet, and Girdle; which is the greateſt Honour that the King or his Governour can do to Strangers.

From *Salamaſtre* to *Tauris*, days 4

In all thirty-two days journey this way from *Aleppo* to *Tauris*. But though this be the ſhorteſt cut, and where they pay leaſt Cuſtoms, yet the Merchants dare hardly venture for fear of being ill us'd by the *Beys*.

Teren, whoſe Capital City the *Perſians* call *Cherijar*, is a Province between *Mazandran* and the ancient Region of the *Perſians* known at this day by the name of *Hierac*, to the South-Eaſt of *Iſpahan*. 'Tis one of the moſt temperate Countries, that has nothing in it of the contagious Air of *Guilan*, where the King goes for the purity of the Air, and for his ſport of Hunting; beſides, that it produceth excellent Fruits in many places. The Capital City whereof, which ſome call by the name of the *Province*, is of a moderate compaſs, but there is nothing worthy obſervation in it: only a League from it are to be ſeen the Ruines of a great City, which had been two Leagues in Circuit. There were abundance of Towers all of burnt Brick, and Pieces of the Wall ſtanding. There were alſo ſeveral Letters in the Stones which were cemented into the Walls; but neither *Turks*, *Perſians*, nor *Arabians* could underſtand them. The City is round ſeated upon a high Hill, at the top whereof ſtood the Ruines of a Caſtle, which the Natives ſay was the Reſidence of the Kings of *Perſia*.

CHAP. V.

The Road from Aleppo *to* Iſpahan *through the ſmall Deſert, and through* Kengavar.

I Will deſcribe this Road as if I were to return from *Iſpahan* to *Aleppo*. This Road lies through *Kengavar*, *Bagdat*, and *Anna*, where you enter into the Deſert, which I call *The little Deſert*, becauſe you get over it in far leſs time than the great Deſert that extends Southwards to *Arabia the Happy*, and where you may often find Water, all the whole Journey being not far diſtant from the River *Euphrates*. A man that is well mounted may ride this way from *Iſpahan* to *Aleppo* in three and thirty days, as I have done, and perhaps in leſs, if the *Arabian*, whom you take for your guide at *Bagdat*, knows the ſhorteſt cut through the Wilderneſs.

The Horſe *Caravans* travelling from *Iſpahan* to *Kengavar* are fourteen or fifteen days upon the Road; but being well mounted ten or twelve in a Company, you may Ride it in five or ſix days. The Country through which you travel, is very fertile in Corn and Rice, it produces alſo excellent Fruits and good Wine, eſpecially about *Kengavar*, which is a large Town and well peopl'd.

From *Kengavar* to *Bagdat* I was ten days upon the Road. The Country is not ſo fertile but very ſtony in ſome parts. And it conſiſts in Plains and ſmall Hills, there being not a Mountain in all the Road.

Now for a man that travels quick, the Road lies thus:

From *Iſpahan* to *Conſar*.
From *Conſar* to *Comba*.
From *Comba* to *Oranguié*.
From *Oranguié* to *Nahoüand*.
From *Nahoüand* to *Kengavar*.
Fron *Kengavar* to *Sahana*.
From *Sahana* to *Poliſha*, or the Bridge-Royal, being a great Stone Bridge.
From *Poliſha* to *Maidacht*.
From *Maidacht* to *Erounabad*.
From *Erounabad* to *Conaguy*.
From *Conaguy* to *Caſliſciren*.
From *Caſliſciren* to *Iengui-Conaguy*.
From *Iengui-Conaguy* to *Caſered*.
From *Caſered* to *Charaban*.
From *Charaban* to *Bourous*.
From *Bourous* to *Bagdat*.

There are ſome, who inſtead of paſſing through *Kengavar*, take *Amadan*, one of the moſt conſiderable Cities of *Perſia* in their way, and ſo from thence to *Toucheré*; but the way is longer; and according to the Road which I have ſet down, you are to leave *Amadan* to the North upon the right hand.

Between *Sahana* and *Poliſha* you leave the only high Mountain in all the Road to the North. It is as ſteep and as ſtraight as a Wall, and as high as you can ſee; you may obſerve the Figures of men clad like Prieſts, with Surplices and Cenſors in their hands, and yet neither can the Natives tell you, nor any perſon imagin the meaning of thoſe Sculptures. At the foot of the Rock runs a River, over which there is a Bridge of Stone.

About a days journey beyond the Mountain you meet with a little City, whoſe ſituation, the Streams that water it, the good Fruits that grow there, and particularly the excellent Wine which it affords, render a moſt pleaſant Manſion. The *Perſians* believe that *Alexander* when he return'd from *Babylon* dy'd in this place, what-ever others have writt'n that he dy'd at *Babylon*. All the reſt of the Country from this City to *Bagdat* is a Country of Dates, where the people live in little Hutts, made of the Branches of Palm-trees.

From *Bagdat* to *Anna* you ride in four days, through a deſert Country, though it lye between two Rivers.

Anna is a City of an indifferent bigneſs, that belongs to an *Arabian Emir*. For about half a League round about the Town, the Lands are very well manur'd, being full of Gardens and Country-houſes. The City for its ſituation reſembles *Paris*; for it is built upon both ſides of the River *Euphrates*; and in the midſt of the River is an Iſland, where ſtands a fair *Moſquee*.

From *Anna* to *Mached-raba* is five days riding, and from *Mached-raba* to *Taïba*, five days more.

Mached-raba is a kind of a Fortreſs upon the point of a Hill, at the Foot whereof ſprings a Fountain like a large Vaſe, which is very rare in the Deſerts. The place is encompaſs'd with high Walls, defended by certain Towers, and in which are little Hutts where the Inhabitants keep their Cattel, of which there is great ſtore, but more Mares and Horſes than Cows.

Taïba is alſo a fortifi'd place in a level Country, or a high Bank of Earth and Brick bak'd in the Sun. Near to the Gate a Fountain ſprings out of the Earth, and makes a kind of a Pond. This Road is moſt frequented by thoſe that travel through the Deſert from *Aleppo* or *Damas* to *Babylon*, or from *Damas* to *Diarbequir*, by reaſon of this Fountain.

From *Taïba* to *Aleppo* is but three days journey; but theſe three days are the moſt dangerous of all the Road for Robbers, in regard that all the Country is inhabited only by the *Bedouïns*, or *Arabian* Shepherds, who make it their buſineſs only to plunder and ſteal.

Now to take the ſame Road from *Aleppo* to *Iſpahan*, it lyes thus:

From *Aleppo* to *Taïba*, days	3
From *Taïba* to *Mached-raba*, days	5
From *Mached-raba* to *Anna*, days	5
From *Anna* to *Bagdat*, days	4
From *Bagdat* to *Bourous*, days	1
From *Bourous* to *Charaban*, days	1
From *Charaban* to *Caſered*, days	1
From *Caſered* to *Conaguy*, days	1
From *Conaguy* to *Caſſiſcerin*, days	1
From *Caſſiſcerin* to another *Conaguy*, days	1
From *Conaguy* to *Erounabad*, days	1
From *Erounabad* to *Maidacht*, days	1
From *Maidacht* to *Sahana*, days	1
From *Sahana* to *Kengavar*, days	1
From *Kengavar* to *Nahoüand*, days	1
From *Nahoüand* to *Oranguie*, days	1
From *Oranguie* to *Comba*, days	1
From *Comba* to *Conſar*, days	1
From *Conſar* to *Iſpahan*, days	1

So that whether you travel from *Aleppo* to *Iſpahan*, or from *Iſpahan* to *Aleppo*, you may eaſily ride it in thirty days.

From whence I make this Obſervation, That a man making it but two days more from *Alexandretta*, and finding a Ship ready there to ſet Sail for *Marſeilles*, with a fair Wind he may travel from *Iſpahan* to *Paris* in two months.

Another time, having an occaſion to go from *Aleppo* to *Kengavar*, and ſo to *Bagdat*; and from thence, ſo through the Deſert; at *Bagdat* I met with a *Spaniard* that was travelling the ſame way, with whom I luckily met to bear half the Charges of the Guide; which as ſoon as we had hir'd for ſixty Crowns, we ſet forward from

Bagdat; the *Spaniard*, and I, and our *Arabian*, who was afoot, walk'd about Piſtol Shot before our Horſes. From thence to *Anna* we met with nothing remarkable; but only that we ſaw a Lyon and a Lyoneſs in the Act of Generation: Whereupon our Guide believing we had been afraid; told us, that he had met them oft'n; but that he never found them do any harm.

The *Spaniard* according to the humour of his Nation, was very reſerv'd; and contenting himſelf with an Onion, or ſome ſuch ſmall matter at meals, never made much of his guide; whereas I was mightily in his favour, in regard there was never a day paſs'd wherein he did not receive of me ſome good buſineſs or other. We were not above a Muſquet Shot from *Anna* when we met with a comely old man, who came up to me, and taking my Horſe by the Bridle; Friend, ſaid he, come and waſh thy feet and eat Bread at my Houſe. Thou art a Stranger, and ſince I have met thee upon the Road, never refuſe me the favour which I deſire of thee. The Invitation of the old man was ſo like the cuſtom of the people in ancient times, of which we read ſo many Examples in Scripture, that we could not chooſe but go along with him to his Houſe, where he Feaſted us in the beſt manner he could, giving us over and above Barly for our Horſes; and for us he kill'd a Lamb and ſome Hens. He was an Inhabitant of *Anna*, and liv'd by the River; which we were oblig'd to croſs to wait upon the Governour for our Paſſports, for which we paid two Piaſters apiece. We ſtaid at a Houſe near the Gate of the City to buy Proviſions for our ſelves and our Horſes; where the woman of the Houſe having a lovely ſprightly Child of nine years of age, I was ſo taken with her humour, that I gave her two Handkerchiefs of Painted Calicut, which the Child ſhewing her Mother, all we could do could not make her take any Money for the Proviſions we had agreed for.

Five hundred paces from the Gate of the City, we met a young man of a good Family, for he was attended by two Servants, and rode upon an Aſs, the hinder part of which was Painted red. He accoſted me in particular, and after ſome Compliments that paſs'd, *Is it poſſible*, ſaid he, *that I ſhould meet a Stranger, and have nothing to preſent him withall?* He would fain have carry'd us to a Houſe in the Country whether he was going; but ſeeing we were reſolv'd to keep our way, he would needs give me his Pipe, notwithſtanding all the excuſes I could make, and though I told him that I never took any Tobacco; ſo that I was conſtrain'd to accept of it.

About three Leagues from *Anna*, we were going to eat among the Ruines of certain Houſes, and had thought to have lain there 'till midnight, when we perciv'd two *Arabians* ſent by the *Emir*, to tell us that he had ſome Letters which he would put into our own hands to the *Baſha* of *Aleppo*, to which purpoſe he had order to bring us back. There was no refuſing, ſo that at our coming into the City the next day we ſaw the *Emir* going to the *Moſquée*, mounted upon a ſtately Horſe, and attended by a great number of people afoot, with every one a great Poniard ſtuck in their Girdles. As ſoon as we ſaw him we alighted, and ſtanding up by the Houſes, we ſaluted him as he paſs'd by. Seeing our Guide, and threatning to rip up his Belly; *Ye Dog*, ſaid he, *I will give ye your reward, and teach ye to carry Strangers away before I ſee them.* Carry them, ſaid he, to the Governours Houſe 'till I return from the *Moſquée*. Returning from the *Moſquée*, and being ſeated in a ſpacious Hall, he ſent for us and our Guide, whom he threatn'd again for carrying us out of the Town without giving him notice. But the Governour pleaded his excuſe, and appeas'd the *Emir*. After that he ſent for Coffee for us, and then caus'd us to open the Budget that we carry'd behind our Horſes, to ſee whether there were any thing that pleas'd him or no. In my Budget were two pieces of Calicut exquiſitely painted, for two Coverlets of a Bed; two pieces of Handkerchief of Calicut; two *Perſian* Standiſhes beautify'd with *Japon* Varniſh; two Damaſcene Blades, one inlaid with Gold, the other with Silver. All which he lik'd, and made me give him. In the *Spaniards* Budget he found nothing but a few old Clothes: But afterwards being known to have had ſome Diamonds about him, the *French Conſul* at *Aleppo* ſentenc'd him to pay me half the charges of what I gave the *Emir*.

The Prince ſatisfi'd with what he had tak'n, gave order that we ſhould be furniſh'd with all neceſſary Proviſions for our ſelves and our Horſes: but being provided before, we only took three or four handfuls of excellent Dates, to ſhew that we did not ſlight his kindneſs.

Between *Anna* and *Mached-raba* is the Guide to take ſpecial care ſo to order his Stages, as to come every morning to the Wells by break of day, for fear of meeting the *Arabs*, that come to fetch Water there by that time the Sun is up, who are apt enough to be injurious to Travellers.

At *Mached-raba* I ſaw one of the moſt beautiful Virgins that ever I beheld in my life. For I had given a *Piaſter* to an *Arab* to get me ſome Bread, and going to ſee whether it were bak'd, I found the Virgin putting it into the Oven, who being alone, made me a ſign to retire. There I alſo ſaw a Colt of that wonderful ſhape, that the *Baſha* of *Damas* had offer'd three thouſand Crowns for it.

Coming to *Taïba*, we did not go into the Town, but lay without under the Walls. Only our *Arab* went in and brought us chopt Straw for our Camels. The Governour of the Town came along with him, and demauded twenty *Piaſters* of every one, for certain Duties which he pretended payable to him. We knew there were but four due; and refus'd to pay any more; but the *Arab* having a mind to put a trick upon the *Spaniard*, gave me a wink, intimating to me that I ſhould not trouble my ſelf: Thereupon the Governour incens'd goes back to the Town, and by and by returns with an Iron Chain; and had certainly carry'd the *Spaniard* fetter'd to the Fort, had he not laid down the twenty *Piaſters*. For my part, I was diſcharg'd for my four *Piaſters*, according to cuſtom.

Drawing near to *Aleppo*, the firſt Houſes that we came at bordering upon the Deſert, were the Houſes of the *Arabs* and *Bedoüins*; the ſecond of which being the Habitation of a Friend of our Guide's, I deliver'd my Horſe to the Guide, to whom I had ſold it before at his own earneſt requeſt; for I was reſolv'd to go a-foot to *Aleppo*: and therefore that I might ſave the Cuſtom of a parcel of Turquoiſes that I had about me, I put them in the Pouches which I carry'd behind my Horſe, and threw the Pouches into a little Cheſt, as if they had been things of no conſequence; and deſir'd the Man of the Houſe to keep them a day or two. The *Arab* told me, that were it all Gold it ſhould be ſafe; and indeed when I ſent for them within a day or two after, I found nothing miſſing.

When I came to *Aleppo*, the *Engliſh* Conſul ask'd me what news from *Iſpahan*: I made anſwer, that he muſt of neceſſity know better than I, in regard the *Engliſh* Preſident there had ſent away an Expreſs to him while I was there; and that he went away with two *Capuchins* and an *Arabian* Guide. Thereupon the Conſul miſtruſting ſome miſchief was befal'n them, requeſted the *Baſha* to lend him ſome of his Soldiers; who readily granted him eight Men, part *Arabians*, part *Bedoüins*. Theſe the Conſul order'd to diſperſe themſelves upon ſeveral Roads in the Wilderneſs, to ſee if they could meet with any tidings upon the Way. In a ſhort time two of them return'd with two little Pouches, in one of which was the Packet of Letters. They reported alſo, that in a by-place between *Taïba* and *Mached-raba* they ſaw the Bodies of four dead Men lying upon the Sand. One of them which was in black Clothes, being hack'd and mangled in a moſt miſerable manner; but the Bodies of the other three were entire, though run through in ſeveral places. Some time after the perſons themſelves that did the fact told both at *Diarbequir* and *Damas*, how it came to paſs. For certain Merchants of *Damas* going to *Diarbequir*, perceiv'd four Men early in the morning at certain Wells where they were to ſtop; whereupon they ſent two of their Company before to know who they were. But the *Auſtin*-Frier having a little parcel of Diamonds about him, and believing them to be Thieves, inconſiderately let fly his Gun and kill'd one of them immediately upon the place: the Merchants ſeeing one of their companions dead, fell all at once upon the other three, cut the *Auſtin*-Frier to pieces, and ſlew the reſt; and ſo without rifling them purſu'd their Journey.

From *Aleppo* I went to *Alexandretta*, and there embarqu'd in a Veſſel of *Marſeilles*, with a favourable Wind, 'till we came to make the Coaſt of *Candy*, where we were becalm'd for two days. One morning by break of day we diſcover'd a Pickaroon, whereupon ſeeing we could not avoid being fetch'd up by him, we made ready. He made two or three ſhot at us, which did us no other harm but only touch'd the Beak-head of the Ship. Our Gunner made a ſhot at him, which brought down his Top-gallant; a ſecond went through and through the great Cabin, and caus'd a great diſorder in his Ship, as far as we could diſcern with our Proſpective-Glaſſes. But when the Wind began to blow freſh, the Pirate, who had enough of us, and had diſcover'd another Veſſel which perhaps he thought better prize, made all the Sail he could from us toward the other Veſſel. Thereupon we purſu'd our Voyage with a fair Gale, and came to *Malta*.

From *Malta* we departed ſeven or eight in company, in two of the Pope's Gallies, ſtaying three days at *Syracuſe*, and one at *Meſſina*; where our Company increaſing, we hir'd a Feluck for *Naples*. But as we were coaſting by the Shoar to the Port of *Naples*, ſo terrible a Tempeſt ſurpriz'd us near to *Paolo*, that we were forc'd to put in there upon *Palm-Sunday*. The next day we went to ſee the Covent of St. *Francis* of *Paolo*; the way to it lying between a high Mountain on the right, and a Precipice on the left hand. This Mountain leans ſo, that it ſeems to be tumbling down; and there is a good height upon the Rock the ſeeming print of a Hand, which as the report goes, was the print of St. *Francis*'s Hand, who ſuſtain'd it a whole day, and kept it from falling. From *Paolo* we went to *Naples*, were we arriv'd upon *Eaſter-eve*; and as we enter'd into the City, the great Guns went off round the City, in honour of the Reſurrection. At *Rome* we all ſeparated, according as our Buſineſs led us.

CHAP. VI.

Another Road from Conſtantinople *to* Iſpahan, *by the* Euxin *or Black Sea; with ſome Remarks upon the principal Cities thereabouts.*

THere are three Roads yet remaining, leading out of *Europe* into *Perſia* or the *Indies*. That of *Conſtantinople*, all along the Coaſts of the Black Sea; that of *Warſovia*, croſſing the ſame Sea at *Trebiſond*; and that of *Moſco*, down the *Volga*, which has been amply deſcrib'd by *Olearius*, Secretary to the Embaſſy of the Duke of *Holſtein*. In this and the next Chapter I ſhall deſcribe the Way from *Conſtantinople*, all along the Black Sea, and that from *Warſovia*; not knowing any perſon that has hitherto mention'd any thing upon this ſubject. And firſt of all I will give a ſhort Deſcription of the principal Places that lye upon that Sea, as well upon the ſide of *Europe* as of *Aſia*, with the juſt diſtances of one Place from another.

The principal Cities upon the Black Sea, on the Coaſt of Europe.

From *Conſtantinople* to *Varna* they count it two hundred Miles, four of which make an *Alman* League; miles	200
From *Varna* to *Balſhiké*, miles	36
From *Belſhiké* to *Bengali*, miles	70
From *Bengali* to *Conſtance*, miles	60
From *Conſtance* to *Queli*, miles	25

Near to this City of *Queli* the great Arm of *Danow* throws it ſelf into the Black Sea. Here is the grand Fiſhery for Sturgeon.

From *Queli* to *Aquerman*, miles	50

The City of *Aquerman* belongs to a *Kan* of the leſſer *Tartary*; but it is not the place of his reſidence, for he keeps his Court at *Baſha-Serrail*, twenty-five miles up in the Land.

From *Aquerman* to *Kefet* or *Kaffa*, miles	350

This is a great City, and a place of great Trade, wherein there are above a thouſand Families of the *Armenians*, and about five hundred *Greeks*. They have every one their Biſhop, and ſeveral Churches. St. *Peter's* is the biggeſt, very large and very beautiful; but it falls to decay, becauſe the Chriſtians have not Wealth enough to repair it. Every Chriſtian aboue fifteen years of age, pays a *Piaſter* and a half tribute to the Grand *Signor*, who is Lord of the City; and he ſends a *Baſha* that lives in the ancient City call'd *Frink-Heſſar*. However the *Kan* of the Leſſer *Tartary* extends his Juriſdiction as far as the Gates of *Kaffa*.

From *Kaffa* to *Aſſaque*, miles	70

Aſſaque is the laſt City in *Europe*, belonging alſo to the Grand *Signor*. By it runs a great River of the ſame name, the other ſide being in the Territories of the Duke of *Muſcovy*. Down this River come the *Coſſacks* that do ſo much miſchief to the *Turks*. For ſometimes they come with threeſcore or fourſcore *Gelia's* which are a kind of *Brigantines*, the bigger ſort of which carry a hundred and fifty men, the leſs a hundred. Sometimes they divide themſelves into two parts, one of which makes Havock toward *Conſtantinople*, the other Ravages the Coaſt of *Aſia*, as far as *Trebizond*.

The Coaſt of *Europe* bord'ring upon the Black Sea is 861 miles in length.

The chief Cities upon the Black Sea on the Coaſt of Aſia, *which is* 1170 *miles in length.*

From *Conſtantinople* to *Neapoli*, miles	250

In this City are made the greateſt part of the Galleys and Veſſels that belong to the Grand *Signor*.

From *Neapoli* to *Sinabe*, miles	250
From *Sinabe* to *Ouma*, miles	240
From *Ouma* to *Keraſon*, miles	150
From *Keraſon* to *Trebiſond*, miles	80
From *Trebiſond* to *Riſe*, miles	100
From *Riſe* to *Guni*, miles	100

The City of *Guni* belongs half to the Grand *Signor*, and half to the King of *Mengrelia*, with whom he keeps a good Correſpondence, becauſe the greateſt part of the Steel and Iron that is ſpent in *Turkie* comes out of *Mengrelia* through the Black Sea.

The only good Ports upon the Black Sea from *Conſtantinople* to *Mengrelia*, are,

Quitros, *Sinabe*, or *Sinope*, *Onnye*, *Samſom*, *Trebiſond*, *Gonmé*.

The Haven of *Quitros* is very deep, and the Veſſels lie ſhelter'd from the winds, but the entrance into it is very bad, which only the Pilots of the place, or they who have often accuſtom'd themſelves to that Trade can only find out. It ſeems that anciently there had been moſt ſtately Buildings round about the Port; and ſeveral noble Pillars are to be ſeen all along the ſhore, not to ſpeak of thoſe which have been Tranſported to *Conſtantinople*. Near the City toward the South ſtands a high Mountain, whence there flows good ſtore of excellent Water, which at the bottom gathers into one Fountain.

To go from *Conſtantinople* for *Perſia* by Sea, you muſt embark at *Conſtantinople* for *Trebiſond*, and many times for *Riſe* or *Guni*, which are more to the North. They that Land at *Trebiſond* go directly to *Erzerom*, which is not above five days Journey off, and from *Erzerom* to *Erivan* or *Tunis*. But there are few that will venture upon this Sea where there is no good Anchorage; beſides that it is ſubject to prodigious Tempeſts, from which there are very few good Ports to defend them; which is the reaſon it is call'd *Cara-denguis*, or the Black Sea: The Eaſtern people giving to all things, miſchievous and dangerous, the Epithet of Black.

They that are Bound for *Riſe* or *Guni*, go to *Teflis* the Capital City of *Giorgia*, and thence to *Erivan*, for though the way be bad, yet it is far better and ſmoother than the Road to *Tauris*.

The principal places from *Teflis* to *Erivan* are theſe, together with their reſpective diſtances.

From *Teflis* to *Soganlouk*, leagues	3
From *Soganlouk* to *Senouk-kupri*, leagues	7
From *Senouk-kupri* to *Guilkac*, leagues	7
From *Guilkac* to *Daksou*, leagues	6

From *Dakſon* to *Achikent*, leagues 6
From *Achikent* to *Dillou*, leagues 6
From *Dillou* to *Tazegi*, leagues 6
From *Tazegi* to *Bicheni*, leagues 4
From *Bicheni* to *Erivan*, leagues 2
From *Erivan* you keep the ordinary Road to *Tauris*.

CHAP. VII.

The Road from Warſow *to* Iſpahan, *over the Black Sea, and from* Iſpahan *to* Moſco; *with the Names of the principal Cities and Iſlands of* Turky *according to the vulgar pronunciation, and as they are call'd in the Language of the* Turks.

From *Warſow* upon the left hand of the *Viſtula*, the ordinary reſidence of the Kings of *Poland*, to *Lublin*, days 6

From *Lublin* to *Iluove*, days 5

There all the Bales are open'd, and the Cuſtomers take Five in the Hundred for their Merchandize.

From *Iluove* to *Jaſlovieer*, days 12

This is the laſt City of *Poland* toward *Moldavia*, where if you ſell any quantity of Goods, you muſt pay Five *per Cent.*

From *Jaſlovieer* to *Taſhé*, days 8

This is the Capital City of *Moldavia*, and is the Reſidence of the *Vaywood* which the Grand *Signor* ſends to govern in the Country. There they open all the Bales, and there is a Roll of what every Merchant ought to pay, which may amounts to Five *per Cent.*

From *Taſhé* to *Ourſhaye*, days 3

This is the laſt City of *Moldavia*, where there is no Cuſtom to be paid.

From *Ourſhaye* to *Akerman*, days 4

Here they never open the Bales, but they take Four in the Hundred.

From *Akerman* to *Ozou*, days 3

Here they never open the Bales, but the Cuſtom amounts to Two *per Cent.*

From *Ozou* to *Precop*, days 5

Neither do they here open the Bales, but truſt to the Merchant's word, and the Cuſtoms amount to Two and a half *per Cent.*

From *Precop* to *Kaſſa*, days 5

Nor are the Bales open'd here, but the Cuſtom comes to Three *per Cent.*

Thus from *Warſow* to *Kaſſa* the Journey takes up one and fifty days, in the Wagon, which is the manner of Carriage in thoſe Countries. All the Cuſtoms amount to Eighteen and a half *per Cent.* to which you muſt add the Carriage, and Paſſage by Sea to *Trebizond*; where you pay three *Piaſters* for every Mules-load, and four for every Camels-load.

Obſerve by the way, that the *Armenians* do not uſually take ſhipping at *Trebizond*, but go to another Port more to the Weſt, upon the ſame Coaſt, where they never pay above a *Piaſter* and a half for a Camels-load. This Port, call'd *Omnie*, is a very good Haven; and there is another a little farther off, call'd *Samſon*, which is no bad one, but the Air is unwholſom and dang'rous.

There is alſo another Road from *Warſow* to *Trebizond*, ſhorter by three days journey.

From *Warſow* to *Taſhé*, according to the Road already ſet down, days 31

From *Taſhé* to *Galas*, days 8

All Merchandize is Tax'd at this place, and the Duties are tak'n at *Galas*, according to the Note which the Merchant brings from *Galas*. *Galas* is a City of *Moldavia*.

From *Galas* to *Megin*, days 1

The Bales are not open'd here, but the Merchant pays three and a half, or four *per Cent.*

From *Megin* to *Mangalia*, days 8

This is one of the four Ports to the Weſt upon the Black Sea, and the beſt of all.

The three others toward the South upon the Coaſt are *Kavarna*, *Balgik*, and *Varna*. At *Mangalia* they demand but half a *Piaſter* for every Bale. Croſſing from thence to *Trebiſond* you have five days Journey to *Erzerom*.

Now to the Road of *Muſcovy*; which having been exactly deſcrib'd by *Olearius*, going into *Perſia*, I will deſcribe it returning out of *Perſia*.

Having led the Reader to *Shamaqui*, I will return home from thence.

From *Shamaqui* to *Derbent*, days 7

Derbent, which the *Turks* call *Demir-Capi*, is the laſt City within the Juriſdiction of the *Perſians*; by which there runs a River which is call'd *Shamourka*.

From *Derbent* to *Tetartk*, days 8

By this Town runs a River which is call'd *Bocan*.

From *Tetark* to *Aſtracan* they hire ſmall Barks with a dozen Oars. All along the ſhoar the Oſiers grow ſo very thick, that they afford ſhelter for the Barks in fowl weather. If the Wind ſerve they will put up a little Sail and be at *Aſtracan* in four or five hours; but if they only Row, they cannot be there in nine.

When you Embark upon the *Caſpian* Sea, where you only creep along by the ſhore, you muſt provide your ſelf with Water for the three firſt days, in regard the Water is bitter and ill taſted all along the Coaſt all that while; but for the reſt of the Voyage it is very good. If you carry heavy Goods, you may hire large Boats to ſave charges.

When you come to *Aſtracan* you unlade your Goods; at what time the Officer comes, and ſealing up every Bale, cauſes them to be ſent to the Merchants lodging. Three days after the Cuſtomer comes to op'n the Bales, and takes five *per Cent.* If the Merchant hap'n to want money, and takes it up at *Aſtracan* to pay again at *Moſcow*, he pays ſometimes thirty *per Cent*, according to the rate of Gold *Ducats*.

If a Merchant have any Diamonds or any other Jewels, and let it be known, he pays five *per Cent.* But if a Merchant have any Jewels or any other rarities, and tells the Governour that he intends to carry them to the Grand Duke; the Governour ſends a Convoy with him either by Land or Water, that coſts him nothing; and moreover ſends a Courrier before to the Court to give notice of his coming. There is very good Wine at *Aſtracan*, but better at *Shamaqui*, where I adviſe the Traveller to provide himſelf.

From *Aſtracan* to *Moſcow* you take Shipping in great Barques that make uſe both of Oars and Sails rowing againſt the Tide, and weigh what ever you put aboard, to a very Coverlet. Generally you pay for every pound fourteen *Caya*, or three *Abaſſi's* and a half, and an *Abaſſi* makes eighteen *Sous* and three *Deniers*.

In *Muſcovy* they reck'n the way neither by leagues nor miles, but by *Shagerons*, five of which make an *Italian* mile.

From *Aſtracan* to *Courmija*, *Shagerons* 300

From *Courmija* to *Sariza*, *ſha.* 200

From *Sariza* to *Sarataf*, *ſha.* 350

From *Sarataf* to *Samarat*, *ſha.* 200

From *Samarat* to *Semiriſkat*, *ſha.* 300

From *Semiriſkat* to *Coulombe*, *ſha.* 150

From *Coulombe* to *Caſan*, *ſha.* 200

This is a great City with a ſtout Fortreſs.

From *Caſan* to *Sabouk-ſha*, *ſha.* 200

From *Sabouk-ſha* to *Godamijan*, *ſha.* 120

From *Godamijan* to *Niguina*, *ſha.* 280

Niguina is a large and well Fortifi'd Caſtle.

From *Niguina* to *Mouron*, *ſha.* 300

From *Mouron* to *Caſin*, *ſha.* 100
From *Caſin* to *Moſcow*, *ſha.* 250
So that from *Aſtracan* to *Moſcow* they count it *ſha.* 2950
which makes 590 *Italian* miles.

At *Sarataf* you may go aſhore, and ſo by Land to *Moſcow*. When the Snow is gone you travel in Wagons, but when the Snow lies, in Sledges. If a man be alone, and that his Goods weigh not above two hundred pounds *Paris* weight, they put them into two Bales; and laying them upon the Horſes back ſet the man in the middle, paying for Carriage as much as from *Aſtracan* to *Moſcow*.

From *Sarataf* by Land to *Inſerat*, days 10
From *Inſerat* to *Tymnek*, days 6
From *Tymnek* to *Canquerma*, days 8
From *Canquerma* to *Volodimer*, days 6

Volodimer is a City bigger than *Conſtantinople*, where ſtands a fair Church upon a Mountain in the City, having been formerly the reſidence of the Emperours themſelves.

From *Volodimer* to *Moſcow*, days 5
In all, days 35

Obſerve by the way that they never go aſhore at *Serataf* but in caſe of neceſſity, when the River begins to be Frozen. For from *Serataf* to *Inſerat* is a Journey of ten days, in all which time there is nothing to be had, either for Horſe or Man. The Cuſtom is the ſame at *Moſcow* as at *Aſtracan*, that is Five *per Cent.* All the *Aſiaticks*, *Turks*, *Perſians*, *Armenians*, and others, lodge in a ſort of Inns: but the *Europeans* lie in a place by themſelves altogether.

The Names of ſome Cities and places belonging to the Empire of the Grand Signor, *as they are vulgarly call'd, and in* Turkiſh.

Conſtantinople after it was taken by *Mahomet* the ſecond, the twenty-ſeventh of *May*, 1453. was call'd by the *Turks Iſtam-Bol*; *Iſtam* ſignifying *Security*, and *Bol*, *Spacious*, *large*, or *great*, as much as to ſay, *Great Security*.

Vulgar.	*Turkiſh.*
Adrianople,	Edrené.
Burſe,	Brouſa.
Belgrade,	Beligrade.
Buda,	Boudim.
Grand Caire,	Meſr.
Alexandretta in *Egypt*,	Iskendrié.
Mecca,	Meqquié.
Balſara,	Baſra.
Babylon,	Bagdat.
Nineveh,	Mouſſoul.
Niſibis,	Nisbin.
Edeſſa,	Ourſa.
Tiqueranger,	Diarbequir.
Eva-togea,	Tokat.
Teve Toupolis,	Erzerom.
Shamiramager,	Van.
Jeruſalem,	Koutſheriff.
Damas,	Cam.
Tripoli in *Syria*,	Cam Taraboulous.
Aleppo,	Haleb.
Tripoli in *Barbary*,	Taraboulous.
Tunis,	Tunis.
Algier,	Gezaiir.
Candy,	Guirir.
Rhodes,	Rodes.
Cyprus,	Kebres.

Chio,	Sakes.
Methelin,	Medilli.
Smyrna,	Izmir.
Troy,	Eski Iſtamboul.
Lemnos,	Limio.
Tenedos,	Bogge-adaſi.
Negropont,	Eghirbos.
The *Dardanels*,	Bogaz-ki.
Athens,	Atina.
Barut,	Biroult.
Seyde,	Saida.
Tyre,	Sour.
St. *John* of *Dacres*,	Acra.
Antioch,	Antexia.
Trebizond,	Tarabozan.
Sinopus,	Sinap.

In the Fortreſs of *Sinopus*, at the lower part of the Wall there is a Stone to be ſeen, where there is an Inſcription in *Latin* abbreviated, with the word *Rome* in it; whence ſome conjecture may be made that the *Romans* built it.

The Mediterranean Sea,	Akdeniis.
The Ocean,	Derijay Mouhiit.
The Black Sea,	Kara-Deniis.

CHAP. VIII.

Remarks upon the Trade of the Iſland of Candy *and the principal Iſles of the* Archipelago, *as alſo upon ſome of the Cities of* Greece *adjoyning; with a particular Relation of the preſent Condition of the Grand* Signor's *Galleys, belonging as well to the Iſles as to the Continent.*

Of the ISLAND *of* CANDY.

OUT of the Iſland of *Candy* Strangers export great ſtore of Wheat and Sallet-Oyl, all ſorts of Pulſe, Cheeſe, yellow Wax, Cottons, Silks, but more eſpecially Malmſey, wherein conſiſts its chiefeſt Trade. When Vintage draws near, the Country-people that are to gather the Grapes wrap their Feet in a piece of a Boar's Skin, which they tye together upon the upper part of the Foot with a piece of Pack-thred, to preſerve their Feet from the violent heat of the Rocks upon which they are to tread. Thoſe Skins are brought out of *Ruſſia* by the *Ruſſes*, that bring Botargo and Caviare to *Conſtantinople*, where they have a vaſt vent for it all over *Turkie*, *Perſia*, and *Ethiopia*; where they that follow the *Greek* and *Armenian* Church, eat little or nothing elſe all the *Lent*. By the way take notice, that the *Turks* make a certain Glew out of Sturgeon, which is the beſt in the World, ſo that whatever is faſten'd with it, will rather break in another place than where it is glew'd. They make it thus: When they have caught a Sturgeon, they pull out his Guts, and then there remains a Skin that covers the Fleſh; this Skin they take off from the head to the belly. It is very clammy, and about the thickneſs of two Sheets of Paper; which they roll as thick as a Man's Arm, and let it dry in the Sun. When they uſe it, they beat it with a Mallet, and when it is well beat'n they break it into pieces, and ſteep it in Water for half an hour in a little Pot.

When the *Venetians* were Maſters of *Candy*, they that had committed any Crime which deſerv'd Death, if they could get out of the Iſland before they were apprehended,

hended, went directly to *Conſtantinople*, to beg their pardon. For you muſt know, that no perſon but the Ambaſſador of the Commonwealth of *Venice* had the Priviledge to pardon Crimes committed in *Candy*. For example, when Signor *Derviſano* was Ambaſſador for the Commonwealth of *Venice* at *Conſtantinople*, a *Candiot*, having a deſire to lye with a Woman by force, ſhe told him ſhe would ſooner eat her Child's Liver than yield to his Luſt. Whereupon, the Villain enrag'd he could not compaſs his deſign, took his opportunity, kill'd the Child, cut out the Liver, and made the Mother eat it, and then ſlew the Mother alſo. Upon this he fled to *Conſtantinople*, to beg pardon of the Ambaſſador, and obtain'd it there: But the Ambaſſador at the ſame time wrote word to the Governour of *Candy* to put him to death at his return; having only granted him his Pardon, to preſerve his Priviledge. And indeed, to ſpeak truth, the *Candiots* are the moſt wretched people under Heaven.

Of the ISLAND *of* CHIO.

THE City of *Chio*, which gives the Iſland its Name, contains about thirty thouſand Inhabitants; where there are little leſs than fifteen thouſand *Greeks*, eight thouſand *Latins*, and ſix thouſand *Turks*.

Among the ſeveral *Greek* and *Latin* Churches, the laſt of which hath continu'd ever ſince the time that the *Genoeſes* poſſeſs'd the Iſland, there are ſome indifferent handſom Structures. The five principal *Latin* Churches are the Cathedral, and the Churches belonging to the *Eſcolantines*, the *Dominicans*, the *Jeſuites*, and the *Capuchins*. The *Turks* have alſo their *Moſquees*, and the *Jews* their *Synagogue*.

Four Miles from the City, near to the Sea-ſide is to be ſeen a vaſt Stone, which was cut out of ſome Rock; it is almoſt all round, only the upper part, which is flat, and ſomewhat hollow; round about the upper part, and in the middle, are places like Seats, cut into the ſame Stone; of which there is one higher than the reſt, like a School-maſter's Chair; and Tradition reports that this was *Homer*'s School, where he taught his Scholars.

In this Iſland there is ſuch an infinite number of Partridges, that the like is not to be found in any part of the World. But that which is a greater Rarity is this, that the Natives breed them up, as we do our Poultry, but after a more pleaſant manner; for they let them go in the fields all the day long, and at night every Country-man calls his own ſeverally home to Rooſt by a particular Note, whither they return like a Flock of ſo many Geeſe.

There are great quantities of Damasks and Fuſtians wrought in the Iſland of *Chio*, which are tranſported to Grand *Cairo*, and to all the Cities upon the Coaſt of *Barbary*, *Natolia*, and particularly to *Conſtantinople*.

Three Leagues from the Iſland of *Chio*, upon a Mountain to the South there grows a peculiar ſort of Trees; the Leaves are ſomewhat like a Myrtle, their Branches ſo long that they creep upon the ground; but which is more wonderful, that when they are down, they riſe again of themſelves. From the beginning of *May* to the end of *June*, the Inhabitants take great care to keep the Earth under the Tree very clean; for during thoſe two Months there iſſues out a certain Gum from the joynts of the Branches, which drops upon the ground; this is that which we call *Maſtick*, and the *Turks*, *Sakes*, according to the Name which they give the Iſland. The Iſland produces great ſtore of this *Maſtick*, which is ſpent in the *Seraglio* of *Conſtantinople*, where the Women continually chew it, to cleanſe and keep their Teeth white. When the *Maſtick* Seaſon draws near, the Grand *Signor* every year ſends a certain number of *Beſtangi's* to take care that it be not exported, but be preſerv'd for the uſe of the *Seraglio*. If it be a plentiful year for *Maſtick* the *Beſtangi's* that cull out the leſſer ſort to ſell, put it into little Bags and ſeal it up; which Bags being ſo ſeal'd, are never queſtion'd by the Cuſtom-houſe Officers. The Iſland alſo yields very good Turpentine.

Of the ISLAND *of* NAXIS.

THere is not one Port belongs to this Iſland; the Veſſels that are Bound thither for Trade, being forc'd to ſtay in the Haven of the Iſle of *Paros*, call'd *Derion* ſix miles from *Naxis*, which is one of the beſt Havens in the *Archipelago*, able to contain a thouſand Ships. There are the ruines of a Wall ſtill to be ſeen that made a Mole, where four or five Galleys might ride. There are alſo the ruines of ſeveral Houſes of the ancient Dukes, the Stables ſtanding almoſt whole, all Arch'd, and built of Marble. Theſe Dukes were alſo Lords of twelve other Iſlands. As for the Iſland it ſelf, it is well ſtor'd with Villages, and has three good Cities, *Barequa*, *Qūſa*, and *Falet*.

Near this Iſland within a ſtones throw, there is a curious piece of Antiquity ſtill to be ſeen. It is a flat Rock, as big about in compaſs as the ancient Court of the *Louvre*. In the middle of this Rock it was that the Temple of *Bacchus* was built all of Marble, of which there is nothing but the Foundations that remain. The Gate is ſtill ſtanding made of three Stones, whereof two make the ſides, and the third lies acroſs. From the Iſle to this Rock there is a fair Stone Bridge of Free-ſtone, upon each ſide whereof are to be ſeen the Pipes that convey'd the Wine into the Temple, that was drank at the Feaſt of *Bacchus*. *Naxis* alſo is the Iſland that produces the beſt *Emeril*.

As to the Inhabitants themſelves, if the Husband or Wife happens to dye, the Survivor never ſtirs out of the Houſe in ſix Months after, upon any buſineſs how urgent ſoever, no not to hear Maſs. There are both *Latins* and *Greeks* in the Iſland, but the latter are the moſt numerous. There is a *Latin* Arch-biſhop, and Canons belonging to the *Metropolitan* Church, with two Religious Houſes, one of *Capuchins*, and the other of *Jeſuites*: The *Greeks* alſo have their Arch-biſhop.

The Iſland of *Naxis* is ſixſcore miles in compaſs, being one of the faireſt and pleaſanteſt Iſlands in the *Archipelago*. The ancient Dukes made it their reſidence, whence they command the greateſt part of the *Cyclades*. There is great plenty of White Salt made in *Naxis*, and it produces excellent Wine both White and Claret, which caus'd the Inhabitants to build a Temple to *Bacchus*, who according to their ancient Tradition choſe that Iſland for his Habitation. The Iſland produces excellent Fruits, feeds great ſtore of Cattle, and abounds in ſeveral other things neceſſary for human ſupport. There are alſo in it large Woods full of ſmall Deer, and frequented by a great number of Eagles and Vultures.

Here follow the names of the *Cyclades*, as the people of the Country pronounce them.

1. *Deloa* or *Sdilis*.
2. *Giaroa*.
3. *Andros*.
4. *Paros*.
5. *Nicaria*.
6. *Samoa*.
7. *Pathmoa*.
8. *Olearoa*.
9. *Sitino*.
10. *Rhena*.
11. *Miconoa*.
12. *Tenoa* or *Tino*.
13. *Sciroa* or *Sira*.
14. *Subiuma*.
15. *Syphnus* or *Sifante*.
16. *Nixcia*.
17. *Chios* or *Scio*.
18. *Aſtypalea*.
19. *Amorgus* or *Amorgo*.

Of the Iſlands of Zea, *of* Milo, *of* Paros, *and other Iſlands of the* Archipelago.

ZEA is an Iſland wherein there is nothing remarkable, and from whence there is nothing to be Exported but *Valanede*, to dye Leather withall. Neither are there any Goods Imported into it but what the Pirates bring in, which are very few, in regard the Iſlanders are careful to provide themſelves otherwhere.

Milo affords nothing but Millſtones to grind Wheat, which are carry'd to *Conſtantinople.*

Paros where there is no Trade neither, has nothing remarkable in it but one *Greek* Church, very well built all of Marble, call'd *Our Lady's Church.*

As for the Iſlands of *Sifante* and *Miconoa*, in regard there is nothing of Trade in either but only with the Pirates, who ſometimes touch there, if there be any *Conſuls* that live there, it is only to buy their ſtol'n Goods.

Of the City of Athens, Corinth, Patras, Coron, *and* Modon.

THE City of *Athens* is about four miles diſtant from the Sea, and contains two and twenty thouſand Inhabitants, twenty five thouſand *Greeks*, five or ſix thouſand *Latins*, and a thouſand *Turks*. Among all the Antiquities that yet remain, thoſe in the Caſtle are the beſt preſerv'd. The Caſtle ſtands upon a Hill, upon the North deſcent whereof ſome part of the City ſtands. It encloſes a very fair and ſpacious Temple, built all of white Marble from the top to the bottom, ſupported by ſtately Pillars of black Marble and Porphiry. In the front are great Figures of Armed Knights ready to encounter one another. Round about the Temple, except upon the Roof, which is all of flat Marble Stones well order'd, are to be ſeen all the famous Acts of the *Greeks* in ſmall carving, every Figure being about two foot and a half high. Round about the Temple runs a fair Gallery, where four perſons may walk a-breſt. It is ſupported by ſixteen Pillars of white Marble upon each of the ſides, and by ſix at each end, being alſo pav'd and cover'd with the ſame Stone. Cloſe to the Temple ſtands a fair Palace of white Marble, which now falls to decay. Below the Caſtle, and at the point of the City toward the Eaſt, ſtand ſeventeen Pillars, the remainder of three hundred, where anciently, they ſay, ſtood the Palace of *Theſeus* firſt King of the *Athenians*. Theſe Pillars are of a prodigious bigneſs, every one eighteen foot about. They are proportionable in height, but not all of a piece, being thwarted moſt of them by Stones of white Marble, one end whereof reſts upon one Pillar, and the other upon that which follows it; which was the ſupport of the whole building. Upon the Gate, which is yet entire, are to be ſeen theſe words upon the front without.

Αἴδλε Ἀθῆναι Θησέως ἣ πρόριν πόλις.

The City of Athens *was aſſuredly the City of* Theſeus.

Within-ſide of the ſame City theſe other words are Engrav'd.

Αἴδλε Ἀθῆναι Ἀδριανȣ͂ καὶ ȣ̓χὶ Θησέως πόλις.

The City of Athens *is the City of* Adrian, *and not of* Theſeus.

There are in *Athens* ſeveral other pieces of Antiquity which are well worthy to be ſeen.

Corinth, which formerly made ſuch a noiſe in the world, is now a Village of ſome five or ſix and twenty houſes, but all of them the Habitations of rich *Greeks*. The Town lies at the foot of the Caſtle, which is ſeated upon an inacceſſible Rock guarded by the *Greeks*, commanded by an *Aga*. *Corinth* Exports great quantities of Currants.

Patras does the ſame, which is all the Trade of thoſe two places.

Coron and *Modon* drive a Trade in Sallet-Oyl, which is ſo good and ſo plentiful, that ſeveral *Engliſh*, *Dutch*, and other Ships are load'n away with it from thence every year.

There are *Conſuls* in *Athens*, *Patras*, *Coron*, *Modon*, and *Napoli* of *Romania*.

The *Athenian* Merchants buy up Tiſſues, Velvets, Satins, and Cloth, with which they ſerve other Countries adjoyning. The Commodities which Foreigners export from thence, are, Silks, Wool, Sponges, Wax, Cordivan-Leather, and Cheeſe. Which is all that can be ſaid in few words, of the Trade of all theſe Places.

A Particular Relation of the Gallies belonging to the Grand Signor, *as well at* Conſtantinople, *as in the Iſles and other Parts of the Empire.*

Formerly there lay in the Road of *Conſtantinople* above a hundred and fifty Galleys: But the Grand *Viſier* perceiving that ſo great a number did but cauſe confuſion, and that the Captain-*Baſha* could not conveniently take ſo great a burden as to look after ſuch a number, he gave order that no more than twenty-four ſhould lie in the Port of *Conſtantinople*; ſending the reſt to other Ports, as well of the Continent, as the Iſlands.

At preſent the Number of the Grand *Signor*'s Gallies is fourſcore, thus diſtributed under the Command of their ſeveral *Beys* or Captains.

At *Conſtantinople*, twenty-four under the Command of the Captain-*Baſha*, or Admiral of the Sea; who when he goes out upon any Expedition, ſends to the reſt to meet him according to Orders. When he goes in perſon to Sea, he gives to every one of his Slaves, beſides their ordinary Habit a kind of Caſſock of Red Cloth, and a Bonnet of the ſame colour. But this is only in the Admiral's Gally, and at his own Coſt. His Gally carries uſually 366 Slaves, and to every Seat of the Rowers, a *Bonne Vole*. Theſe *Bonne Voles* are certain Volunteers that freely offer themſelves to the Service of the Admiral, and there is great care taken for their being well paid. Their Pay is 3500 *Aſpers* for their Voyage, which generally continues ſeven or eight Months. They feed as the other Slaves; but if they Row negligently or lazily, they are beaten worſe than the Slaves; for the Volunteers have nothing to do except it be to Row: But the Slaves are put to ſeveral other Duties. Take notice alſo that the Volunteers that ſerve in the General's Gally, have 500 *Aſpers* more than thoſe in the other Gallies, that is to ſay, 4000 *Aſpers* for their Voyage, which comes to 40 Crowns.

The Reer-Admiral carries Two hundred and fifty men, as well Slaves as Volunteers. That Galley and the great *Teſterdar*'s or Treaſurers, are the beſt provided of any in the whole Fleet: For the Reer-Admiral *Baſha* has his choice to take four of the beſt men out of every Galley for his own, or elſe to receive 3500 Aſpers for every man, which is paid by the Captain of the Galley; which makes him the richeſt of all the *Beys*.

The great *Teſterdar*'s Galley is one of the Twenty four Galleys of *Conſtantinople*, and he ſends a particular Treaſurer, in the quality of a Lieutenant, to command her. That Command is very much conteſted for, in regard that Galley is very well provided with all things; and for that all the Captains Court the *Teſterdar*, who, when the Galleys return to Port, rewards them according to their Merit.

The *Janizary-Aga*'s Galley is of the ſame number; but he never goes to Sea, always ſending one in his room.

The *Bey* of *Rhodes*, that takes upon him the Title of *Baſha*, has eight Galleys.

The *Bey* of *Stancho*, an Iſland about an hundred Miles from *Rhodes*, Lieutenant to the *Bey* of *Rhodes*, has one Galley.

The *Bey* of *Suſſam*, a ſmall Iſland near *Scio*, has one Galley, and his Lieutenant another. Theſe Galleys are generally appointed to watch the *Malteſi*, and *Ligorn*.

The *Bey* of *Scio* formerly had but three; but ſince the War with *Candy*, he has had ſix.

The Lieutenant of the *Bey* of *Scio* has two Gallies. There be alſo three other *Beys* in the Iſland of *Scio*, who have no dependance upon the *Baſha* of *Scio*, but buy their Proviſions where they can find it beſt cheap.

The *Bey* of *Smyrna* and his Lieutenant have two Gallies; but they can do nothing without the Orders of the *Bey* of *Scio*.

The *Bey* of *Metelin* has two Gallies.

The *Bey* Cavale, a ſmall Bay, twelve Miles on this ſide the *Dardanells*, upon the Coaſt of *Europe*, has one.

The *Bey* of *Neſtrepont*, ſeven.

The *Bey* of *Napoli* in *Romania*, five.

The *Bey* of *Coron*, one.

The *Bey* of *Modon*, one.

The *Bey* of *Famagoſta*, ſix.

The *Bey* of *Alexandria* in *Egypt*, five.

The *Bey* of *Canée*, two Gallies.

The *Bey* of *Candia*, one.

The *Bey* of *Caſtel-Tourneze* or *Navarin*, two Gallies.

All theſe Gallies make up the number of Fourſcore.

The light Gallies carry not above 196 men; the four men that are wanting of two hundred, being the *Bey*'s profit.

Every Captain is allow'd thirteen thouſand *Piaſters* for his Proviſion; and every *Chriſtmas* he gives to every Slave a pair of Breeches, and a Caſſock of courſe Cloth, with a ſcantie kind of a Cloak.

Every Slave has every day a pound and a half of good Bread, and nothing elſe. But upon *Friday*, which is the *Mahumetans Snnday*, they have hot Peaſe, or Beans, or Lentils boyl'd in Butter. They receive alſo ſometimes the Alms of the *Greeks*, when they lie in any Port. But at *Conſtantinople* they fare ſomewhat better; for twice a week, as well the *Turks*, as the *Greeks* and others, come to the *Bains*, and beſtow their Charity of Rice and other good Victuals. The *Bains* is the name of the place where the Sea-men are kept when they are not at Sea.

Sometimes when they are to go to Sea, they will counterfeit themſelves ſick or lame; but they are ſo narrowly obſerv'd, that it ſerves them to no other purpoſe than to procure to themſelves the more Blows.

CHAP. IX.

A Relation of the preſent State of Georgia.

GEORGIA, which others call *Gurgïe*, or *Gurgiſtan*, extends Eaſtward to the *Caſpian* Sea; and upon the Weſt is bounded by Mountains that part it from *Mengrelia*. Formerly it was a Kingdom, all the Inhabitants whereof were Chriſtians, of the *Armenian*, and of the *Greek* Church; but of late the *Mahometans* have got footing among them. And the King of *Perſia* having fill'd them full of Diviſions, has made two Kingdoms of it, which he calls Provinces; over which he has plac'd two Governors. They are generally Princes of the Countrey, who muſt turn *Mahometans* before they can be admitted to that Dignity. When they are advanc'd, they take upon them the title of Kings; and while they have any Iſſue, the King of *Perſia* cannot diſpoſſeſs their Children.

The moſt Potent of theſe two Kings, is he that reſides at *Teflis*, who in the Language of the Country is call'd the King of *Cartelé*. The preſent King is the laſt that has continu'd a Chriſtian, with his four Sons; the Eldeſt of which, the King of *Perſia* having entic'd to Court, partly by Promiſes, and partly by Preſents, has won to *Mahumetiſm*. Immediately thereupon, he caus'd him to be declar'd King of the other Province.

Theſe two Kings have each of them a Guard of *Mahumetan*-Horſemen under their own pay; and at preſent I believe there are in both Kingdoms near upon 12000 *Mahumetan* Families.

The King of *Teflis* coyns Mony in the King of *Perſia*'s Name; and the Silver which he coyns, is in *Spaniſh* Reals, *French* Crowns, and ſuch other Money, which the *Armenians* bring out of *Europe* for their Goods. As to the Juſtice of the Countrey, neither the King himſelf, nor the *Mahometans* have any thing to do with it. A thief is acquitted, paying ſeven-fold what he has ſtole; two parts whereof go to the Party robb'd, one part to the Judges, and four parts to the King. If the Thief has not wherewithal to make reſtitution, he is ſold: If the Product do not yet equal the Sum, if he have a Wiſe and Children, they firſt ſell the Wife, and if that will not do, then they ſell the Children: But if the Party robb'd be ſo merciful, as to forgive the Thief his ſhare, then neither the King nor the Judges can demand any thing for their ſhare. If a man commit a Murder, they condemn him to die, and deliver him up into the hands of the Kindred of the Party ſlain, to do Execution as they pleaſe themſelves. However, it is in their power to pardon him, if he be able to give ſixty Cows or more to the next a-kin to the Party kill'd. In matter of Debt, a Creditor has power to ſeize upon all the Eſtate of the Debtor; and if that will not ſatisfie, he may ſell his Wife and Children.

The Chriſtians of *Georgia* are very ignorant, eſpecially in Matters of Religion. They learn that little they know, in the Monaſteries, as alſo to write and read; and generally the Women and Maids are more knowing than the Men; not only becauſe there are more Religious Houſes for Women than for Men, but alſo becauſe the Boys are bred up to labour, or ſent to the Wars. For if a Virgin grows up, and happens to be handſom, ſome one or other preſently endeavors to ſteal her, on purpoſe to ſell her into *Turky*, *Perſia*, or the Territories of the great *Mogul*. So that to prevent their being ſtoln, their Fathers and Mothers put them very young into Nunneries, where they apply themſelves to ſtudy; wherein, if they attain to any proficiency, they uſually ſtay as long as they live: After that, they profeſs, and when they come to a certain Age, they are permitted to Baptize, and to apply the holy Oyles, as well as any Biſhop or Arch-Biſhop can do.

The *Georgians* are very great Drinkers; and Nature has fitted them a Countrey that produces good ſtore of Wine. They love the ſtrongeſt Drinks beſt; for which reaſon, at their Feaſts both men and women drink more *Aqua vita* than Wine. The women never eat in publick with their Husbands; but when the man has invited his Friends, the next day the Woman invites her She-companions. And it is obſervable that at the Womens Feſtivals there is more Wine and *Aquavita* drank than at the mens. The Gueſt is no ſooner enter'd into the Dining-room, but he is preſented with 2 or 3 Diſhes of Sweet-meats, and a Glaſs of half a pint of *Aquavita* to excite his Appetite. They are great Feeders upon Onions and Herbs, which they eat raw out of the Garden. The *Georgians* are alſo great Travellers, and very much addicted to Trade; they are very dext'rous in ſhooting with Bow and Arrows, and are accounted the beſt Souldiers in all *Aſia*. They compoſe a great part of the King of *Perſia*'s Cavalry, who keeps them in his Court at peculiar pay, and relies very much upon their fidelity and courage. There are ſeveral alſo in the Service of the Great *Mogul*. The Men are very well complexion'd, and very well ſhap'd; and for the Women, they are accounted the faireſt and moſt beautiful of all *Aſia*; and therefore out of this Countrey it is that the King of *Perſia* chooſes all his Wives, being not permitted to marry a Stranger. *Teflis*, where the Women have more liberty than in any part of *Aſia*, is the Capital City of *Georgia*, well ſituated, large and well built, where there likewiſe is a great Trade in Silk.

CHAP. X.

A RELATION of the preſent State of Mengrelia.

MEngrelia extends from a Chain of Mountains, that ſeparates it from *Georgia* to the *Black-Sea*, and is now divided into three Provinces (every one of which has their King. The firſt is call'd the Province of *Imarete*, or *Baſſa-Shiouk*, the king whereof pretends to a ſuperiority over both the other, which is the reaſon they are often at War, and that with ſo much cruelty, that when they have tak'n any Priſoners of either ſide, they ſell them into *Turkie*. They are ſo accuſtom'd to ſell one another in this Country, that if a man or his wife have any occaſion for money, they will go and ſell one of their Children, and many times they will exchange a Child for Ribands or other Toyes at the Mercers Shops.

The ſecond Province is that of *Mengrelia*, and the King of this Province is call'd the King of *Dadian*.

The third is the Province of *Guriel*, the King of which Province is call'd the King of *Guriel*.

The Province of *Mengrelia* was formerly ſubject to the King of *Baſſa-Shiouk*, who ſent thither a Governour, which is call'd in their language *Dadian*.

One of thoſe Governours being a perſon of wit and courage, gain'd ſo far upon the affection of the People, that they choſe him for their King.

The chief of the Province of *Guriel*, ſeeing how the *Dadian* had obtain'd the Kingdom, following the Example of *Mengrelia*, ſhook off the Yoke of the King of *Baſſa-Shiouk*, and choſe another King among themſelves, who keeps his Soveraignty to this day, by the ſupport of the *Grand Signor*. For when the *Dadian* rebell'd he enter'd into an Alliance with the *Grand Signor*, and oblig'd himſelf to furniſh him every year with ſuch a certain quantity of Iron, upon condition that if the King of *Baſſa-Shiouk* ſhould war upon him, he ſhould furniſh him with twenty thouſand Horſe. Of which the *Turk* was very glad, finding thereby the Country of *Mengrelia* divided, which being united, was able at any time to have diſturb'd him with an Army of fifty thouſand Men.

The King of *Baſſa-Shiouk* coynes money of the ſame bigneſs and weight with that of the King of *Perſia*. But in regard it is not ſo fine metal as that of the King of *Perſia*, he would have much a doe to make it paſs in the trade between his Subjects and the *Perſians*, which is very great, had he not found an expedient by putting the King of *Perſia*'s name upon the Coyn as well as his own, which makes it paſs without any difficulty. He would alſo put the *Grand Signor*'s Name upon his Coyn, but that the *Turk* coynes none but ſmall money, or *Aſpers*, excepting only ſome Ducatts which he coines at *Cairo*. The King of *Baſſa-Shiouk*, as well as the King of *Teflis* coynes all ſort of forreign money.

Theſe three Kings of *Baſſa-Shiouk*, *Mengrelia* and *Guriel*, are Chriſtians alſo. And when they go to war, all the Eccleſiaſtical Perſons attend them; Arch-biſhops and Biſhops, Prieſts and Monks: not ſo much to fight as to encourage the Souldiers.

Being at *Conſtantinople* the firſt time I travell'd into *Perſia* I ſaw there an Embaſſador from the King of *Mengrelia*, whoſe behaviour gave all the *Franks* occaſion of laughter. The Preſent which he made the *Grand-Signor* was in Iron and Steel, and a great number of Slaves. The firſt time of his Audience, he had a train of above 200 Perſons. But every day he ſold two or three to defray his expences; So that at his departure, he had none but his Secretary and two Vaſſals more left. He was a man of preſence but no wit: and every time he went to viſit the *Grand-Viſier*, he preſum'd to wear the white Bonnet which all the *Franks* wonder'd at; when they ſaw that the *Grand Viſier* wink'd at it. For ſhould any other Chriſtian have done ſo, he had been moſt certainly put to death, or conſtrain'd to turn *Mahumetan*. By which it was apparent how much the *Grand Signor* valu'd the Friendſhip of the King of *Mengrelia*, and how careful he is of offending thoſe that are ſent from his Court. He knew thoſe People ſuffer no affronts, but upon the leaſt word preſently draw; beſides that there is nothing to be got by provoking them.

This Embaſſadour going once upon a viſit into the Country, returning home was ſurpriz'd with a Storm, whereupon he pull'd off his Boots and carri'd them under his Coat, chooſing rather to go bare-foot to his lodging, then to ſpoil his Boots.

Another time, it being the cuſtom of all Catholick Ambaſſadors to go to Maſs to the Covent of Grey Friars in *Pera*, upon St. *Francis's* day, the *Mengrelian* Ambaſſador after Maſs was done, coming out of the Church, and ſeeing ſeveral baubles which the Pedlers expoſe in the Cloyſter upon that day, bought a Tin Ring, two or three ſmall Looking-Glaſſes, and a Pipe, which he put in his mouth, and went piping all the way i'th Street, as Children do coming from Fairs.

But to return to the matter, you muſt take notice that there are not only Iron Mines, but alſo Mines of Gold and Silver in two places five or ſix days Journey from *Teflis*, the one call'd *Souanet*, the other *Obetet*. But the miſchief is, the people can hardly be got to work there, for fear the Earth ſhould tumble down, and bury them in the Mine, as it has many times happen'd.

There is alſo a Mine of Gold near to a place which is call'd *Hardanouſhé*, and a Mine of Silver at *Gumiſhé-Koné*, five days Journey from *Erzerom*, and as many from *Trebiſond*.

As for the people themſelves both *Georgians* and *Mengrelians*, they never trouble themſelves about the ignorance and viciouſnes of their Prieſts, or whether they be able to inſtruct them or no. The richeſt among them are they which are in moſt credit, and abſolutely give Laws to the poor. There are alſo ſome heads of the Church, that aſſume ſuch a juriſdiction over the people, as to ſell them both to the *Turks* and *Perſians*, and they chooſe out the handſom'ſt Children, both Boys and Girls, to get the more money, by which authority alſo the great men of the Country enjoy Marry'd Women and Maids at their pleaſure. They will chooſe out their Children for the Biſhops while they are yet in their Cradles; and if the Prince be diſſatisfi'd at it, all the Clergy joyns with him that makes the choice, and then together by the Ears they go. In which Skirmiſhes they will carry away whole Villages, and ſell all the poor people to the *Turks* and *Perſians*. And indeed the cuſtom of ſelling men and women is ſo common in that Country, that a man may almoſt affirm it to be one of their chiefeſt Trades.

The Biſhops diſſolve Marriages when they pleaſe, and then Marry again after they have ſold the firſt. If any of the Natives be not Marri'd to his fancy, he takes another for ſuch a time as he thinks fit, for which he pays her all the while as the *Turks* do. Very few of theſe people know what Baptiſm means. Only two or three days after the woman is brought to bed, the Prieſt comes and brings a little Oyl, mumbles over a few Prayers, and then anoints the Mother and the Infant, which they believe to be the beſt Baptiſm in the World. In ſhort they are a people of no Devotion at all, neither in their Ceremonies nor in their Prayers. But there are great ſtore of Nunneries, where the young Maids apply themſelves to their Studies, and after ſuch an age, whether they ſtay in the Nunneries or betake themſelves to the Service of any of the great Lords, they Confeſs, Baptize, Marry, and perform all other Eccleſiaſtical Functions, which I never knew practis'd in any other part of the World beſide.

CHAP. XI.

Of Comania, Circaſſia, and of certain people which they call Kalmouchs.

C*omania* is bounded toward the Eaſt by the *Caſpian* Sea; Weſtward by the Mountains that divide it from *Circaſſia*; Northward it lies upon *Muſcovia*; and Southward it is bounded by *Georgia*. From the Mountains that bound upon the North-Eaſt to *Tercki*, which is the River that parts *Moſcovia* from *Comania*, it is all a level Country excellent for Tillage, and abounding in fair Meadows and Paſturage. However it is not over-peopl'd, which is the reaſon they never Sow twice together in one place. The Climate is much the ſame as between *Paris* and *Lion*, where it Rains very much; and yet the Country people have cut ſeveral Channels from the Rivers to water the Grounds after they have Sow'd them, which they learnt from the *Perſians*. Thoſe Rivers fall from the Southern Mountains, being not at all tak'n notice of in the Map. There is one among the reſt a very large River, which can be forded at no time. They call it *Coyaſou*, or *The thick water*, in regard it is continually muddy, the ſtream being ſo ſlow, that they can hardly diſcern which way it runs. It falls gently into the *Caſpian* Sea to the South of the mouth of *Volga*. Not far from this River, in the months of *October* and *November*, all along the Shore of the ſame Sea, you may ſee vaſt ſhoals of fiſh about two foot long. Before, they have two legs, like a Dog's legs, behind inſtead of legs they have only claws. Fleſh they have none, but only fat with a bone in the middle. Now in regard they are but ſlow pac'd when they come upon Land, the Country people eaſily knock them on the head, and make Oyl of them; which is the greateſt Trade they have.

The people of *Comania*, commonly call'd *Comouchs*, dwell for the moſt part at foot of the Mountains, becauſe of the Springs ſo plentiful in thoſe places, that in ſome Villages you ſhall have above twenty or thirty. Three of theſe Spings meeting together, make a ſtream ſtrong enough to drive a Mill. But this is not the ſole reaſon, for there is Water enough in the plain. But in regard they are a people that only live upon the ſpoil and plunder of their Enemies, and of one another, as they are in continual fear of being ſet upon, they love to dwell near the refuge of the Mountains, whither they fly with their Cattle upon any occaſion of danger. For all the people round about, as *Georgians*, *Mengrelians*, *Cirkaſſians*, *Tartars*, and *Muſcovites*, live altogether by rapine, and continual In-roads into one anothers Countries.

There are another ſort of people which are call'd *Kalmouchs*, that inhabit upon the Coaſt of the *Caſpian* Sea between the *Muſcovites* and the *Tartars*. The men are ſtrong, but the moſt deformed under Heaven. Their faces are ſo flat and broad, that there is the bredth of five fingers between each Eye. Their Eyes are very ſmall, and that little Noſe they have is ſo flat, that there is nothing to be ſeen but two little holes inſtead of Noſtrils. Their Knees alſo and their Feet turn inward. When they go to the Wars, they carry their Wives and their Daughters, if they be twelve years of age, along with them, who fight as couragiouſly as the men themſelves. Their Arms are Bows, Arrows, and Skains, with a great wooden Mace at the Pummel of their Saddles; their Horſes being the beſt in all *Aſia*. Their Captain is of ſome ancient Family, but they more particularly chooſe him for his valour. The Duke of *Muſcovia* ſends them preſents every year, to preſerve their friendſhip, which preſents conſiſt in Cloth. And he grants them free paſſage through his Territories, when ever they have a mind to invade the *Mengrelians*, *Georgians*, or *Cirkaſſians*, at which ſport they are much more dexterous than the leſſer *Tartars*. Sometimes they advance into *Perſia*, as far as the Province of the *Uſbekes*, which is a part of Great *Tartary*, ranging up as far as *Caboul* and *Candahar*. Their Religion is particular to themſelves, but they are great Enemies to the *Mahumetans*.

As for the *Comouchs* or people of *Comania*, they are *Mahumetans*, and very preciſe ones too. They are under the protection of the King of *Perſia*, who makes great account of them, in regard they defend the Paſſes into his Country on that ſide againſt the *Kalmouchs*. They are habited both men and women like the Leſſer *Tartars*, fetching all the Silk and Calicut which they uſe out of *Perſia*; for as for Cloth, they are contented with what they make in their own Country, which is very courſe.

Circaſſia is a pleaſant good Country, and full of variety. There are Plains, Forreſts, Hills, and Mountains abounding in Springs, ſome of which are ſo large, that ſome of them will ſerve ſeven or eight of the neighbouring Villages. But on the other ſide, in all the Rivers that proceed from theſe Springs, there is not a fiſh to be ſeen. Flowers they have in abundance, eſpecially fair Tulips. There is a ſort of Strawberry alſo with a ſhort ſtalk, of which five or ſix grow in a bunch; the leaſt are as big as a ſmall Nut, of a pale yellow Colour. The Soil is ſo fertile, that it brings forth without any great trouble a vaſt plenty of all ſorts of Fruits. Nor do the people need any other Gardens than their Fields which are cover'd with

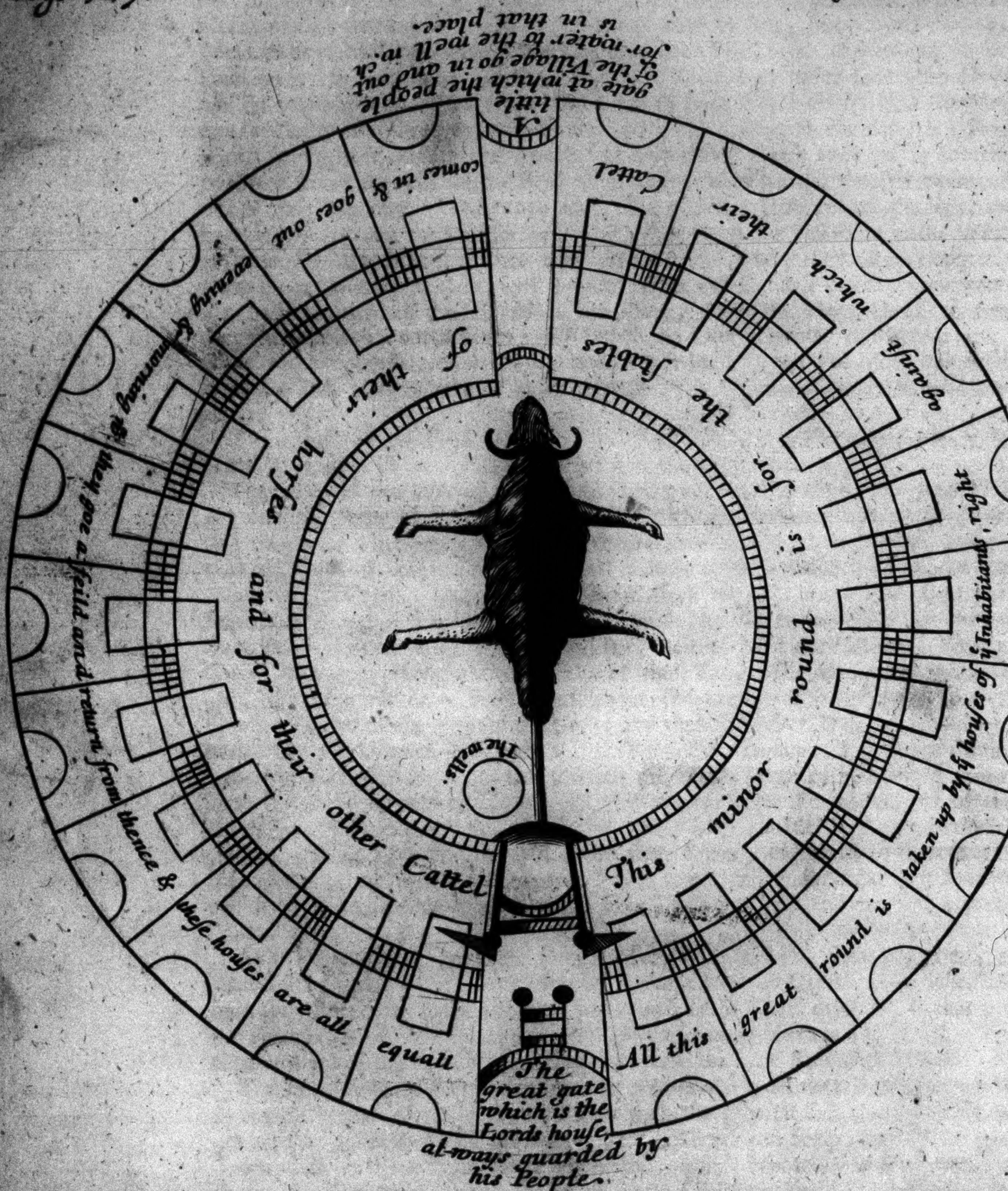
Cherry-trees, Apple-trees, Pear-trees, Walnut-trees, and all other uſeful Trees of the ſame nature: but their chiefeſt Wealth conſiſts in Cattel, but eſpecially in well-ſhap'd Horſes, not much unlike the *Spaniſh* Gennets. They have alſo an abundance of Goats and Sheep, whoſe Wool is as good as that of *Spain*; which the *Muſcovites* fetch away to make Felts. They neither ſow Wheat nor Oats, but only Barley for their Horſes, and Millet to make Bread; nor do they ever ſow twice in the ſame place: not but that the Land is good enough to bear Wheat, but becauſe they love Bread made of Millet better. They have very good Fowl, and Veniſon, and Wild-Fowl more than they know what to do withal; which they never hunt with Dogs, nor fly their Hawks at; for their Horſes are ſo ſwift and ſo good, that they will tire the Beaſt, and force him to lye down and yield. Ev'ry Horſe-man has a Rope with a ſliding-knot ready at the Pummel of his Saddle, which they are ſo dextrous to throw about the neck of the Beaſt that begins to be weary, that 'tis twenty to one if they miſs him. When they have kill'd a Dear, they cut off the legs, and breaking the Bones, eat the Marrow, which they ſay is the beſt thing in the World to ſtrengthen the Body. When they go to ſteal Cattel, they carry along with them great Cows-horns ſtuft with boyl'd Tripes cut in ſmall pieces; then watching their times when the Herdſmen are aſleep, when the Dogs begin to bark, they throw to ev'ry one a Horn, with which the Dog preſently runs away: and ſo while the Shepherds are aſleep, and the Dog is buſie to get the Meat out of the Horn, which is there ramm'd in on purpoſe, the Thieves drive away what they pleaſe.

The Drink of the *Sherkes* is Water and *Boſa*. *Boſa* is a Drink made of Millet, as intoxicating as Wine, which they want in the Country.

The Men and the Women, Boys and Girls go habited all alike, and their Habit is a colour'd Robe of Fuſtian, with a kind of large Petticoat underneath; with this they wear a little pink'd Waſtcoat that reaches down to their Thighs; and over that a Caſſock of courſe Cloth that reaches down to their Knees, girt about their Waſts with a Cord. The Sleeves of the Caſſock are op'n below and above, and ſometimes they pin them behind their Backs. They wear no Beards 'till they are ſixty years of age. And as for their Hair, neither Men nor Women, Boys nor Girls, ever wear it longer than the tips of their Ears. The Men, both young and old, ſhave the middle of their Heads about the bredth of two Fingers from the Forehead down to the Nape of the Neck: and then inſtead of Hats or Head-clothes, both Men and Women wear only a little Bonnet of the ſame Cloth as the Caſſock, made like a Night-cap. 'Tis true, when the Maids come to be marry'd there is ſome diſtinction upon their Heads; for then they faſt'n to the hinder part of their Heads a round piece of Felt, which they cover with a white Veil very artificially pleated. Their Breeches are ty'd below their Knees, and reach to their Ancles; their Shooes, which are of Cordovan, both upper and under Leather, have but one ſeam upon the upper part of the Foot, being light, and cut like a pair of Pumps.

As for their Beds, they take ſeveral Sheep-skins and ſow them together, and then ſtuffing them full of Millet-leaves, make a kind of Quilt. Now when they beat the Millet, the Leaf comes to be as ſmall as the Chaff of Oats; ſo that when the perſon riſes off from the Quilt, the Quilt riſes and ſwells again of it ſelf. Their Cuſhions are of the ſame Make, only ſometimes they are ſtuft with Wool.

The People are neither Chriſtians nor *Mahometans*, all their Religion conſiſting in ſome Ceremonies which they perform with the greateſt Solemnities which they can imagin: for at that time old and young of all Ages and Sexes, and all the whole Town muſt be there at the place appointed, unleſs impotency or ſickneſs excuſes them. I call them Villages, for in all theſe Countries their is neither Fortreſs nor City: and as for their Villages, they are all built after the ſame Model, round, with a *Piazza* in the middle, according to the Figure.


A
little
gate at which the people
of the Village go in and out
for water to the well wch
is in that place.
This minor round is for the stables of their horses and for their other Cattel
The wells
All this great round is taken up by ye houses of ye Inhabitants, right against which their Cattel comes in & goes out evening & morning they goe a feild and return from thence & these houses are all equall
The great gate which is the Lords house, al-ways guarded by his People.

THE PLATFORME OF ONE OF THE VILLAGES OF THE COMOUKS

CHAP. XII.

Of the Ceremonies and Cuſtoms of the People of Comania *and* Circaſſia.

THe Principal of all the Feaſts which the *Comouchs* and *Sherkes* or *Cirkaſſians* make, is that which they make at the end of Autumn, after this manner. Three of the ancienteſt of the Village are appointed to manage it, and to diſcharge themſelves of a Duty impos'd upon them in the company of all the people. Theſe three old men take a Sheep or a Goat, and having mutter'd certain Prayers over the Beaſt, they cut the throat of it: after they have dreſt it very clean, they boil it whole, all but the Gathers, and them they roaſt. The Sheep being boil'd, they ſet it upon a Table, and carry it into a large Barn, where the People are appointed to meet: There the three old men ſtand upright before a Table, and all the People, Men, Women and Children behind them. When the Table upon which the Meat ſtands, is brought in, two of the three old men cut off the Legs and the roaſted Gathers, and hold them up above their heads, and the third holds up a great Cup of *Boſa* in the ſame manner, to the end the people behind may ſee them. When the people ſee the Meat and *Boſa* ſo lifted up, they proſtrate themſelves upon the ground, and ſo continue till all the reſt of the Meat be ſet upon the leſſer Table, and that the old men have ſaid ſome few word. Then the two old men that held up the Meat, cut off two little pieces, and give each of them a piece to him that holds the Cup, which being done, they take each of them a piece for themſelves. When they have all three eaten of the meat, the old man that holds the Cup, drinks firſt, then gives the two old men to drink, firſt to him upon the right hand, next to him upon the left, never letting go the Cup all the while. This firſt Ceremony being thus accompliſh'd, the two old men turn toward the Aſſembly, and go and preſent both of the Meat and the Drink, firſt to their Chief or Lord, then to all the people, who equally eat their ſhare, both men and women. That which remains of the four feet, is carry'd back to the Table, and the three old men eat it. This done, they go and place themſelves at the Table, where the Mutton is ſet, where the oldeſt of the three taking the Head, eats a little Morſel; after him, the ſecond, and next to him, the third does the ſame. Then the firſt old man commands the reſt to be carry'd to the Lord, who receives it with a great deal of reſpect, and after he has giv'n it to his next a-kin, or the Friend whom he loves beſt, the Head is giv'n from one to another, till it be eat'n up. This being done, the three old men begin to eat of the Mutton a bit or two, and the Lord of the Village is call'd, who comes with his Bonnet in his hand, in a trembling poſture; to whom, one of the old men preſenting a Knife, he cuts off a piece of Mutton, and eats; and having drank a Cup of *Boſà*, he returns to his Seat. After him, all the people, according to their turns in quality, do as much; and then, for the Bones the Children go together by the ears among themſelves.

They have another Feaſt before they begin to Mow their Meadows; at which time all the people of the Village, that have wherewithal, take every one a Goat, (for in their Ceremonies they eſteem Goats better than Sheep) and for the poor, they join eight or ten together for a Goat. Let them be Goats, Sheep or Lambs, when they are all brought together, they cut their Throats, and then flea off the skin, leaving the four feet and the Head in it. Then they ſtretch the Skin with ſticks that croſs from one foot to the other, and ſet it up on a Pole fix'd in the Earth, the top whereof enters into the head of the Beaſt, as is to be ſeen in the Figure of the Village; and as many Beaſts as there are kill'd, ſo many Poles are planted in the midſt of the Village, with every one a particular Skin upon it; to which, every one that paſſes by, maks a profound obeyſance.

Ev'ry one having boil'd his Goat, brings it into the void place in the middle of the Village, and ſets it upon a great Table with the reſt. There is the Lord of the Village with his Servants, and ſometimes the Lord of ſome other Village is invited. Now all this Victuals being upon the Table, three of the oldeſt men of the Village ſit down and eat a Bit or two: Then they call the Lord of the Town, and if there be any other Lord, they come both together, with ſome other of the Seniors of the Pariſh; who being ſet down, eat up one of the Beaſts, which the old men had ſet apart for them; the reſt is divided among the people, ſitting upon the ground.

There are ſome Villages where you ſhall have fifty Goats and Sheep, or Lambs and Kids, kill'd together at one time. As for their *Boſa*, there are ſome that bring above 200 Pints; others more or leſs, according to their quality. All the day long they eat and drink, and ſing and dance to their Flutes a dozen together, which are in ſome meaſure harmonious, as conſiſting of ſeveral parts, and decreaſing proportionably from the Treble to the Baſe. When the old men have ſolac'd themſelves with eating and drinkiug, they go home, and leave the young people, Men and Women, Boys and Girls to be merry by themſelves; They ſtay as long as there is any Drink; and the next day they go early to Mowing.

They have other Ceremonies particular only to their Families. Once a year in every Houſe they make a Croſs after the Form of a Mallet, about five Foot high, the two Sticks that compoſe the Croſs, being as big as a man's Arm. This the Maſter of the Houſe ſets in the Evening near the Door in his Chamber, and calling all his Family together, gives them every one a lighted Wax-Candle. Then firſt he fixes his own to the Croſs, next his Wife ſticks hers, and ſo all the Children and Servants: If the Children be ſo young, that they cannot do it themſelves, the Father and Mother do it for them. If one of the Candles burn out before it be put out, 'tis a Prognoſtick that he or ſhe that fix'd it there, ſhall not live out their year. If the Candle falls, then he whoſe Candle it was, ſhall be robb'd, or be forc't to fly for his Life.

If it thunders, all the people run out of the Village, and the young people of both Sexes ſet themſelves to ſinging and dancing in the preſence of their Elders: And if any one be Thunder-ſtruck, they bury that perſon honourably, believing him to be a Saint. Beſides that, they ſend over all the Countrey for a white Goat, which they breed up and keep in the Village where it happen'd to thunder, having it in great veneration, till thundring in another place, the people ſend for it thither alſo. If the Thunder fall upon any of their Houſes, though it kill neither Man, Woman, Child, nor Beaſt, all that Family ſhall be kept upon the publick ſtock all that year, without being ty'd to any Labour but of Singing and Dancing. Theſe people, during that time, go from Village to Village Dancing and Singing at peoples Doors, but never going into their Houſes; for which the Inhabitants are bound to bring them out ſomething to eat.

There is a day in the Spring, when all that have been ſtruck'n with Thunder, meet together in the Village where the white Goat is kept; who has always a Cheeſe hanging about his Neck as big as a *Parma*-Cheeſe. This Goat they take and carry to the Village of the chief Lord of the Countrey. They never go in; but the Lord with all the reſt of the Village coming out, they all together proſtrate themſelves before the Goat. Having ſaid ſome Prayers, they take away his Cheeſe, and immediately put another in its place. The Cheeſe which was taken away, is at the ſame time cut into little pieces, and diſtributed among the people. After that, they give the Strangers to eat, and beſtow their Alms upon them; ſo that by this wandring from Village to Village, they get good ſtore of Money.

They have among them but only one Book; and it is as big as one of our largeſt *Folio*'s, and it lies in the hands of an old man, who has only the priviledge to touch it. When that old man is dead, they chooſe another old man to keep the Book; whoſe Duty it is to go from Village to Village, where he hears of any ſick people. He carries the Book with him, and after he has lighted up a Wax-Candle, and put the people out of the Room, he lays the Book upon the Stomach of the ſick perſon, opens it, and reads in it, then blows over it ſev'ral times, ſo that the Breath paſſes toward the mouth of the Party: Then he cauſes the party diſeas'd to kiſs the Book ſeveral times, and as often lays it upon his head, which is a Ceremony of half an hour. When the old man goes away, one gives him a Beef or a Heifer; another gives him a Goat; every one according to their Quality and Eſtate.

They have alſo Old Women that take upon them to cure the Sick. Theſe Women feel the body of the ſick party, all over, but more particularly they handle and grope that part where the diſtemper lies; during which time they let go ſeveral belches out of their mouthes, and the more ſick the party is, the louder and thicker, they fetch their belches. The ſtanders by hearing them belch in that manner and fetch ſuch vilanous ſighs from their ſtomacks, believe their friend to be dangerouſly ill, and that the louder the Women belch, the more eaſe and comfort they receive; but whether they do or no, the women are well payd for their pains. When any one feels a pain in the Head, they ſend for the Barber, who gives two cutts upon the Head acroſs with the raſor, and then poures Oyl into the wound. For they believe the Head-ache proceeds only from a wind beeween the fleſh and the bone, for which the Inciſion opens a paſſage to let it out.

At their Funerals they that are the near Relations or Friends of the dead, ſome cut their faces, and other parts of their Bodies with ſharp flints, others proſtrate themſelves upon the ground, and tear their hair; ſo that when they return from the Burial, they are all of a gore blood: However, notwithſtanding all this affliction, they never pray for the Dead.

As to their Marriages: When a young man has ſeen a Virgin which he has a liking to, he ſends one of his friends to agree, with her Parents or her Tutor, what he will give for her. Commonly the guift conſiſts in Horſes, Cows or ſome other ſort of Cattel. When the agreement is made, the Parents and Kindred of the party thereby contracted, together with the Lord of the place, go to the Houſe where the Virgin lives and bring her to the Bridegrooms Houſe, where there is a Feaſt ready prepar'd; and after they have made merry, and ſung, and danc'd for a while, the Bridegroom and Bride go and lye together, without any other Ceremony. If the Man and Maid are of two Pariſhes, the Lord of the Village where the Man lives, accompany him and his Kindred to the next Village altogether, to fetch the Bride from thence.

If a Man and the Wife have no Children, he is permitted to take ſeveral Wives one after another till he have Iſſue. If a marri'd Woman have a Gallant, and that the Husband ſhould come and find his Wife a bed with him, he goes away again without ſaying a word, and never takes any further notice of it. The Woman alſo in the ſame caſe, does the like by the man. Nay, the more Gallants a Woman has, the more ſhe is reſpected: And it is a common cuſtom when they fall out, to taunt one another; that if they were not ugly, or ill natur'd, or diſeas'd, they would have more Admirers than they have. The People are of an excellent Complexion, eſpecially the Women, who are extreamly fair, and finely ſhap'd, and keep their beauty till five and forty or fifty years. They are very laborious, and work themſelves in the Iron Mines, which they melt afterwards and forge into ſeveral Tooles and Implements. They make abundance of Embroidery of Gold and Silver for their Saddles, their Quivers, and their Pumps, as alſo upon the Calicut of which they make their Handkerchiefs.

If the man and the woman happen to quarrel often together, ſo that they cannot be reconcil'd: the Husband complaining firſt to the Lord of the Place, He ſends for the Woman, and having giv'n order to ſell her, gives the Man another. But if the Woman complain firſt, the Man is ſerv'd the ſame ſawce. If a Man or Woman be a diſturber of their Neighbours, if the Neighbours complain to the Lord, he preſently cauſes the party to be apprehended and ſold to the Merchants that buy Slaves, for they are reſolv'd they will live in quiet.

They that take upon them the quality of Gentlemen, ſit ſtill, do nothing, and ſpeak very little. In an evening they ride out, and meet ſome twenty or thirty together to go a ſtealing. Nor do they rob only their Enemies, but their Neighbours, from whom the chief prey which they take are Cattle and Slaves. All the Country-people are Slaves to the Lord of the Village where they live, whom he imploys to till his Land, and cut Wood for him upon occaſion, of which they ſpend vaſt quantities. For not being very warm clad, they keep fire all night in the places where they ſleep.

CHAP. XIII.

Of the leſſer Tartars, *call'd* Nogaies, *bord'ring upon* Comania.

THE leſſer *Tartars* have a very ancient race of Horſes, which they breed up even to Superſtition; ſo that it would be among them an act of Sacriledge to ſell them to ſtrangers, as being not a little curious how they ſell them to one another. Theſe are the Horſes which they ride, fifty or ſixty in a Troop together when they go a thieving; and ſometimes a hunder'd together, when they deſign any Incurſion upon their Enemies. When the old Men come to be infirm and impotent, if they know any ſtout young Man that is a Souldier, they will lend him one of their Horſes (if he have none of his own) to make an Incurſion, upon condition to have half of the Booty. Many times they run up as far as *Hungary*, near to *Comora* and *Javarin.* Theſe Horſes, partly by nature, partly by early cuſtom, will travel four or five days together with a handful of Graſs giv'n them once in eight or ten hours, and a little Water every four and twenty hours. But they never go a robbing with them 'till they come to be ſeven or eight years old: beſides that, they muſt undergo a very ſevere education ere they make uſe of them in thoſe hardſhips. Their Bit is only a piece of Iron with a Buckle on each ſide, to which they faſt'n the Bridle and Head-ſtall. For eight days together they put under the Saddle a bag of Gravel or Earth. The firſt day the Sack is a Horſe-man's weight; and ſo they add to it every day, 'till it come to be double the weight at the end of the eight days. As they increaſe every day the weight upon the Horſes back, they abate every day the Horſe's Provender and Drink. During theſe eight days, they get up and walk the Horſe two or three Leagues. The next eight days, they abate every day of the weight, 'till the Sack be quite empty. Proportionably alſo they abate him of his Meat and Drink as in the firſt eight days, and every day take up the Girt a hole ſhorter. The three or four laſt days they afford the Horſe neither Provender nor Drink, according as they find him able to endure hunger and thirſt, and the labour which he is to undergo. The laſt day, they work him 'till he be all over of a Sweat; then they unbridle and unſaddle him, and pour upon him the coldeſt Water they can meet with. That done, they lead him into a field, and tye him by the leg with a Cord, at ſuch a length as they intend he ſhall feed; yet ſtill from day to day allowing him more Rope, 'till at laſt they let him looſe, and feed with the reſt of the Horſes. This terrible faſting and labour, during which time, that little which they do eat and drink, they eat and drink with the Bit in their mouth, brings them to be ſo lean and out of fleſh, that their very bones are ready to ſtart out of their skins: So that if any one ſhould ſee them in that miſerable condition, that does not know the nature of the Horſes, would think they would never be fit for good ſervice. The hoofs of theſe Horſes are ſo hard that they never ſhooe them, and yet they will leave the prints of their feet in the Earth, or upon the Ice, as if they had been ſhod. Theſe *Tartars* are ſo curious in having Horſes that will endure labour, that ſo ſoon as they ſee any handſom Colt in their Breed, they preſently take him up, to ſchool him as I have related: but hardly ten in fifty endure the tutoring.

As for their Diet, 'tis a great advantage for theſe *Tartars* to ride a Mare, in regard they drink the Milk. They that ride Horſes, carry along with them a little Bag full of pieces of Cheeſe dry'd in the Sun; they have alſo a ſmall *Boracho* of Goat-skin, which they fill with Water where they meet with it, into which they put two or three bits of their hard Cheeſe, which ſoftens with the motion of the Horſe, the *Boracho* being ty'd under his Belly: and thus the Water becomes a kind of ſowr Milk, which is their ordinary Drink.

As for their Inſtruments of Cookery, every Horſe-man has a large wooden Ladle hanging at the Pommel of his Saddle, out of which the rider drinks himſelf, and gives his Horſe likewiſe to drink. They that encounter them, can hope for no better Booty than their Horſes; but they are very hard to be tak'n; for when one of theſe Horſes perceives that his Rider is ſlain, he follows thoſe that fly with all the ſwiftneſs imaginable. Beſide that, thoſe Horſes being carri'd into other Countries, are preſently ſpoil'd, and come to nothing.

Their Cloathing is only a Sheep-ſkin, which in Winter they wear with the wool next their Bodies; in the Summer turning the other ſide. They that are the Nobility of the Countrey, wear Wolves-ſkins, with a kind of Shirt, and Breeches of courſe Fuſtian of divers Colours, which the Taylor gets little credit by ſhaping.

Their Women are very white and well proportion'd, but their Faces are broad, and their Eyes little, ſo that by thirty years of Age they become very deformed. There is not a man but has two or three Wives, which they never chooſe but out of their own Tribe. Every Tribe has a Chief; who is one of the Nobility of the Countrey, and carries for his Banner a Horſe-tail faſten'd to a half-Pike, and dy'd into the Colour belonging to the Tribe. When they march, every one knows where to place himſelf, and how much ground they ought to take up for their Tribe and their Cattel; one Tribe never encroaching upon another.

The Women and Maids are generally clad in a large Shirt that reaches down to their feet. Upon their Heads they wear a large white Vail, their Foreheads being bound about with a large black Handkerchief ty'd in five or ſix Rolls. The Noble ſort of Women and Maids wear over this Vail a Bonnet open behind, which comes down upon their Foreheads like a three-corner'd Cap: One of theſe Points ſtands up in the midſt of the Forehead, lin'd with Velvet, Satin, or Cloth of Gold, and ſet with ſmall pieces of Gold and Silver, and falſe Pearls, of which they alſo make themſelves Bracelets: Their Breeches are of ſingle-colour'd Cloth, and for Shoes and Stockings, they only wear a Cordovan Boot of what Colour they pleaſe, neatly ſew'd.

When a young man intends to marry, it behoves him to give the Father and the Mother of the Maid a certain quantity of Horſes, Bullocks or Cows, or other Cattel, which is done in the preſence of the greateſt part of the ancienteſt of the Tribe, and a *Moullah* beſide. When the Agreement is made, the young man has the liberty to ſee his Miſtreſs, but not till then: For before, he has only the information of her Mother, his Siſters, or ſuch Women as were his own Friends. Beſides the three Wives which the man is allow'd to take, he may keep ſeveral female Slaves; but the Children are ſtill ſlaves, and can never inherit. Theſe *Tartars* are of a very hot conſtitution, though not ſo hot as the women. Both the one and the other are very fair-haird; but the men have little or no Beards: So that if there be any one that has more Beard than ordinary, and can but write and read, they make him a *Moullah*.

Theſe people have no Houſes, but live in Tents, or in Waggons which are drawn after them where-ever they go. The Tents are for the old people and little Children, with their Slaves that attend them. The young women ride in Waggons clos'd up with Boards, and to let in the Air, upon one ſide they open a Window that is made like a Lattice. In the Evening they are permitted to ſpend a little time in the Tents. When the Girls have attain'd to the age of ten or twelve Years, they never ſtir any more out of their Waggons till they are married, not ſo much as for the neceſſities of Nature; but in the middle of the Waggon there is a Plank to be taken up; and if it be in a place where they ſtay, a Slave preſently comes and cleanſes all underneath. The Maidens Waggon is eaſie to be known, as being painted with Flowers; and generally there is a Camel ty'd to the Tail of it, beſmear'd with ſeveral colours, and ſeveral Noſegays or Poſies of Flowers ſtuck about the Head of the Beaſt.

The young men have alſo every one their Chariot, wherein they only carry a *Boracho* of Horſe-ſkin, containing about 38 Quarts, which they uſually fill with Mares-Milk,, which is very ſowr. They have alſo every one another Waggon next to that wherein they ride themſelves; wherein they carry ſeveral *Boracho's* full of Cows-Milk, which is very ſowr. At Meals they drink this Milk: But before they powr it out, they ſtir it in the *Boracho* with a great Stick, that the Curd may mix with the thin Milk. But the Mares-Milk is only for the Maſter and Miſtreſs, though before they drink of either, they mix it with water. When a Friend comes to ſee them, they fetch out their dri'd Cheeſe, which they call *Kourout*, and breaking it into little Bits, eat it with freſh Butter. At their Feaſts they ſometimes kill old Sheep, ſometimes old Goats. But for their Horſes they never kill them but at the Funerals of their Kindred, at the Birth of a Child, or at their Marriage-Feaſts, or laſtly, when their Friends return laden with Spoil from any incurſion, and are ſtor'd with Slaves. They never drink any thing but Mares-Milk or Cows-Milk, and when they can get neither, they will endure thirſt for three or four days together before they will drink Water, being always grip'd with a terrible Colick when they drink it. They never eat any Salt, being of an opinion that it is naught for the Eyes. They live long, and are very ſtrong, and ſeldom ſick; nor do they refuſe any Diet but Swines-fleſh.

Their Countrey is very level; only for ſome few Hills in ſome places. They have great ſtore of Paſture-grounds, and every Tribe has their peculiar Wells to water their Cattel. In the Winter they lodge upon the banks of great Rivers, near to Woods and Mariſhes, ſuffering their Herds to feed at liberty. When the Snow is very deep, the Cattel ſcrape it away with their feet to come at the Graſs, though they meet with very little elſe but Reeds and Buſhes. In the mean while the men cut down the Woods, make great Fires, and employ themſelves in Fiſhing. There are ſome parts of theſe Rivers where the leaſt Fiſh they take is about four or five foot long; and ſome there are above ten or twelve foot in length. Some they dry in the wind, and preſerve againſt Summer; ſome they ſmoke in holes which they make in the Earth: As for the ſmaller ſort, they boil them, and eat them without Salt or any other ſeaſoning. When they have eat'n their Fiſh, they ſcoop up a large wooden Ladle full of the Fiſh-water and gulp it down. As for Bread, there is no talk of it in their Countrey.

When they are not at Wars, or are but newly return'd from any Incurſion, they ſpend their time in Hunting; but cannot endure any other Hounds except Greyhounds: So that he muſt be a very poor *Tartar* indeed that do's not keep a Greyhound. Take notice however by the by, that theſe petty *Tartars*, concerning whom I have laſt diſcours'd, are certain people adjoyning to *Comania*, which the *Turks*, *Perſians* and *Mengrelians* call *Nogaïes*; who may be well reckon'd among the number of the petty *Tartars*, in regard they are all under one Prince, whom the Grand *Signor* appoints King over all Petty *Tartary*, and who receives his inveſtiture at *Conſtantinople*.

Theſe *Tartars* are all *Mahumetans*. Nor have they any Phyſitian among them; making uſe only of certain Simples of which they have a traditional knowledge. When the ſick perſon lies in any extremity, they ſend for a *Moullah*, who comes with the *Alcoran*, which he opens and ſhuts three times, ſaying certain Prayers, and laying it upon the ſick perſon's face. If by chance the ſick perſon recover, they attribute his recovery to the Sanctity of the *Alcoran*, and preſent the *Moullah* with a Sheep or a Goat: If he die, all his Kindred meet and carry him to the Grave with great Teſtimonies of Sadneſs, crying continually *Alla, Alla*. When he is interr'd, the *Moullah* mutters certain Prayers ov'r the Grave, and is paid for his pains according to the wealth of the Heirs. For the poor he generally ſpends three days and three nights in that exerciſe; for the rich he as uſually ſpends a Month, never ſtirring all the while from the Grave; and ſometimes ſev'n or eight.

When any one of them is wounded, they uſe no other Salve but only boil'd Fleſh, which they apply hot to the wound. If the wound be deep, they thruſt in a piece of Fat as hot as the wound can endure it; and if the perſon be able to kill a Horſe, the wound is cur'd ſo much the ſooner; for the Fleſh and Fat of a Horſe are much more medicinable than the Fleſh of any other Creature.

Were it not the Cuſtom of the *Tartars* to buy their Wives when they marry, there would be fewer Whores. But in regard there are an abundance of poor young men that have not wherewithal to buy Wives, they never marry at all. This is that which makes ſo many Souldiers among them, and emboldens 'em to invade their Neighbors, and to get ſomething whereby they may be enabl'd to buy them a Wife. For the Virgins they are nev'r to be defil'd, being always ſhut up in their Waggons: But for the Women they are oft'n debauch'd, appointing their private Meetings, when they go to fetch water for their Cattel, when their Husbands are a-hunting, or looking after their Herds. Nor is it a hard thing to conceal it from their Husbands, in regard the *Tartars* are not in the leaſt prone to Jealouſie.

By the way take notice, that the *Nogaies*, though they live almoſt after the ſame manner as the *Tartars*, and are under the ſame Prince, yet they perfectly hate them; reproaching them for effeminate, because they live in Houſes and Villages; whereas the true Souldier ſhould live in Tents as they do, to be ready upon all occaſions.

They that run a-foot, as well in theſe Countries, as in *Perſia*, when they are weary, take Walnuts and bruiſe them, and then rub the Soles of their feet with them before the fire as hot as they can endure it, which preſently makes them freſh again.

Having thus done with all the ſeveral Roads; here follows an Alphabetical Table of the Longitudes and Latitudes of all the Principal Cities of the whole Empire of *Perſia*.

THE LONGITUDES and LATITUDES OF THE *Principal Cities of* PERSIA, *according as the* Geographers *of thoſe Countries place them.*

A.

A*Amoul* is in 72 Degrees, 20 Min. of Longitude, 36 deg. of Latitude. The Lands about this City abound in Prunes.

Abeher, in 74 deg. 20 min. Long. 36 deg. 15 min. Lat. 12 Leagues from *Casbin*, a ſmall City; but the Land is good about it.

Abſecun, in 79 deg. 15 min. Long. 37 deg. 10 min. Lat. A ſmall City in an excellent Soil.

Abdebil, in 60 deg. 20 min. Long. 36 deg. 24 min. Lat. The Inhabitants are moſt Chriſtians; and there are many ancient Churches in it. It depends upon *Sultany*.

Ahwaz, 70 deg. 15 min. Long. 31 deg. 15 min. Lat. A ſmall City half ruin'd, in the Province of *Belad-Cowreſton*, in a Soil that yields excellent Fruits.

Arbella, 69 deg. 50 min. Long. 36 deg. 20 min. Lat. A ſmall Champaign City, where Proviſions are Cheap.

Ardevil, 62 deg. 30 min. Long. 38 deg. 15 min. Lat.

Ardeſton, 77 deg. 10 min. Long. 33 deg. 7 min. Lat. Famous for the Copper Veſſels that are there made.

Arion, 74 deg. 32 min. Long. 32 deg. 25 min. Lat. One of the three places where Olives grow in all *Perſia*.

Aſſed-Abad, 63 deg. 40 min. Long. 34 deg. 50 min. Lat. A ſmall City toward *Amadan*.

Ava, 75 deg. 10 min. Long. 34 deg. 40 min. Lat. This is a very ſmall place.

Azadkar, or *Tevin*, 82 deg. 15 min. Long. 36 deg. 32 min. Lat. A City in a great Plain, where there are above four hundred Channels under-ground.

B.

Bab El Abab, or, the *Gate of Gates*; call'd alſo *Demir-capi*; or, the *Gate of Iron*. The *Tartars* call it *Monjon*: 75 deg. 15 min. Long. 45 deg. 15 min. Lat. It has been formerly a ſtrong place.

Badkeiſt, 85 deg. 32 min. Long. 35 deg. 20 min. Lat. A ſmall, but moſt pleaſant City, and well built.

Beſte, 80 deg. 15 min. Long. 29 deg. 15 min. Lat. A City in the Province of *Kerman*, where in Summer the Mornings are very cold, the Afternoons hot; yet the Air very good.

Beſtouche, ſee *Mahmeter*.

Beylagan, 63 deg. 52 min. Long. 41 deg. 20 min. Lat. A City toward the *Caſpian* Sea, in a Country abounding in Corn and Fruit.

Balk, 91 deg. 36 min. Long. 38 deg. 10 min. Lat. Three days journey from *Meultan*.

Bem, or *Bembe*; 74 deg. 15 min. Long. 28 deg. 20 min. Lat. Thought to have been built by *Caliph Mouktadar*, near the great Deſert of *Berſham*.

Berdoe, 63 deg. 15 min. Long. 35 deg. 30 min. Lat. It lyes ſurrounded with Paſture-grounds, which breed great ſtore of Cattel.

Berzendé, 63 deg. 14 min. Long. 37 deg. 40 min. Lat. Here are made a ſort of courſe Druggets for ordinary people.

Beſton, 79 deg. 15 min. Long. 37 deg. 20 min. Lat. It lyes in a Country abounding in Corn and Fruits.

Bimonoheer, 74 deg. 10 min. Long. 37 deg. 30 min. Lat. Here is great Trade for Silk.

Boſt, 91 deg. 28 min. Long. 32 deg. 16 min. Lat. A great City, to which belongs the faireſt and ſtrongeſt Caſtle in all *Perſia*.

Bouron-Jerdé, 74 deg. 30 min. Long. 34 deg. 20 min. Lat. Famous for Saffron, and for being the native City of many Learned Men.

C.

Chemkon, 63 deg. 15 min. Long. 41 deg. 15 min. Lat.

Chiras, 78 deg. 15 min. Long. 29 deg. 36 min. Lat.

Chirvan, or *Erivan*; 63 deg. 15 min. Long. 38 deg. 32 min. Lat. Here all the Silk-*Caravans* rendevous; and it is one of the richeſt *Kanats* or Governments in *Perſia*.

D.

Dankon, 78 deg. 15 min. Long. 30 deg. 15 min. Lat. A bad Town, in a bad Soil.

Darabguired, 80 deg. 15 min. Long. 30 deg. 15 min. Lat. In ſeveral parts round about this City they meet with Salt of ſeveral colours, as red and green, black and white. Here they alſo make long-neck'd Glaſs-Bottles, which are very curious work; nor are they without Sider to fill thoſe Bottles, in regard of the great plenty of Apples thereabouts. Near to the City there is a Sulphur-Mine, and great ſtore of Mummy, very much eſteem'd in *Perſia*.

Debeſton, 80 deg. 15 min. Long. 38 deg. 15 min. Lat. This is not properly a City, but a great many Villages joyn'd together.

Deras, 79 deg. 30 min. Long. 31 deg. 32 min. Lat.

Devimmaat, 62 deg. 5 min. Long. 38 deg. 40 min. Lat.

Din Ver, 63 deg. 15 min. Long. 35 deg. Lat. A City in a fruitful Soil, ſtor'd with *Meſquees*.

Doulad, 74 deg. 15 min. Long. 37 deg. 50 min. Lat. The Country about is full of black Mulbery-trees.

Dourak, 74 deg. 32 min. Long. 32 deg. 15 min. Lat. Here they make the looſe Caſſocks without Sleeves which the *Arabians* wear. Near to this City the Rivers *Tigris* and *Euphrates*, meeting at a place call'd *Hellá*, make a Marſh, where grow the Reeds of which the Eaſtern people make their Pens.

E.

Elalbetein, 87 deg. 15 min. Long. 37 deg. 15 min. Lat.

Elbiik, 70 deg. 15 min. Lon. 32 deg. 15 min. Lat.

Endirab, 93 deg. 15 min. Long. 32 deg. 15 min. Lat.

Erivan, ſee *Chirvan.*

Eſpharaïen, 81 deg. 40 min. Long. 37 deg. 15 min. Lat. The Country about it abounds in Pears and Apples.

Eſtakré, 78 deg. 30 min. Long. 30 deg. 15 min. Lat. The ancient City in the Province of *Fars*, properly *Perſia*; in a Soil abounding in Vines and Date-trees.

Eſterabat, 75 deg. 35 min. Long. 36 deg. 50 min. Lat.

F.

Ferah, 18 deg. 15 min. Long. 39 deg. 15 min. Lat. Built by *Abdalla* the Son of *Taher*, in the time of *Mamon Reſhid*, *Caliph of Berni-Abbas.*

Ferouzabad, 82 deg. 32 min. Long. 30 deg. 10 min. Lat. Anciently call'd *Hourbecthion.*

G.

Gireſte, 73 deg. 40 min. Long. 31 deg. 10 min. Lat. One of the biggeſt Cities in the Province of *Kerman.* The Trade of the City conſiſts in Hones and Wheat.

Girreadegon, vulgarly *Paygoh*, 75 deg. 35 min. Long. 34 deg. 15 min. Lat.

Goutem, 74 deg. 46 min. Long. 37 deg. 20 min. Lat. A little City, full of Silk-Twiſters.

H.

Hamadan, 75 deg. 20 min. Long. 34 deg. Lat. The Country about it breeds great ſtore of Cattel.

Huſn-Eltaſ, or, *The Center of Beauty*; 72 deg. 32 min. Long. 34 deg. 40 min. Lat. At this day almoſt ruin'd.

Hawas, 75 deg. 40 min. Long. 33 deg. 15 min. Lat.

Heuye, 74 deg. 35 min. Long. 31 deg. 50 min. Lat.

Helaverde, 91 deg. 30 min. Long. 35 deg. 15. min. Lat. Built by *Abdalla* before mention'd.

Herat, 85 deg. 30 min. Long. 36 deg. 56 min. Lat. A City in the Province of *Caraſſan*, where Sultan *Heuſſein-Mirza* founded ſeveral Colledges for Youth.

Heſn-Medi, 78 deg. 45 min. Long. 32 deg. 5 min. Lat.

Heſſne Ebneamade, 70 deg. 45 min. Long. 26 deg. 20 min. Lat.

Hurman, 85 deg. 15 min. Long. 32 deg. 30 min. Lat. A ſmall City, in a bad Air.

I.

Jemnon, 78 deg. 15 min. Long. 36 deg. 40 min. Lat. The Trade of it is in Copper Manufactures.

Jend-Babour, 75 deg. 5 min. Long. 31 deg. 15 min. Lat. A very ſtrong place, famous for the Tomb of *Melek-Takoub-Sha*, King of *Schiras.*

Irſon, 80 deg. 35 min. Long. 36 deg. 50 min. Lat.

Iſpahan, or *Hiſpahan*; 86 deg. 40 min. Long. 32 deg. 40 min. Lat.

K.

Kaar, 78 deg. 40 min. Long. 42 deg. 32 min. Lat.

Kaſhan, 76 deg. 15 min. Long. 34 deg. 40 min. Lat.

Kaſre-Chirin, 71 deg. 50 min. Long. 34 deg. 40 min. Lat. Built by *Nouſhirovon-Aadel*, ſurnamed the Juſt; and upon the acts and deeds of this King is all the Morality of the *Perſians* founded.

Kaien, 83 deg. 20 min. Long. 36 deg. 32 min. Lat. Said to breed the choiceſt Wits of all *Perſia.*

Kulaar, 76 deg. 25 min. Long. 37 deg. 25 min. Lat. One of the chiefeſt Cities in *Guilan.*

Kalin, 87 deg. 5 min. Long. 35 deg. 35 min. Lat. In an excellent Soil for Cattel and Fruit.

Kurkoub, 74 deg. 45 min. Long. 32 deg. 15 min. Lat.

Kaſbin, 75 deg. 40 min. Long. 36 deg. 15 min. Lat.

Kafre-le-lebous, or *Kengavat*, 76 deg. 20 min. Long. 33 deg. 35 min. Lat.

Kateron, 88 deg. 30 min. Long. 28 deg. 30 min. Lat. The Country about produces Oranges, Limons, and Cypreſs-trees.

Kerah, 86 deg. 40 min. Long. 34 deg. 15 min. Lat.

Kerman or *Kirman*, 81 deg. 15 min. Long. 29 deg. 50 min. Lat.

Kervak, 87 deg. 32 min. Long. 34 deg. 15 min. Lat.

Kirmonſha, 63 deg. 45 min. Long. 34 deg. 37 min. Lat.

Kom, 75 deg. 40 min. Long. 35 deg. 35 min. Lat.

Kouh de Mavend, 74 deg. 15 min. Long. 36 deg. 15 min. Lat. the ſmalleſt now, which was once the largeſt City in *Perſia*.

Koucht, 83 deg. 40 min. Long. 33 deg. 20 min. Lat. In a ſoyl excellent for Corn and good Fruits.

Koy, 60 deg. 40 min. Long. 37 deg. 40 min. Lat.

Kevachir, or *Verdechir*, 80 deg. 30 min. Long. 28 deg. 15 min. Lat.

L.

Lahijon, 74 deg. 25 min. Long. 37 deg. 15 min. Lat. The Trade of the Town conſiſts in Stuffs, half Silk, half Cotton, call'd *Tefsile*.

Louſſek, ſee *Touſſea*.

M.

Maameter, or *Barfrouche*, 77 deg. 35. min. Long. 36 deg. 50 min. Lat.

Mehrouyon, or *Behbehon*, 75 deg. 15 min. Long. 39 deg. 35 min. Lat.

Meraqué, 71 deg. 20 min. Long. 37 deg. 40 min. Lat. It ſtands in one of the Gardens of *Perſia*.

Merend, 63 deg. 15. min. Long. 37 deg. 37 min. Lat.

Mervaſaé, 87 deg. 32 min. Long. 34 deg. 15 min. Lat. in a fertile Country for Corn and Fruit.

Merverond, 88 deg. 40 min. Long. 34 deg. 30 min. Lat. in a fertile Country.

Meſched, look *Touſ*.

Moukon, or *Derbent*, 20 Leagues from the *Caſpian* Sea, 63 deg. 15 min. Long. 37 deg. 40 min. Lat.

Mourjan, 84 deg. 15 min. Long. 37 deg. 15 min. Lat. A City well peopl'd, wherein there are ſeveral *Moſquées*, and fair *Piazza's*.

N.

Nackzivan, or *Nachevan*, 61 deg. 32 min. Long. 39 deg. 40 min. Lat.

Natel, 77 deg. 40 min. Long. 36 deg. 7 min. Lat. in a fertile Country for Paſturage.

Nehavend, or *Nahoüand*, 73 deg. 45 min. Long. 34 deg. 20 min. Lat. The Country people aver this City built before the *Loufon*, or the Flood.

Neher-Terij, 75 deg. 00 min. Long. 32 deg. 40 min. Lat.

Neſſah, 84 deg. 45 min. Long. 38 deg. 40 min. Lat.

Nichabar, 80 deg. 55 min. Long. 36 deg. 20 min. Lat.

O.

Oujon, 61 deg. 35 min. Long. 32 deg. 24 min. Lat. To this City finely ſeated, belongs a fair Caſtle.

R.

Rachmikdon, 87 deg. 34 min. Long. 35 deg. 15 min. Lat.

Ramhormous, 74 deg. 45 min. Long. 31 deg. 45 min. Lat. In this City *Selmon*, *Haly*'s Foſter Father was born.

Rey, 76 deg. 20 min. Long. 35 deg. 35 min Lat. In the beſt Soil of all *Perſia*, for Wheat, Fruit, and Paſturage.

Roudbar, 75 deg. 37 min. Long. 37 deg. 21 min. Lat. in the Province of *Guilan*.

Royon, 71 deg. 36 min. Long. 36 deg. 15 min. Lat. in the Province of *Mazandran*.

S.

Saaſſour, 86 deg. 20 min. Long. 35 deg. 15 min. Lat.

Saron, 76 deg. 20 min. Long. 36 deg. 15 min. Lat. In the Province of *Guilan.*

Sary, 78 deg. 15 min. Long. 36 deg. 40 min. Lat. Seated among the Copper-Mines.

Sebzevoar, 81 deg. 5 min. Long. 36 deg. 15 min. Lat. Near this City the people gather great quantities of Manna.

Semiron, 71 deg. 30 min. Long. 34 deg. 40 min. Lat. A pleaſant City ſtor'd with good Water and Fruits.

Serijr-el-lan, 63 deg. 15 min. Long. 45 deg. 50 min. Lat.

Serkeſs, or *Serakas*, 85 deg. 35 min. Long. 36 deg. 15 min. Lat. A pleaſant City for Scituation, and plenty of Waters.

Sermeghon, 87 deg. 37 min. Long. 37 deg. 32 min. Lat. In a fertile Soil, yet not very plentiful.

Serveſton, 78 deg. 15 min. Long. 29 deg. 15 min. Lat. In a Soil abounding with Gardens.

Servon, 79 deg. 15 min. Long. 32 deg. 15 min. Lat. In a Soil abounding with Wine and Dates.

Surjon, 74 deg. 40 min. Long. 30 deg. 20 min. Lat. Where the beſt *Perſian* Carpets are made, and *Shaads*, or Girdles of Goats Hair curiouſly wrought.

Sobrevcrede, 73 deg. 36 min. Long. 36 deg. 5 min. Lat.

Sſouſs, 73 deg. 45 min. Long. 32 deg. 15 min. Lat.

Sultanie, 76 deg. 15 min. Long. 39 deg. 40 min. Lat. Where the Mornings and Evenings are very cold; all the reſt of the day very hot.

T.

Taberon, 80 deg. 34 min. Long. 35 deg. 20 min. Lat.

Talikon, 88 deg. 15 min. Long. 36 deg. 32 min. Lat. In a Country plentiful in Corn, Fruit, and good Water.

Tauris, otherwiſe call'd *Sſernerdehi*, 63 deg. 15 min. Long. 39 deg. 10 min. Lat.

Tebeſs, 80 deg. 40 min. Long. 38 deg. 15 min. Lat.

Teflis, 60 deg. 15 min. Long. 43 deg. 15 min. Lat.

Toukon, 82 deg. 45 min. Long. 38 deg. 40 min. Lat.

Touſs, or *Meſhed*, 82 deg. 30 min. Long. 38 deg. 40 min. Lat.

Touſſea, otherwiſe call'd *Louſſek*, 85 deg. 40 min. Long. 37 deg 50 min. Lat.

Y.

Yeſd, 79 deg. 15 min. Long. 32 deg. 15 min. Lat.

Yevin, ſee *Azadkar*.

Z.

Zemma, 89 deg. 14 min. Long. 38 deg. 35 min. Lat. In a Country abounding in all ſorts of Cattel.

Zenjon, 73 deg. 36 min. Long. 36 deg. 5 min. Lat. Famous for its antiquity, and formerly the *Perſian* Univerſity.

Zertah, 79 deg. 30 min. Long. 32 deg. 30 min. Lat. The biggeſt City in the Province of *Belad-Ciſton*, abounding in Wine and Shell-fruit.

Zour, 70 deg. 20 min. Long. 35 deg. 32 min. Lat. A City in the ſame Province.

Zouzen, 85 deg. 15 min. Long. 35 deg. 39 min. Lat. In the Province of *Mazandran*.

Zourend, 73 deg. 40 min. Long. 31 deg. 15 min. Lat. In the Province of *Kerman*, where there is great ſtore of curious Potters ware; where alſo grows the Root *Hanna*, with the juice whereof the *Perſians* dye their Nails, and the Breaſts and Tails of their Horſes.

The End of the Third BOOK.

THE

THE FOURTH BOOK OF THE TRAVELS OF MONSIEUR TAVERNIER: BEING, A DESCRIPTION OF PERSIA.

CHAP. I.

Of the Extent of PERSIA, *and its diviſion into Provinces.*

PERSIA, according to the preſent State of the Empire, to the North is bounded by the *Caſpian* Sea; Southward, by the Ocean; Eaſtward it joyns to the Territories of the Great *Mogul*; Weſtward, to the Dominions of the Grand *Signor*; the two Empires being parted by the Rivers *Tigris* and *Euphrates*.

But that you may the better underſtand the full extent of the Dominions of the *Perſian* King, you are to know, That this great Monarch, beſides that Tract of Ground which is properly call'd *Perſia*, poſſeſſes a vaſt part of the ancient *Aſſyria* and the great *Armenia*, the ancient Kingdoms of the *Parthians* and *Medes*, the Kingdom of *Lar*, the Kingdom of *Ormus*, and all Eaſtward of *Perſia* beyond *Candahar*, almoſt as far as the Kingdom of *Scindi*.

But becauſe thoſe *Europaans* that have Travel'd before me, either were not ſo curious, or had not perhaps the opportunity to learn the true number of the Provinces that compoſe the whole Continent of *Perſia*, I have undertak'n, though the *Perſians* themſelves are ignorant enough, to give the beſt account I can, finding it neceſſary for the better ſatisfaction of the Reader, to take ſome notice of the Names of Places according to the ancient Geography.

The firſt is the Great *Armenia*, which our Maps without any ground or reaſon at all call *Turcomannia*; in regard they might have more properly call'd it *Ermenick* in general, ſince the Inhabitants are the greateſt part *Armenians*. That part whereof which is ſituated between the two Rivers of *Araxes* and *Cyrus*, at this day call'd *Aras* and *Kur*, by the Natives is call'd *Iran*, or *Cara-bag*, being one of the moſt beautiful, and richeſt pieces of Land in all *Perſia*; the principal Cities of which are *Erivan*, *Nackſivan*, *Zulpha*, and *Van*.

The ſecond is *Diarbeck*, formerly *Meſopotamia*, between *Euphrates* and *Tigris*; the chief Cities whereof are *Bir*, *Car-Emir* or *Diarbequir*, *Ourfa*, *Mouſſul*, *Geziré*, *Merdin*, &c.

The third is *Curdiſtan*, formerly *Aſſyria*, extending all along the Eaſt-ſide of the River *Tigris*, from the Lake *Van* to the Frontiers of *Bagdat*; the principal Cities are *Niniveh*, *Sheriſoul*, *Amadié*, *Sneirne*, *Betlis*, and *Salmaſtre*.

The fourth is *Hierak-Arabi*, otherwiſe the Country of *Babylon* or *Chaldea*; the principal Cities whereof are *Felougia* upon *Euphrates*, *Bagdat* upon *Tigris*, *Merſhed-Ali*, *Gourno*, and *Balſara*; and in the Country of *Bourons*, *Sharaban*, *Erounabat*, &c.

The fifth is *Hierak-Agemi*, or the ancient *Parthia*; the principal Cities whereof are *Hiſpahan*, *Touſhercan*, *Hamadan*, *Caſhan*, *Kan*, and *Caſbin*; and perhaps *Yeſd*, if it be not rather in *Kerman* or *Sigiſtan*.

The ſixth contains *Shirvan*, all along the *Caſpian* Sea, where ſtand the Cities of **Derbent* or *Demir-Capi*, *Baku*, and *Shamaki*; and the Province of *Edzerbaijan*; wherein ſtand the Cities of *Tauris*, *Ardevil*, and *Sultany*. Which two Provinces comprehend the ancient *Media* within a very little, extending to the very Shoar of the *Caſpan* Sea.

* Derbent *in the* Perſian *Tongue ſignifies a Strait Gate, and* Demir-Capi *in the* Turkiſh, *a Gate of Iron; near to which place were the ancient* Caſpian *Gates, or* Caſpiæ Pylæ *of the Ancients.*

The ſeventh contains *Kylan* and *Mazandran*, lying likewiſe upon the *Caſpan* Sea, formerly *Hyrcania*; wherein are the Cities and Towns of *Firuzcuh*, *Sukar-abad*, and *Mionikiellé* at the entry of the Mountains; *Giru*, *Talara-peſct*, and *Saru*, in the Plain; *Ferh-abad*, *Ciarman*, and *Gſcref*, toward the Sea.

The eighth is *Eſtarabad*, formerly *Margiana*, which extends to the River *Ruth-khané-kurkan*, which the Ancients call'd *Oxus*; the principal Cities whereof are *Eſtarabad*, *Amul*, *Damkam*.

The ninth contains the Province of the *Uſbeck-Tartars*, comprehending all the ancient *Sogdiana* and *Bactriana*; the chief Cities whereof are *Balk*, *Samarcand*, and *Boccara*, &c.

The tenth is *Coraſſan*, formerly *Aria*, with ſome part of *Bactriana*; the chief Cities whereof are *Eri*, *Meſhed*, *Niſabur*, *Thun*, &c.

The eleventh *Sableſtan*, formerly *Peloponneſus*; the principal Cities whereof are *Beksabat*, *Aſbé*, *Buſt*, *Sarents*; the Territory and City of *Candahar* being alſo comprehended within the extent of this Province, together with *Duki* and *Alunkan*, upon the Frontiers of the Great *Mogul*'s Dominions.

The twelfth is *Sigiſtan*, formerly *Drangiana*; the principal Cities whereof are *Siſtan*, *Shalack*, and *Kets*.

The thirteenth comprehends all the Territories of the ancient *Arachoſia*, bord'ring upon the Kingdom of *Scindi*, not having any Cities that we know of.

The fourteenth is the Province of *Makran*, lying all along upon the Sea of *Mogoſtan*, formerly *Gedroſia*; the chief Cities whereof are *Makran*, *Firhk*, *Chalak*, and the Port of *Guadel* toward *Guzerat*.

The fifteenth *Kerman*, formerly *Caramania*, extending as far as the Gulf of *Ormus*; the chief Cities whereof are *Kerman*, *Bermazir*, the Port of *Kubeſtek*, and the Cape of *Jaſques*.

The ſixteenth is *Farſiſtan*, or that part of *Perſia* ſo properly call'd; the chief Cities whereof are *Schiras*, *Caſeron*, *Benarou*, *Firus-abat*, *Darab-guier*, &c. To which you may add the little Province of *Laraſton*, with the City of *Lar*, juſt againſt *Ormus*. But this Province formerly extended no farther than *Benarou*, two days journey from *Lar*, before *Sha-Abas* conquer'd the Kingdom of *Lar*, and then the Kingdom of *Ormus*. Now they are both united; though they have both ſeveral Governours, as they had diſtinct Princes before. The Ports in this Province upon the *Perſian* Gulf are *Bander-Abaſſi* and *Bander-Congo*.

There are two other little Ports in the *Perſian* Gulf, about thirty hours ſail from the Mouth of *Euphrates*, but not capable of receiving any other than ſmall Barks; which are very much to be admir'd; for in regard the Inhabitants are ignorant of the uſe of Iron, it is ſtrange to ſee their Boats made ſo handſom and ſtrong withal; the Planks being only ty'd together with a Cord, which is made of a kind of Hemp tak'n from the out-ſide of the Coco-nut.

The laſt is the Province of *Curſiſtan*, formerly *Suſiana*, which *Euphrates* and *Tigris* joyning together ſeparate from *Chaldea*; the principal Cities whereof are *Suſter*, anciently *Suſa*, the Capital City of the Empire of King *Ahaſuerus*, *Ahawas*, *Scabar*, *Ramhurmus*, &c.

The temper of the Air in *Perſia* varies according to the variety of ſituation. The Country of *Edzerbaijan* is very cold, but very healthy. The Air of *Mazandran* is very unwholſom; for being a low fenny Country, and full of Inſects, when the Waters dry up in the Summer, the Inſects alſo dye and infect the Air. Sometimes thoſe bad Waters over-flow the Country; in ſo much that the Inhabitants receive a tincture in their Complexions from the colour of the Earth. The Province of *Guilan* is included in the Province of *Mazandran*; and the Air is ſo unwholſom, that the People cry of him that is ſent to command there; *Has he robb'd, ſtol'n, or murther'd, that the King ſends him to* Guilan?

At *Iſpahan*, which is almoſt in the middle of *Perſia*, there are ſix months of hot, and ſix months of cold weather. The Snow falls three or four times in a ſeaſon, and ſometimes ſo very thick, that there is hardly any travelling upon the Road. About a League from the City, toward the Mountain, there ſtands a Stone about two or three Foot high, which when the Snow hap'ns to cover, prognoſticates a plentiful Year; and the firſt Country-man that carries the news thereof to the King, receives a hundred *Tomans*. As for Rain, there is very little falls there, unleſs it be in *April*, and then it ſometimes rains very hard.

In the Southern Provinces, the heats are very exceſſive, and kill abundance of our *Europeans*, eſpecially thoſe that are giv'n to drink.

All *Perſia* is water'd with little Rivers; but there is not one navigable River through the whole extent of it, unleſs it be *Aras*, or the *Araxes* of the *Indians*, which carries ſome few flat-bottom'd Boats. The other Rivers, inſtead of growing bigger, the farther they keep their courſe from the Springs, grow ſhallower for want of Water, by reaſon of the infinite number of *Kreiſes* or Channels, which they cut out of the Rivers to water the Lands, which would not bring forth ſo much as only Graſs without the help of thoſe Cuts; unleſs it be in the Province of *Mazandran*, which from *September* to *March* ſeems a kind of Terreſtrial Paradiſe, through the pleaſing variety of Herbs and Fruits. However, *Perſia* in general being thus water'd, is a moſt fruitful Country: though it be true, that many of their Springs and Channels are loſt and brok'n. And *Mirza-Ibrahim* Governour of the Province of *Edzerbaijan* told me one day, that in the very Territory of *Tauris*, there were above two hundred Springs utterly loſt, either by accident or negligence.

As for their Gardens, they water them with Well-water, by the help of a Wheel and an Ox; but the running Water is much better, as not being ſo cold, and more fatning to the Earth. And therefore the Fruits that grow in the Mountains which are only water'd by the Rain or by the Dews, are much better taſted, and keep longer.

Perſia is a mountainous Country, but for the moſt part the Mountains are very dry and barren. As for Woods, there are none in all the Country. Travellers are alſo forc'd to go a great way out of their Road to find a Spring; and ſometimes they ſhall ride ten or twelve Leagues, before they meet with any Water but what they carry in their Bottels. There are ſome Mountains out of which they dig Salt, as Stones out of a Quarrey. There are alſo Plains where the Sand is nothing but Salt, though it be not ſo ſavoury as our Northern Salt.

Of late ſeveral Copper-Mines have been found out, of which the Natives make all ſorts of Kitchen-Houſholdſtuff. Their Lead comes from *Kerman*; their Iron and Steel from *Coraſan* and *Kaſbin*, though not ſo good as that of *Spain*. Their Steel is very fine, with a ſmooth grain, and grows very hard in the Water, but it is as brittle as Glaſs. Neither will this ſort of Steel agree with the Fire: ſo that if the Fire have not more than a double heat when the Steel is forg'd, it will look juſt like a piece of burnt Charcoal. The Steel which we call *Damas-Steel* comes from the *Indies*, and the *Perſians* call it *Gauherdar*.

There are alſo ſome Mines of Gold and Silver in *Perſia*, wherein it appears that they have anciently wrought. *Sha-Abas* alſo try'd again, but found his expence to be more than his profit: whence it is become a Proverb in *Perſia*, *Nokre Kerven debkyarge nohhaſſel*; The Silver-Mine of *Kerven*, where they ſpend ten to get nine, which is the reaſon that all the Gold and Silver of *Perſia* comes out of Forein Countries.

CHAP. II.

Of the Flowers and Fruits of Perſia, *of Turquoiſes and Pearls.*

THE Flowers of *Perſia* are nothing comparable to our *European* Flowers, neither for variety nor beauty. For having paſs'd the *Tigris* in the Road to *Perſia*, you meet with nothing but Roſes and Lillies, and ſome other Fruits peculiar to the Country.

As for Roſes, they have great ſtore, which they diſtil, as they do Orange-flowers, and tranſport the Waters into all the Eaſtern parts of *Aſia*.

I never left the Court of *Perſia*, but ſome of the Lords, eſpecially four of the white Eunuchs, beg'd of me to bring them ſome Flowers out of *France*; for they have every one a Garden before their Chamber door: and happy is he that can preſent the King with a Poſie of Flowers in a Cryſtal Flower-Pot.

There are in *Perſia* Apples, Pears, Oranges, Granates, Prunes, Cherries, Apricots, Quinces, Cheſnuts, Medlers, and other ſorts of Fruit, which is not generally ſo well-taſted as ours.

Their Apricots indeed, eſpecially the leſſer ſort, are better than ours. When you op'n this Apricot, the Stone cleaves in two, and then the Kernel, which is only a ſmall Skin, as white as Snow, is more pleaſing to the taſt than if it had been preſerv'd.

As for their Melons, they are moſt excellent, and very plentiful, neither is it ſo dangerous to eat them to exceſs, as ours. There have been ſome that have eat'n ſix and thirty pound in a day, and have never been the worſe. There is a prodigious quantity of them ſold in *Iſpahan*; where they are brought to Market, from midnight 'till four a Clock in the afternoon. Thoſe Melons which are firſt in ſeaſon, and are call'd *Guermez*, are inſipid, and taſt of nothing but Water. However the Phyſicians adviſe you to eat them, ſaying that they plump up the Fleſh; and renew the habit of the Body. The next to the *Guermez*, are better than they, and they increaſe in goodneſs 'till they come to be quite out of ſeaſon; the laſt of which they keep all the Winter long.

Though they have ſuch vaſt plenty, yet they never leave but one Melon upon a ſtalk, and when it is as big as a Nut, the Gard'ner, or his Wife, or his Children, lye down upon the ground and lick off the Down, which they ſay keeps the Melon from being ſweet, and rip'ning kindly.

The *Perſians* have alſo a particular ſort of Quince-Pepin, but not ſo good as ours, which they fry unpar'd, caſting great ſtore of Salt in the Pan to excite thirſt, and then preſent them to their Friends at their Collations. They have alſo Almonds and Figs, but few Small-nuts or Wall-nuts.

Oyl they have none, but in the Provinces of *Mazandran* and *Guilan*, which furniſh all the reſt of *Perſia*; but the Olives are rotten, black, gravelly, and not worth any thing, compar'd with *Provence*-Olives.

Armenia, *Mengrellia*, *Georgia*, and *Media* abound in Vineyards. They bury their Vines all the Winter, and take them up again in the Spring by reaſon of the cold. In the hotter Countries they dreſs their Vines as we do, without any under-propping them. There are three ſorts of Wines in *Perſia*. That of *Teſd* is very delicate; that of *Iſpahan* but ordinary: that of *Teſd* is tranſported to *Lar*, where there lives a great number of *Jews*, who care not to live but where they may have good Wine, and that at a cheap rate. It is alſo carry'd to *Ormus*, where it is ſold half in half cheaper than the Wine of *Schiras*. As for the Wine of *Schiras*, it is made of one only Grape, ſweet in taſt, but which heats the Mouth extremely. This ſort of Grape is call'd *Kichmiſhe*; it is a white Grape, without any ſtone, as vulgarly believ'd; but however it has a ſtone, though it be hardly to be perceiv'd; which nevertheleſs will appear in new Wine, when it frets like a little Ligament. They ſay that the Wine of *Iſpahan* is cold upon the Stomach, but that it fumes into the Head. For its coldneſs upon the Stomach I can ſay little, but I know it will warm the Head, if a man takes too much of it. In *Perſia* they never keep their Wine in Tuns, but in great earthen Veſſels bak'd in an Oven, either glaz'd, or elſe ſmear'd over with the fat of a Sheeps rump, ſtop'd up with wood'n Covers, cover'd over again with a great piece of red Calicut, that lyes over all the lids of the Pots.

The King and his Lords have other ſorts of Cellars for magnificence, where they treat ſuch as they invite. Theſe are four ſquare Rooms not above three or four ſteps deep, with a Well in the middle, the floor being ſpread with *Turkie* Carpets. Now at the four corners of the Well ſtand four great Bottles containing twenty Pints a piece, the one of White, the other of Claret. Between the great Bottles ſtands a row of leſſer Bottles fill'd, a Bottle of White, and a Bottle of Red. In the Cellar-Wall are ſeveral niches one above another, and in every nich a Bottle, ſtill vary'd *Gules* and *Argent*; a very pleaſant ſight to good Companions in a Room; which is as light as day.

As for Herbs and Roots they have very good in *Perſia*, but above all, moſt excellent *Roman* Lettuce. But there is no ſort of Pulſe, nor can they find a way to make Peaſe grow among them. The *Carmelites* carry'd Aſparagus, Artichoaks, and Succory, which were never ſeen there before, but now begin to thrive very well.

As for Turquoiſes and Pearls I ſhall ſpeak thereof in my diſcourſe of Jewels, toward the end of my *Indian* Travels.

CHAP. III.

Of the Beaſts of Service; of the Fiſh and Fowl of Perſia.

THe Beaſts for ſervice in *Perſia*, are Horſes, Mules, Aſſes, and Camels. The Horſes of *Perſia* are but of an ordinary ſtature, leſs than ours, very narrow before, but very ſwift and light. They carry their heads very ill in running, by reaſon of the cuſtom to which the *Perſians* uſe them. For they have got a trick of managing their Horſes, yet never getting upon their backs; they teach them to Amble by tying their feet with two Cords of an equal length, to the middle whereof are faſten'd two other Cords that are faſten'd to the Saddle, which two Cords keep their feet ſo, that they cannot ſtir but at ſuch a diſtance; and ſo they deal with their Mules upon which the old men generally covet to ride. The Horſes of *Perſia* are very docible, and eaſily brought up. They give them nothing elſe from one Evening to another but a Sack full of chopt Straw, with a meaſure of Barley which they mingle together with the Straw, to the end they may eat both together. When the Barley is newly ear'd, they give it them for fourteen or twenty days together to purge their bodies, as we for the ſame end put our Horſes to Graſs in the Spring. The *Perſian* Horſes hold out very well 'till eighteen or twenty years of age; but they never cut their Stone-Horſes in that Country. In the Winter, they never take off their Shooes, but only Froſt-nail them. Their Furniture is very light and handſomly made. And this is further obſerv'd, that whereas we keep Goats in our Stables and Inns, the *Perſians* keep Hogs.

There are two ſort of Aſſes in *Perſia*. Thoſe that are bred in the Country only ſerve to carry burthens; but there are a ſort of *Arabian* Aſſes that are ſwift and very handſom, excelling in price the common ſort of Horſes. The Merchants of *Iſpahan* keep theſe Aſſes in their Country Houſes, taking it for a great piece of Grandeur to Ride every Morning to their Shops.

Some parts of *Perſia* are perplex'd alſo with wild Beaſts, as Lyons, Bears, and Leopards, but there are but very few; nor have we heard that ever they did any great miſchief. Porcupines they have alſo; and I my ſelf ſaw brought before the King two men, the one of which was Shot through the Thigh, and through the Leg with a Porcupine's Quill. The ſecond was kill'd, the Porcupine having darted his Quill a little above his right Pap through his Breſt. As for their Fiſh, there are an abundance of Carps, Trouts, and Pikes in the River *Aras*; but in all the other Rivers of *Perſia* there is but one ſort of Fiſh, which is a kind of

Barbel. In the ſubterranean Channel which they bring to water their fields there is another ſort of Fiſh very plentiful of bones, and as little as can well be eaten.

Where the white Mulberies grow by the River ſide, ſo ſoon as they begin to bear fruit, 'tis very good paſtime to ſee the Crabs, as big as the Palm of a man's hand, come out of the River after Sun-ſet, and climb the trees to eat the fruit, and then by break of day return into the River again. They are delicate food, far beyond Crey-fiſh, but a hot provocative Diet, as the Phyſicians well obſerve.

During the Froſt they bring from the *Caſpian* Sea great ſtore of Salmon or Salmon-Trouts, four or five Foot long. The Province of *Media* is well ſtor'd with Sturgeon from the mouth of the River *Araxes.* In the ſame Sea there is a certain Fiſh like a Carp, which they ſalt and dry like our Herrings. From the *Perſian* Gulf comes nothing but Salt-fiſh, which is tranſported over all the Kingdom.

Their Fowls are much the ſame that we have in *Europe*, only I do not remember that I ever ſaw any Quails in the Country. As for their Pigeons, they fly wild about the Country; but only ſome which they keep tame in the City, wherewithal to decoy the reſt: which is a ſport the *Perſians* uſe in hot weather as well as in cold. Now in regard the Chriſtians are not permitted to keep theſe Pigeons, ſome of the vulgar ſort will turn *Mahometans* to have that liberty. There are above three thouſand Pigeon-houſes in *Iſpahan*. For every man may build a Pigeon-houſe upon his own Farm, which yet is very rarely done; all the other Pigeon-houſes belong to the King, who draws a greater Revenue from the Dung than from the Pigeons: which Dung, as they prepare it, ſerves to ſmoak their Melons.

Poultrey is very plentiful in *Perſia*; and the *Armenians* brought out of *Europe* the way how to fat Capons; the firſt ſo fatted they preſented to the King, who lik'd them ſo well, that he order'd that the richeſt of the *Armenians* ſhould be commanded to provide him ſuch a number every year. There are no Turkeys in all *Aſia*; but the *Armenians* trafficking to *Venice* carry'd ſome from thence, which when the King had taſted, he lik'd ſo well, that he order'd the *Armenians* to breed him up ſuch a number, and to ſtock the Kingdom with them. But the *Armenians*, ſeeing the King would impoſe a new Tribute of Turkeys as well as Capons, grew negligent, and ſuffer'd the Chickens to dye as ſoon as they were hatch'd. Thereupon the *Perſians* ſuſpecting the fraud, commanded the *Armenians* to keep the dead Turkeys, that they might be Judges how they came by their deaths: And it was my wonder to ſee ſo many young Turkeys hanging againſt the Walls of ſome Houſes in *Zulpha*, that occaſion'd this Story to be told me.

All ſorts of Water-fowl are as plentiful in *Perſia*, as with us.

Upon the Frontiers of *Media* and *Armenia*, at a certain ſeaſon of the year are to be ſeen a great number of Birds, much like to our Owzils. Much about the ſame time the Corn begins to appear, but then is the ground cover'd with ſuch infinite ſwarms of Locuſts, that the *Armenians* are forc'd to betake themſelves to their Proceſſions, and to water the ground with a Water which they fetch a great way off, whereinto the Bodies of ſeveral martyr'd Chriſtians were thrown. Three days theſe Proceſſions and waterings of the ground continue, and after that, whether it be that the fore-mention'd Birds do eat the Locuſts, or only drive them away, in two or three days the Country is clear of them.

As for Birds of prey, the Country wants none, Falcons, Sparrow-haws, Lanerets, *&c.* of which the King of *Perſia* is very well provided, having above eight hundred belonging to his Game. Some of theſe Birds are taught to fly at the wild Boar, or wild Aſs, or wild Goat; others at Cranes, Herons, wild Geeſe, and Partridge. The chiefeſt of which Birds are brought from the Southern Mountains, extending from *Schiras* to the *Perſian* Gulf.

The King takes great delight to hunt the Boar and Hart; and if it come to paſs that the Game out-run the Dogs, then they let fly one of their Hawks, who preſently ſeizes the head, and while ſhe is continually pecking and diſturbing the Beaſt, the Dogs are preſently at his heels. The Hawks are taught to ſtop like a Horſe at full ſpeed: elſe they would never quit their prey, which they preſently do, as ſoon as ever the Falconer ſhews them their reward. Now their way of ord'ring or making the Hawk is this. They take the skin of a Hart, head, body, and legs, and ſtuff it with Straw, to the end it may be like the Beaſt which they intend to repreſent in the nature of a Quarry. When they have ſet it in the place where they uſually train up the Hawk, they lay meat upon the head, or in the holes of the eyes, to the end the Bird may be ſure to ſeize thoſe parts at his down-come. Being accuſtom'd to feed in this manner for ſome days together, they fix the Beaſt upon a Plank with four Wheels, and cauſe it to be drawn with long Cords by certain men, that mend their pace ev'ry day, 'till at length it is drawn by a Horſe at full ſpeed, whereby the Bird is accuſtom'd by degrees not to forſake her prey. After the ſame manner they counterfeit all other ſorts of Quarrys to enter their Hawks, as well wild Boars, wild Aſſes, as Hares and Foxes. Some there are that will order a Crow with the ſame induſtry as you would make a Hawk. They have have alſo a certain Beaſt which they call *Once*, which has a ſpotted skin like a Tiger, but which is nevertheleſs very gentle and tame; this a Horſe-man will carry behind him, and when he ſees a wild Goat, he ſets down the *Once*, which is ſo nimble, that in three leaps he will be upon the back of the wild Goat; though the wild Goat be a very ſwift Creature. The *Once* immediately ſtrangles him with his ſharp teeth. But if by accident the wild Goat get from him, the *Once* will ſtand ſtill in the ſame place abaſh'd and troubl'd, ſo that an Infant may take him and kill him, without the leaſt reſiſtance made in his own defence.

The Kings of *Perſia* take great delight in Hunting, and in that ſport it is that they love to ſhew themſelves magnificent: Inſomuch that *Sha-Seſi* deſirous to treat all the Ambaſſadors then at his Court, which at that time were the *Tartarian*, *Muſcovite*, and *Indian*, carry'd them along with him into the field, and having tak'n a great number of Harts, Fallow-dear, Hinds, and wild Boars, he caus'd them all to be made ready to be eat'n the ſame day: And while he was feaſting, an Architect had order to raiſe a Pyramid of the heads of thoſe Beaſts in the middle of *Iſpahan*, of which there are ſome remains to this day. When the Architect had rais'd it to a conſiderable height, he came very pleaſantly to the King, and told him he wanted nothing but one head of ſome great Beaſt to finiſh the Work. The King, whether in his Wine, or to ſhew the Ambaſſadors how abſolute he was over his Subjects, turning briskly toward the Architect; *Thou ſay'ſt well*, ſaid he, *nor do I know where to meet with a Head more proper than thy own.* Thereupon the miſerable Architect was forc'd to ſubmit his own Head, the King's Command being preſently put in execution.

CHAP. IV.

Of the manner of Building in Perſia.

IN regard there is little Wood or Stone in *Perſia*, all the Cities, except ſome Houſes, are generally built of Earth; but of an earthen, or rather a kind of Potter's Clay, ſo well wrought, that you may cut it like Tuff, being wrought to a juſt conſiſtency. The Walls are made with lays of Earth, according to the proportion intended, and between every lay of Earth, three Foot high, two or three rows of Bricks bak'd in the Sun. Theſe Bricks are made in a ſquare Mold three fingers thick, and ſeven or eight inches broad: and for fear they ſhould cleave with drying in the Sun, they lay over them pounded Straw to keep them from chopping in the heat. They never lay the ſecond Lay 'till the firſt be dry, nor is the ſecond Lay to be ſo broad as the lowermoſt. Thoſe Buildings which are made of Brick bak'd in the Sun are very handſom; and after the Wall is rais'd, the Maſon plaiſters it over with a Morter made of Potter's Clay mingled with Straw; ſo that the defects of the Building being cover'd, the Wall appears very firm and cloſe. Then the Work-man plaiſters the Morter over again with a Lime mixt with *Muſcovy*-Green, which he pounds with a certain Gum, to render the Lime more glutinous: and then rubbing the Wall over with a courſe Bruſh, it becomes as it were damask'd and ſilver'd, and looks like Marble. The poor are contented with only bare Walls, or ſome courſe daubing that coſts little. The middle of the Houſe conſiſts of a large *Portico*, twenty or thirty Foot ſquare; and in the middle of the *Portico* a Fountain full of Water. It is all open upon one ſide; and from the *Portico* to the Pond or

Fountain all cover'd with Carpets. At every corner of the *Portico* is a Room to ſit and take the freſh Air; and behind another large Room, the floor whereof is ſpread with Carpets, Mattreſſes, and Cuſhions, according to the quality of the Maſter of the Houſe. Upon the two ſides of the *Portico* are two other Chambers, and doors to go from one Chamber to another: and thus are the Houſes of the great Lords built, but only they are more ſpacious. For their Houſes conſiſt of four great Parlours, that look toward the our corners of the World, and every Parlour has two Chambers upon each ſide, which make eight Chambers, that ſurround a great Hall in the middle. The King's Palace is alſo built after the ſame faſhion: and generally the *Perſian* Houſes are very low, it being a rare thing to ſee one three Stories high. Yet all their Chambers and Rooms are arch'd, wherein the *Perſian* exceeds us. For without all that trouble and time that we ſpend, they will preſently raiſe an Arch ſo broad and high as eaſily demonſtrates the skill of the Work-man. The tops of their Houſes are flat and terraſs'd; being plaſter'd with Earth mixt with Straw chopt very ſmall, and well temper'd; which they bind together with a layer of Lime beat'n for ſeven days together, which makes it as hard as Marble, and if they want Lime, they pave the Terraſs with ſquare Tiles bak'd in an Oven, ſo that the Rain can do no harm. But they are very careful to ſhovel off the Snow, for fear it crack the Terraſs with lying. Without the Houſes ſhow nothing, but within they are curiouſly painted with Birds and Flowers, wherein the *Perſians* are no bad Artiſts. They take great delight to have ſeveral little Chambers, with ſeveral Doors, and Lattice-windows, the quarrels whereof are of Glaſs of various colours. This ſort of glazing ſerves generally, and indeed more properly, for the Apartments where the Women may come. For they might have Cryſtal-windows if they pleas'd, but they glaze the void ſpaces in this manner, that their Women may not be ſeen; after they have fram'd the op'n place that gives light, like a Flower-Pot with ſeveral Flowers in it, which the Glaſs of ſeveral colours imitates to the life; whereby it is impoſſible that the Windows ſhould be peer'd through; beſides, that it is pleaſant to the Eye. The Doors of their Houſes are of *Tchinar*-Wood, which is very noble, and their Wainſcoting is as neat. The *Perſians* that love oſtentation, always diſplay their rich Carpets, Mattreſſes, Cuſhions, Coverlets, and all the moſt coſtly Furniture they have, in the fore part of their dwellings: For the *Haram*, or the Women's Quarter is but meanly adorn'd, in regard they are never viſited by any men but their Husbands. In ſome of their Rooms they have very narrow Chimnies; for the *Perſians* ſet all their Wood upright which they burn, becauſe of the Smoak; beſides, they make but ſmall Fires, in regard they have ſo great a ſcarcity of Wood. When they would go to ſleep, they lye down upon a Plank cover'd with a Carpet, and wrap themſelves in a quilted Blanket. In the Summer they ſleep in the open Air, upon their Terraſſes; and in regard the Women lye there too, there is an order obtain'd, that the *Moullahs* that ſing upon the *Moſquees* ſhall not preſume to go up in the morning, becauſe it might be their hap to ſee the Women as they lay; it being one of the higheſt pieces of infamy imaginable for a Woman to be diſcover'd with her Face op'n.

There are ſome Houſes that belong to great Lords, that have a ſquare place before their Doors, where they that come to viſit them may put their Horſes, to the end the Street ſhould not be peſter'd. If you look upon the Front of their Houſes, there is little ornament to be ſeen, unleſs it be upon ſome which have been lately built.

CHAP. V.

A Deſcription of Iſpahan, *the chief City of the Kingdom and Dominions of the King of* Perſia.

ISpahan, Sphahan, or Sphaon, as the *Perſians* pronounce it, which ſome Travellers have too unwarily affirm'd to be a fine City, lyes in the Province of *Hierac*, which compoſes ſome part of the ancient Kingdom of the *Parthians*. It is the Capital City of all *Perſia*, and a very large place, where the King uſually keeps his Court. The Records of the *Perſians* declare that formerly it was two contiguous Towns, one part whereof belong'd to *Haider*, and the other to *Neamed-Olahi*, two parts of *Iſpahan* ſtill retaining thoſe two names, which has occaſion'd great quarrels and debates among the people, while they have both been eager to prefer their own quarter. Nor indeed could *Iſpahan* be accompted other than a Village, before *Sha-Abas* had conquer'd the Kingdoms of *Lar* and *Ormus*. But then obſerving ſo fair a Situation, where he might as well be near the Provinces which he had newly conquer'd, as for the deſign which he had to extend his Dominions to the Eaſt and Weſt, as he had enlarg'd them to the South, he quitted *Caſbin* and *Sultany* to reſide at *Iſpahan*, as in the center of his Empire.

This City is ſeated in a vaſt plain, which extends it ſelf three ways fifteen or twenty Leagues. Upon the South about two Leagues from *Iſpahan* riſes a very high Mountain, on the top whereof toward the Weſt are to be ſeen the remains of a very ſtrong Fortreſs, where *Darius* kept himſelf, when *Alexander* gave Battle to him in that Plain. In the ſide of the Rock is a *Grotto*, either natural or artificial, or both, out of which iſſues a natural Spring of excellent Water, where a *Dervis* uſually inhabits.

The Circuit of *Iſpahan*, taking the Suburbs all in, is not much leſs than that of *Paris*; but the number of Inhabitants is ten times greater at *Paris* than at *Iſpahan*. Nor is it a wonder that a City ſhould be ſo large and yet ſo ill peopl'd, where every Family has its particular Houſe, and every Houſe its particular Garden. What ever way you come to it you may diſcover firſt the Towers of the *Moſquées*, and then the Trees that environ the Houſes, ſo that *Iſpahan* ſeems rather a Forreſt than a City. The Plain being fertile is well inhabited, but there are no Villages in it, only three or four Houſes in a place together.

The Walls of *Iſpahan* are of Earth, to which do belong ſome pittiful Towers without Battlements or Platforms, Baſtions or Redoubts, or any other Fortification. The Moats alſo are as bad, neither broad nor deep, but always dry. In ſome places alſo the people have beaten down great gaps in the Wall, to get the neareſt way into the City; yet they reckon ten Gates, which are but of Earth however, and of no defence; the chief of which are *Der-Vaſalſchub*, not far from the King's Palace, *Der-Tokshi*, *Der-Mark*, *Der-Vaſal-Lembon*, *Der-Naſan-Abad*, *Der-Sha*, and *Der-Dekt*. The Gates are made of Planks rudely joyn'd together, and cover'd with plates of Iron four fingers broad, and as thick as a Crown, faſten'd with flat-headed Nails. The Keys are never carry'd to the Governour, but left with a ſilly Porter that op'ns and ſhuts the Gates as he pleaſes himſelf; for indeed there is no neceſſity of ſhutting the Gates when there are ſo many other ways into the City.

The City of *Iſpahan* is ill laid out; for the Streets are narrow and unequal, and for the moſt part dark, becauſe of the Arches that go from one Houſe to another, ſo that a man is forc'd ſometimes to feel his way for two hundred paces. Moreover the Streets are many times annoy'd with Loads of Ordure and the Carcaſſes of dead Beaſts, which cauſe a moſt filthy ſtench, and would be very infectious certainly, but for the wholeſomneſs of the Air. In the moſt part of the Streets are Wells, which are ſtop'd up in Summer, and open'd in the Winter to carry away the Rain and the Snow into the Arch'd Channels which run under Ground through the middle of the Street. There are alſo before every Door certain Troughs to receive the filth and ordure of every Family, which the Country-men come and carry away to Dung their Grounds. Every morning the Country-man comes with his Aſs to lade Dung; and it is obſervable that he is more diligent to carry away the Dung of the *Armenians*, *Franks*, and *Jews* that drink Wine, than of the *Perſians* that drink none. And this is the profit of the Servants of the Houſe that ſell an Aſſes Load of Dung for five, and ſometimes for ten or twelve *Kasbeſhé*.

The Streets of *Iſpahan*, as of all the reſt of the Cities of *Perſia* are not pav'd, which makes them very incommodious both Summer and Winter. For in the Summer the duſt puts out your Eyes, unleſs it be in the Streets where the great Merchants live, and about the *Meydan*, where there are people hir'd to water the Streets Morning, Noon, and Night. Thoſe people go about the Streets alſo with a *Boracho* full of Water, and a Glaſs, with Ice in a Bag, to give them drink that deſire it: Nor do they take any money, being paid out of the Legacies left by perſons deceaſed for that purpoſe. In the Winter this duſt turns to mire half the leg deep; though it be very true that there are very few people to be ſeen then in the Street; for in regard of the vaulted Channels that run through every Street, ſhould the ſoak'd Earth chance to fail under the Horſe, it might endanger a Limb. Beſides, the *Perſians* are ſo ſuperſtitious, that they will hardly receive a man within their doors with a ſpot of Dirt upon his Cloathes, for fear of being defil'd by him.

You ſhall alſo meet with little Holes againſt the Walls of the Houſes in the op'n Street, where the *Perſians* are not aſham'd to ſquat and Piſs in the face of all the World. If there be any running Water in the Street, they take a little in their Hands and waſh their Member with it; or if there be no Water, they rub it againſt a Stone or the Wall, which they take for a great piece of gentility and modeſty.

That which farther contributes to the naſtineſs of the Streets of *Iſpahan*, is, that the Butchers throw the Blood and Excrements of the Beaſts which they kill into the Streets. If a Horſe or a Mule, a Camel or an Aſs dye, they preſently throw him into the Street. True it is, that there are people who come preſently to buy it of the Owner; who make *Hariſſé*, which they ſell to the poor Work-men. This *Hariſſé* is thus prepar'd; they boyl the fleſh of the dead Beaſt with Corn, and after it is well boyl'd they maſh it together, 'till it becomes like a Pottage. They alſo make *Hariſſé* of good Mutton; both which ſorts they ſell in the Market-place, or great *Meydan* of the City.

Though the City of *Iſpahan* be dirty, yet there is a way for perſons of ability to avoid it; for they never ſtir but on Horſe-back, with two or three Lackeys, call'd *Coatres*, that run before to make room. For the Men are all upon the falſe Gallop in the Streets, without any fear of hurting the Children: by reaſon that the Children are not ſuffer'd to play in the Streets like ours, but as ſoon as ever they come from School, they ſit down by their Parents, to be inſtructed by them in their Profeſſion.

Theſe *Valets* or Foot-men make a Trade of Running; of which the King and the Lords have ſeveral in their ſervice; it being a piece of grandeur to keep a great many. They ſerve from Father to Son, undergoing an Apprentiſhip in Running. From ſix to ſeven years of age, they only ſet themſelves to walk ſlowly. The next year they run a League at a time upon a handſom trot, the next year after they run two or three Leagues, and ſo proportionably for the reſt. At eighteen years of age they are allow'd a Scrip of Flowr, with a flat piece of Copper to bake their Bread upon, and a Bottle of Water; all which they carry about them when they run. For theſe people when they are ſent Poſt never take the *Caravan*-Road, but the ſhorteſt cuts through the Deſerts, and muſt therefore accuſtom themſelves to carry their Proviſion. The King and the Lords have no *Chatres*, but what are Maſters; which degree they are not to arrive at without ſome Ceremony and performing a Race, like our *Jemmy* and the Butcher of *Croyden*.

If he be a Lord that owns the *Chater* who deſires to be a Maſter, he ſends for all his Friends, ſets up a Scaffold in the *Meydan*, provides a Collation, and ſends for the Curtiſans to divert the Company. Now there is not one of theſe Gueſts that does not bring ſomething to give this *Chater* after the Race is run, either a Bonnet or a Girdle, or ſome other thing, part of which the *Chater* gives to his fellows. Then the *Chater* appears with his Legs greas'd, his Thighs bare, only a ſlight ſhort pair of looſe Breeches, and a Girdle with three little Bells hanging upon his Belly. Thus accouter'd he ſtarts from *Ali-Capi*, and between Sun-riſing and Sun-ſetting he runs backward and forward to a Stone a League and a half from the City toward the Mountains; running in that time ſix and thirty of our common Leagues, or a hundred and eight Miles. While he runs, there is *Kourouk* in the *Meydan*, and upon all the Road where he runs, and three or four Horſe-men that continually ride to and fro, to ſee that there be no deceit in the *Chater*'s Race; who when he approaches near the City, ride before to give notice of his coming. Every time he ſtarts and returns, the Drums and Trumpets ſound; at the end of the Race there ſtand ſeveral perſons with Arrows in their Hands, and ev'ry time he comes to the Stone they give him an Arrow, which he carries back every courſe to *Ali-Capri*. Every time he returns, the Curtiſans rub him and make much of him. All the time he runs, he eats nothing, but drinks Sherbet now and then. If he acquit himſelf well, which appears by the number of Arrows brought back, he is admitted a Maſter by the approbation of the King's Foot-men, who are ſuperior to all the reſt. The *Kans* or Governours of Provinces run their own *Chuters* with the ſame Ceremonies, and in the ſame manner.

The Fortreſs of *Iſpahan* is nothing at all conſiderable. It joyns to the Wall upon the South ſide of the City, and is twice as long as broad, but without any defence in the world, unleſs it be of ſome pitiful Towers made of Earth. Here it is that the King keeps all the Rarities which he has purchas'd, or that has been preſented to him. For as to his main Treaſure, I believe it conſiſts chiefly in Gold-Plate. Within the Fortreſs there is a large Field, ſow'd every year with Rice and Corn; hard by which ſtands the Houſe of the *Capuchin*-Friars.

Iſpahan in general, unleſs it be the *Meydan* and ſome few arch'd Streets where the Merchants live, is more like a great Village than a City; the Houſes ſtanding at a diſtance one from the other, with every one a Garden, but ill look'd after, not having any thing in it perchance but only one pitiful Tree: true it is that they begin to build better of late days, but it is without the City. As for the Women, 'tis not a pin matter whether they live out of the City or within, in regard they never ſtir out of doors, and as ſeldom go a-foot.

The *Meydan* or great *Piazza* of *Iſpahan* was the contrivance of the great *Sha-Abas*, who had never done it, if a great Prince of the ancient Race of the Kings of *Perſia* had not refus'd him the old *Meydan*, with ſeveral Priviledges, and the Houſe that ſtood by it. Thereupon he deſign'd this new *Piazza*, to draw off the Merchants, and to ſpoil the old Market-place, by their departure from that quarter of the City which is leſs inhabited at this day. It is not far from this old *Meydan*, that the *Auſtin-Friars* on the one ſide, and the *Carmelites* on the other have their Habitations. There are alſo two ſides of that *Meydan* entire, under the *Portico's*, where ſit only ſuch people as ſell Herbs, Fruit, and Victuals; the other two ſides are almoſt faln to decay; but when it was all ſtanding, it was as handſom as the new one: and it is to be wonder'd, that the Prince, who built it, did not chooſe the place where *Sha-Abas* has built his, as being near the Water, and conſequently far more convenient.

The great *Meydan* then is a place about ſeven hundred Paces long, and between two and three hundred broad. It has Buildings upon all the four ſides; it lyes in length directly North and South; the Fronts are every one Portico'd, and Terraſs'd at the top; and on the City-ſide are little Chambers nine or ten Foot high, which fall very much to decay, being only built of Brick bak'd in the Sun. They are inhabited, the greateſt part of them, by the moſt infamous Curtiſans of the City. At ſome Paces diſtance from the *Portico's*, is a Channel which is pav'd with ſtone, and runs round about the *Piazza*; *Sha-Abas* caus'd ſeveral Trees to be planted by the ſide of it, but both the Channel and the Trees being altogether neglected, are faln to decay; beſides, that the ſmell of the Water in the Summer time is very noyſom.

In the midſt of the *Piazza* ſtands a kind of a May-Pole, or Maſt of a Ship, where the people exerciſe ſhooting at Birds. When the King comes to ſhoot, they ſet a Cup of Gold upon the top of the Maſt, which he is to ſtrike down with an Arrow. To which purpoſe he muſt ride full ſpeed, nor is he permitted to ſhoot 'till after he has paſt the May-Pole, turning himſelf upon the crupper of his Horſe: a remain of the ancient cuſtom of the *Parthians*, that kill'd their Enemies flying.

The Cup belongs to him that ſtrikes it down; and I have ſeen *Sha-Sefi*, Grandfather of the preſent King, in five Courſes ſtrike down three Cups.

From this Maſt or May-Pole down to the great *Moſquee*, they ſell nothing but Wood and Charcoal: from the ſame Pole to the Sun-Dial upon the North-ſide, are none but ſuch as ſell old Iron-Tools, old Harneſs for Horſes, old Coverlets, and other old Brokery-ware, as in our *Long-Lane*.

From the Pole to another *Moſquee*, to the South, juſt againſt the Sun-Dial, is the place for all the Poulterers. The reſt of the *Piazza* toward the Palace, is always kept clean, without any Shops, becauſe the King comes often abroad in the Evening to ſee Lions, Bears, Bulls, Rams, Cocks, and all other ſort of Creatures fight which are brought thither.

The people of *Iſpahan*, as in many other Cities, are divided into two parts, the one call'd *Hedari*, the other *Nametlai*; and upon all the Combats of Beaſts before-mention'd, there are always very conſiderable Wagers laid between theſe two Tribes. The King, who is a neuter, gives to the Maſter of the Beaſt that gets the upper hand ſometimes five, ſometimes ten, ſometimes twenty *Tomans*, according to the value of the Wager laid; and he that wins the Wager, preſents the Maſter of the the Beaſt likewiſe. They have alſo a Sport at breaking of Eggs, by knocking the ends one againſt another, ſome of which Eggs come to three or four Crowns. The Hens that lay them are bred in a Country which they call *Saſevare*, about a hundred leagues from *Iſpahan*, toward the Province of *Karaſon*; the Cocks of which Country are bigger and ſtronger than other Cocks, and coſt ſome of them a hundred Crowns. There are a ſort of Tumblers alſo, that after Dinner ſet up their Stages in the *Meydan*, and toward the Evening, they that play the *Maid-Marians* come and encompaſs a ſquare place with a courſe piece of Calicut; and then through another very fine Cloth, the Wenches ſhew a thouſand tumbling Tricks and antick Poſtures. When they have done, they come and ask the Spectators for Money, who give them every one what they think fit. Every Friday, which is as it were Market-day, the Country-folks bring to Town what they have made in the Villages, as Doors and Windows fitted to be hung up, Window-frames, Locks, and other things of that nature. Upon that day alſo they ſell Mules, Horſes, Camels, and Aſſes, which brings a great confluence of people from all parts.

Upon the Weſt ſide, where ſtands the Gate of the Palace, and *Ali*'s Gate, between the Canal and the *Portico's* are rang'd ſome ſeventy Pieces of Cannon upon their Carriages. Theſe Guns, together with the Sun-Dial, were brought from *Ormus* by the Great *Sha-Abas*, of which the *Engliſh* ought to have had their ſhare; for without their aſſiſtance he never could have tak'n the Town.

From the corner of that Front, which touches upon the Eaſtern Front of the *Moſquee*, in the middle, are all Sadlers Shops; and from that *Moſquee* to another corner that touches upon the Weſtern Front, live the Book-ſellers, Book-binders, and Trunk-makers. In the middle of the Southern Front ſtands a Portal, with a Tower upon each ſide, which leads to a *Moſquee*, the Gate whereof is cover'd all over with Plates of Silver, and is certainly the neateſt Portal and faireſt Entrance into any *Moſquee* of *Perſia*.

At the other end of the ſame Front, where it joyns to that upon the Weſt, there is a great Portal that leads to a falſe Gate of the King's Palace; near to which, as ſoon as you are enter'd, you meet with the Apartment of the Great Treaſurer, who is a white Eunuch, and having the Keys of the Chamber where the Money lyes, takes care to pay what-ever the King orders him. Through that falſe Gate all the King's Proviſions are carry'd into the Palace. This way alſo enter they that are entertain'd for the Manufactury of the King's Tiſſues, Silks, Sattins, Coverlets, and the like. In the ſame Encloſure alſo the *Franks*, who are under the King's Wages, and live at *Zulpha*, come every day to work; as alſo all the moſt particular and eminent Artiſts that the King hires.

The Weſtern Front, which makes one of the two lengths of the *Meydan*, is thus appointed; from the Southern angle that touches the Trunk-maker's quarter, live all your Pedlers that ſell all the ſmall Commodities of *Norimberg* and *Venice*.

As for the King's Palace, I cannot make any handſom deſcription of it, in regard there is nothing of Beauty either in the Building or in the Gardens. I think I have been as far in the Houſe as a man could go, every time I was ſent for by His Majeſty; but excepting only four Rooms which they call *Divans*, I ſaw nothing but pitiful low Galleries, and ſo narrow that hardly two men could paſs a-breſt in 'em. In one of thoſe Galleries I had audience of the King, in the Garment of Honour which he had beſtow'd upon me. But in regard I have ſpok'n of two of them in another place, and that the other two are much alike both Building and Furniture, I ſhall ſay no more of them here.

From the King's Palace Gate to *Haly*'s Gate live the Goldſmiths, Lapidaries, and Gravers of Stones for Seals: *Haly*'s Gate is a plain Gate, naked of Work; of which I have already ſpok'n.

Between *Haly*'s Gate, and the other angle of the ſame Weſtern Front, ſtands a great Gate which leads into a *Bazar*, where all the *Armenians* that live at *Zulfa* keep their Shops, and ſell all ſorts of Cloth that comes out of *Europe*, and other the choiceſt Wares of *Perſia*. At the end of that *Bazar* ſtands a fair Inn two Stories high, which the Mother of *Sha-Abas* the ſecond caus'd to be built. In the middle ſtands a great Fountain with four great Gates, which lead into four other Inns. Here by the way let me give a Traveller and a Trader in *Perſia* this advice; that if his Goods be not very heavy, he never hire a low Chamber, as being three times dearer than thoſe above: For the Chambers which the Sun lies upon moſt in the Summer, are the Chambers which coſt leaſt. Not but all the Chambers in the Inn are Tax'd at the ſame rate by the King; but the Hoſt for his profit will find ſome pretence or other to raiſe his price, pretending thoſe Chambers be hir'd already which you deſire, eſpecially if they be corner Chambers, which are the largeſt and moſt commodious. And indeed without this colluſion Chambers would be very cheap. The beſt convenience of thoſe Inns is, that a man is more ſecure in one of them then in a private Houſe: For there if it happ'n that a piece of Goods be ſtol'n; or that your Chapman prove inſolvent for Goods bought, the Inn-keeper is to make all good; being by the Law to receive ſo many blows a day 'till he pays the ſum demanded. The Merchant alſo gives two in the hundred for every thing that he ſells, and when the Market is done they preſently go to the Hoſt, who ſets down in his Book the quality of his Goods, and the names both of buyer and ſeller. If he knows not the buyer, he is bound to go and enquire after him, and if he be not ſolvent, the Merchant takes his Goods again. Sometimes the Merchant to ſave the two in the hundred, combines with the Purchaſer to carry away ſome of his Goods without the knowledge of the Hoſt, which is done by greaſing his Deputies fiſt; who will preſently ſhut his Eyes. But then if the Purchaſer proves inſolvent, the Merchant dares not complain; becauſe his Goods are not Regiſter'd in the King's Book, whom he has defrauded of his Cuſtom.

No leſs ſecure are the *Bazars* or Market-places, where the Merchants ſhut up their Shops very ſlightly, the *Bazars* being ſtrongly guarded both within and without all night long. As for the petty Stalls in the *Meydan*, every one puts up his Ware in a Box Padlock'd up, and then lay them down at one end of the place one by another. As for the courſe ſort of Ware, as Tents, Cords, Ropes, and ſuch other things they only heap them under a large Coverlet faſten'd at the four corners by four ſticks; for the *Meydan* alſo is as ſtrongly guarded as the *Bazar*.

Between *Haly*'s Gate and that which leads to the *Bazar* where the *Armenians* keep their Shops; live all thoſe that deal in *Ruſſia* Leather, making *Borachio's* to tye under the Horſes Bellies, little Buckets, and Furniture for Horſe-men, as alſo Bowyers, Fletchers, and Forbiſhers. From the laſt Gate to the end of the Gallery, live all the Druggiſts and Apothecaries.

At the Angle upon the two fronts upon the Eaſt and North, there is a Gate that leads to the Great *Bazar*; next to that live only your Sails-men that ſell whole Habits for men, as Shirts, Sheets, Hoſe, and the like. There be alſo thoſe that ſell Leather Shooes for men and women; which Shooes are always worn by perſons of quality.

Out of this *Bazar* you go into another full of men that work in Copper, ſuch as make Pots, Plates, and other Utenſils for the Kitchin. Here alſo live thoſe that make Files, and the blades of Sythes. The reſt of the *Bazar* is poſſeſs'd by Dyers of Calicut; and at the end of the *Bazar* is a fair Inn, where all the Merchants live that ſell Musk, *Ruſſia* Leather, and Furrs.

I have in another place obſerv'd that the King has a great Revenue out of the *Bazars* and Inns which he has caus'd to be built, which is particularly laid out in proviſion for his Table. For the Law of *Mahomet* forbidding Princes to impoſe Taxes or Cuſtoms upon the people, they do not believe that the money which ariſes from thence is fit to be employ'd or laid out for the neceſſaries of life, believing that their food ſo purchas'd would do them no good. By virtue of this prohibition of *Mahomet* it is, that the Merchants take all the liberty they can to deceive the King of his Cuſtoms, believing that they cannot offend the Prince, while they tranſgreſs not the Law. Beſides, that if they ſhould pay all the King's Duties, the price of Goods would riſe ſo high, ſo as to ſpoil the whole Courſe of Trade and Commerce. Neither would the Revenue of the *Caravanſera's*, *Bazars*, and Gardens ſuffice for the Kings Kitchin, were not the ſeveral *Kans* or Governours of Provinces oblig'd to ſupply that expence every Week in their turns, whereby thoſe expences coſt the King little or nothing.

Upon the North-Front of the *Meydan*, are made under the *Portico's* ſeparations for Chambers, that look upon the *Piazza*, where people go to ſmoak Tobacco and drink Coffee. The Seats of thoſe Rooms are plac'd as in ſo many Amphitheaters, and in the midſt of every one ſtands a large Veſſel full of running Water, wherewith their Pipes be cleans'd when they are over-fowl. All the *Perſians* that have any ſpare time, fail not every day to reſort to thoſe places between ſeven and eight in the Morning, where the Owner of the Room preſently brings them every one their Pipe and their Diſh of Coffee. But the Great *Sha-Abas*, who was a man of a great underſtanding, finding thoſe places were only ſo many Meeting-houſes, where men aſſembl'd to talk and prattle of State-affairs, a thing which no way pleas'd him; to break the neck of thoſe petty Cabals, he order'd that a *Moullah* ſhould be ſure to be betimes at every place before the reſt of the people came thither, and that he ſhould entertain thoſe Tobacco-whiffers, and Coffee-quaffers, ſometimes with a Point of the Law, ſometimes with Hiſtory, ſometimes with Poetry. This cuſtom is ſtill obſerv'd: ſo that after this entertainment has laſted two or three hours, the *Moullah* riſing up, crys to every one in the Coffee-Room, *Come my Maſters, in good time, let's all now retire every man to his buſineſs.* Straight every one retires upon the *Moullah's* words, who is liberally entertain'd all the while by the Society.

In the midſt of the North-Front ſtands a great Portal, with a large Dial over it, which *Sha-Abas* brought from *Ormus* when he took it from the *Portugals*. But the Dial is of no uſe, nor is ever like to be. Round the Tower of that Portal runs an op'n Gallery, with a kind of a Cieling over head ſupported with Pillars; from whence every Evening about Sun-ſet, and at Midnight, a noiſe of Drums and Trumpets is to be heard through the whole City. Though the truth is, the Muſick would never charm a curious Ear. Out of ſome parts of the Gallery are contriv'd little Dormitories, where the chiefeſt of the Court lye. In all the Cities where the *Kans* reſide is the cuſtom of making this ratling noiſe of Drums and Trumpets obſerv'd, and not elſewhere.

On each ſide of the Portal, under the Horologe, are five or ſix Banks of Jewellers, who there put to ſale certain parcels of Pearls, Emralds, Granats, and Turquoiſes, which are not of any great value; every parcel being ſet by it ſelf in a Diſh, and the whole Stall cover'd with a ſilk Net, to preſerve the Stones from being ſtoln.

Juſt againſt the ſame Portal, going toward the South-Front, you meet with two little Goals five or ſix Foot high, and ſev'n or eight diſtant one from the other. Here the men play at Pall-mall on horſe-back, the Horſe-man being to ſtrike the Ball running at full ſpeed, between the two Goals.

Through that Portal you enter into an Encloſure much like the place where the Fair of St. *Germans* is kept, and there it is that the Merchants of Gold and Silver-Tiſſues and other rich Stuffs, with all your fineſt ſorts of Calicuts and Linnens, keep their Shops.

The Court ſide of the *Meydan*, which is upon the Eaſt, and which anſwers to the grand Front where the King's Houſe ſtands, is thus appointed. In the middle ſtands a *Duomo* cover'd with a kind of bak'd Earth, and as well the *Duomo* as the Portal, which is very high, are all varniſh'd over. You aſcend nine or ten ſteps, the Port of *Haly* facing it on the other ſide of the *Piazza*. From the end of the *Portico's* that touch the North ſide of the *Moſquee*, live the Shop-keepers that ſell ſowing-Silk, and ſmall Manufactures of Silk, as Ribands, Laces, Garters, and other things of the ſame nature. From the *Moſquee* to the other end, are all Turners, that make Cradles for Children, and Spinning-Wheels. There are alſo ſome Cotton-beaters, that make quilted Coverlets. Without the *Portico's* are none but Smiths, that make Scyths, Hammers, Pincers, Nails, and ſuch like things; with ſome few Cutlers.

This is all that can be ſaid of *Iſpahan*, and that great *Piazza*, which ſome perhaps have ſet out in better colours. But I have repreſented all things as they are, as being one that have ſeen them oftner, and beheld them a longer time than ever any *Frank* that Travel'd into *Aſia*.

CHAP.

CHAP. VI.

Of Zulpha, *a little City, ſeparated from* Iſpahan *by the River* Senderou.

Zulpha, which others call *Julpha* and *Giolpha*, is diſtant from *Iſpahan* toward the South half an hours walk, the River *Senderou* running almoſt at an equal diſtance between the two Cities. The way that leads from one City to another is a Walk ſome fifteen hundred Paces long, and ſeventy broad, almoſt equally divided by the River. It begins from a Pavilion or Tabernacle forty Foot ſquare, which joyns to the hinder part of the King's Houſe, with a double Story, to which ſeveral Windows give light, clos'd with wooden Lattices very artificially wrought. None but the King and his Houſhold paſs that way into the Walk. For they that go from *Iſpahan* to *Zulpha*, find the way into the Walk through a Gate which is cloſe adjoyning to the Tabernacle. This Walk is call'd the Street of *Tcharbag*, or the Street of *Four Gardens*.

A Channel runs all along the Walk from the Tabernacle, where a little Rivulet falls into it, and fills it as far as the great Bridge. The two ſides of the Channel which are pav'd with Stone, and are two or three Foot broad, make one way, which Paſſengers may, and many times do take; for the uſual way both for Horſe and Foot, lyes upon each ſide of the Walk, behind the Trees, which are planted in a ſtreight line to the very Walls of the King's Gardens, which cloſe the Alley on each ſide. It is a kind of a Cauſey of Free-ſtone, ſomewhat rais'd, and four or five Foot broad. There is but one row of Trees on each ſide, ſtraight and high, call'd *Tchinards*, with one tuft at the top. The ſpace between the Channel and the Trees is not pav'd, but lyes common, and is ſometimes ſow'd. About two hundred Paces from the Tabernacle or Banqueting-houſe, the River falls into a great Pool, about thirty or thirty-five Foot in diameter; and in that place, as alſo in others ſomewhat beyond it, where there are alſo other Pools, the Walk is croſs'd by a Cauſey pav'd and rais'd, ten or twelve Foot broad, as the reſt are. Upon the left hand of the firſt Pool ſtands another Tabernacle or Banqueting-houſe, much alike in ſtructure and bigneſs to the former; in which place, in a low arch'd Room with a Fountain of Water in the middle, you may go and drink Coffee. From that Houſe to the Bridge the Walk deſcends, and the Water makes ſome falls.

All the Gardens on each ſide of the Walk, both on this ſide and beyond the Bridge, belong to the King. But you muſt not imagin that theſe Gardens, or that of *Hezardgerib*, which is the faireſt of all *Perſia*, are ſo curiouſly ſet out, nor ſo well kept as ours in *Europe*. For they have no ſuch lovely Borders, nor ſuch cloſe Walks of Honeyſuckles and Jaſmin as are to be ſeen in the Gardens of *Europe*. They ſuffer the Graſs to grow in many places; contented only with a good many great Fruit-trees, tufted a-top, and planted in a line, which is all the grace of the Gardens of *Perſia*.

In each ſide of the Walls between which the Walk runs, at a true diſtance of ſpace, are gates neatly contriv'd, and over each a little Room. Almoſt in the middle of the Walk between the great Banqueting-houſe and the Bridge, upon the left hand, ſtands a Houſe of the *Dervi's*, to whom the King has giv'n one of his Gardens to build upon. There they keep the Relicks of *Haly*, or ſome other Prophet; for you ſhall ſee them ſtanding under a certain Arch, before which the *Perſians* make a moſt profound Reverence. Theſe *Dervi's* come every Afternoon about three or four a Clock into the *Bazars* of *Iſpahan*, every two, an old one and a young one, chooſing his quarter. They go from Shop to Shop, inſtructing the People upon ſome Point or other of the Law: the young *Dervi's* anſwering the old ones at certain times. Their Habit is only two Sheep-skins or Goat-skins, the one hanging before, the other behind, with a great leathern Girdle, four or five fingers broad, garniſh'd with ſeveral great Plates of Latten. They throw another Sheep-skin croſs their Shoulders, which they tye before, under their Chins. Upon their Heads they only wear a little Lamb-skin in form of a Bonnet, letting the feet hang down to their Necks, over their Cheeks. They carry a great Club in their hands, as the Painters repreſent *John the Baptiſt* in the Wilderneſs. Between their girdles and their waſts they ſtuff a company of pittiful Flowers, or elſe a ſort of Herbs, which after Exhortation, both the young and the old *Dervi's* beſtow upon the Merchants and Tradeſmen, from whom at the ſame time they receive Alms. Toward the Evening they go home again; and I forgot to tell you, that before the door of the Houſe ſtands always a large Veſſel of Water with ſeveral little Cups, and Ice in the Summer, where all paſſengers may drink upon free-coſt.

The River of *Senderon*, which as well as the reſt of the Rivers of *Perſia*, except the *Aras*, is not able to carry a Boat, is a very great relief to *Iſpahan*. Behind the Mountains of the South beyond *Zulfa* is another River, call'd *Abkuren*, which about five or ſix Leagues above *Iſpahan* runs within a League and a half of *Senderon*. *Sha-Abas* the firſt attempted to have joyn'd the two Rivers together, to which purpoſe he went about to have remov'd certain Rocks that ſtood in his way, but not being able to compaſs his deſign, his Succeſſors laid aſide all the thoughts of attempting any more. Could it have been done, the Champaign of *Iſpahan* would have been one of moſt fertile and delicious places in the World; whereas now the River is of no uſe, running through Deſert Countries and Plains of Salt. As for the River of *Senderon*, in Winter it over-flows, but in Summer it has very little Water, being ofter foarded than croſs'd over upon Bridges. About four Leagues above *Iſpahan* they are conſtrain'd to force it into their Lands to water their Fields and Grounds, which elſe would produce nothing at all. Wells they have a great many in ſeveral places; but beſides, that they are not able to furniſh that great quantity of Water which is neceſſary; the River Water is much better to fatten the Land. Now you muſt obſerve that their Channels never return to the River, being waſted upon the Ground; ſo that the River of *Iſpahan* being very much waſted before it comes to the City, by reaſon that it is ſtill leſſen'd by ſo many Channels, about ten or twelve Leagues from thence, it ends as it were quite ſpent in a few Merſhes. This ſcarcity of Water, which is ſo general over all *Perſia*, is the reaſon that they are extraordinary Husbands of it, and buy it very dear. Therefore is the ſuperintendant of the Water, which brings the King in a very conſiderable Revenue, one of the moſt contended for employments in the whole Court. For every Garden is Tax'd more or leſs according to its bigneſs, for the Water it requires once a Week; which Water is let go into the quarters which have need of it, every Garden having a particular Channel whence they have their Water by turns. But you muſt have a care of attempting to bring this Water in before your turn, for ſhould it come to be known, an eaſie Fine would not excuſe the matter. I knew two *Franks*, who becauſe they preſum'd to take in Water in the night time before it was their turn, had like to have loſt all their Land by Confiſcation, had it not been for the particular favour of the King to the *Franks*; and yet all that favour did not excuſe them from being ſoundly amerc'd.

There are four Bridges a quarter of a Leagues diſtance one from another that croſs the River of *Senderon* to *Iſpahan*. That which croſſes the walk bears the name of *Alyverdi-Kan*, who caus'd it to be built, being alſo call'd the Bridge of *Zulfa*. It is built of good Brick joyn'd together with Free-ſtone, and very level, not being higher in the middle than at either end. It is not above three hundred and fifty paces long, and twenty broad, being ſupported by ſeveral ſmall Arches of Stone which are very low. Of each ſide there is a Gallery eight or nine foot broad which runs from one end to the other, ſeveral Arches twenty-five or thirty foot high ſupporting the Platform, where when the heat is not extream, they that pleaſe may walk for the ſake of the freſh Air. But the moſt uſual paſſage is under the Galleries, where there are ſeveral out-lets upon the River to let in the freſh Air. For the Galleries are very high from the level of the Bridge, to which you aſcend by eaſie ſteps, the middle of the Bridge not being above twenty-five foot broad, ſerving for Waggons and Pack-horſes. There is alſo another way all along by the Water ſide, where there are ſeveral Stones laid to ſtep upon, to keep you from being watchet. It croſſes through all the Arches of the Bridge, through little doors made in every Arch from one end to the other, deſcending from the Bridge by a little pair of ſtairs, tak'n out of the thickneſs of the Arches ſupporters. There is another Staircaſe to aſcend up to the Galleries of about two fathoms broad, with ſtays or Rails on both ſides. This Bridge is truly a very neat piece of Architecture, if I may not ſay the neateſt in all *Perſia*.

There are alſo three other Bridges upon the River, one above the Bridge of *Zulfa*, and two below. The firſt but meanly built, but very commodious for the *Armenians*, when they travel Weſtward, who would elſe be forc'd to go a great way about, through the whole City of *Iſpahan*.

The firſt of the other two Bridges below the Bridge of *Zulfa*, was built by *Sha-Abas* the ſecond, Father of the preſent King. It is almoſt equal to it in Structure; but it has one particular beauty, which is a hexagonal place in the middle of the Bridge, which cauſes the Water to fall in that part with a pleaſing noiſe. For that being the deepeſt part of the River, *Sha-Abas* reſolv'd to build a Bridge there; partly for the *Gaurs* ſake, to the end, they might not come through the walk of *Tcharbag*, and that going from *Iſpahan* they might have a ſhorter cut home. The Habitation of the *Gaurs* is only a large Village; the firſt Houſes whereof are but a little way from the River; though the walk that goes from *Iſpahan* to the *King's Bridge* is both longer and broader than that of *Tcharbag*, planted on both ſides with a row of Trees, but no Channel in the middle.

Before each of the Avenues to the Bridge ſtands a Houſe that belongs to the King for his divertiſement. That upon the left ſide of the River toward *Iſpahan*, was by the great *Sha-Abas* giv'n to the *Capuchins*. For as ſoon as they came to *Iſpahan*, upon their Examination, the King was extreamly tak'n with their behaviour. He ask'd them how they liv'd, and whether they took any money? To which the *Capuchins* making anſwer, that they never handled any money but contented themſelves with Alms; the King believing his Subjects, would give them very little, beſtow'd that Houſe and Garden upon them. But they ſtay'd not long there, becauſe it was too big for them to repair, and too far from the City, ſo that the *Roman-Catholicks* in the Winter could not get to their Chappel. Now they have built themſelves a very handſom Houſe not far from the King's Palace, at the Coſt of Father *Joſeph*, one of their own order.

There is another old Bridge a quarter of a League below the *Gaurs* Bridge, which is upon the Road from *Iſpahan* to *Schiras*.

But to return to the long-walk of *Tcharbag*, which continues above eight hundred paces beyond the Bridge of *Zulfa* to the Garden of *Hezardgerib*. The Rivulet that paſſes that other part of the walk, comes from the ſame River which they have cut three or four Leagues above *Iſpahan*. When you have walk'd about four hundred paces, you meet with a fall of Waters that tumbles into a Pool, from whence there are twelve ſteps to aſcend to the end of the Alley. The walk is fronted by the great Houſe which ſtands before the Garden of *Hezardgerib*, or *the thouſand Acres*. The Houſe conſiſts but only of one great Hall over the Gate, and four ſmall Chambers at the four corners of it.

Hezardgerib is the faireſt Garden in *Aſia*, though it would be accounted nothing in *Europe*. However as it lies upon the deſcent of a Hill, it conſiſts of ſixteen *Teraſſes*, ſuſtain'd by a Wall ſixteen or ſeventeen foot high. There is but little Water in any of the Wells; but that which has moſt is in the fourth *Terraſs*. That is a great Octagonal Pool about a hundred and twenty foot in Diameter, round about which are ſeveral Pipes that throw up the Water about three foot high, and there are three ſteps down to the Water. A Channel pav'd with Stone runs through the principal Alley, which goes no farther than the building. This Channel is as wide as that of the Channel of *Tcharbag*, whence it is ſupply'd as being right oppoſite to it. In the tenth *Terraſs* you meet with another Fountain of the ſame bigneſs and form with that in the fourth; and in the laſt which terminates the Grand Alley and the length of the Garden, there is another Channel which croſſes all the Alleys, which, like the great one compoſe the length of the Alley. Beſides this, there are op'n Rooms to take the freſh Air, ſome falls and murmurs of Water, but for borders and cloſe Alleys, and Arbours, you muſt expect no ſuch thing, either in *Hezardgerib*, nor in any other part of *Perſia*.

Having walk'd in the great walk of *Tcharbag*, you meet upon the right hand with a Street between two Walls of the Gardens that belong to the King, which Street leads you to *Zulfa*, not above two or three Muſquet Shots diſtance off.

Zulfa a Colony of *Armenians* which *Sha-Abas* brought from *Zulfa* a City of *Armenia*, is ſo much encreas'd for ſome years ſince, that it may now paſs for a large City, being almoſt a League and a half long, and near upon half as much broad. There are two principal Streets which contain near upon the whole length, one whereof has on each ſide a row of *Tchinars*, the roots whereof are refreſh'd by a ſmall Channel of Water, which by a particular order the *Armenians* bring to the City, to water their Gardens. The moſt part of the other Streets have alſo a row of Trees, and a Channel. And for their Houſes, they are generally better built, and more chearful than thoſe of *Iſpahan*.

See the Deſcription of Zulpha.

How they came to be ſetled here, I have already deſcrib'd: And now the number of Inhabitants is ſtrangely increas'd by the acceſſion of ſeveral other Chriſtians of divers Sects, as *Jacobites*, *Cophtes*, and *Neſtorians*, who formerly liv'd in the Suburbs of *Iſpahan*. Neither was *Sha-Abas* ſo cruel in tranſplanting the *Armenians* away out of their own Country; for they were all at that ſeaſon poor labouring men, who knew not at all what belong'd to Trade. Since that time they are grown very rich: ſo that the *Armenians* have no cauſe to be covetous of the Habitations of their Anceſtors. And now I will tell you how they came to be ſuch great Proficients in Trade.

Sha-Abas, who was a man of a great Genius, and a perſon of great undertaking, conſidering that *Perſia* was a barren Country, where there was little Trade, and by conſequence little Money, reſolv'd to ſend his Subjects into *Europe* with raw Silks, ſo to underſtand whence the beſt profit would ariſe, to bring Money into his Country. To which purpoſe, he reſolv'd to make himſelf Maſter of all the Silk in his own Country, by purchaſing it himſelf at a reaſonable rate, tax'd by himſelf, and to reap the gains by his Factors: and withal, thought it neceſſary to ſeek an Alliance with the great Kings of *Europe*, to engage them on his ſide againſt the *Turk*. He firſt ſent to the King of *France*, *Henry* the Fourth. But he dying before the Ambaſſador arriv'd, anſwer was made the Ambaſſador, That if the King of *Perſia* had any thing to ſay to the King of *France*, *Lewis* the Thirteenth, he muſt ſend a new Ambaſſador, which was never done.

Three or four years after he ſent an Ambaſſador to the King of *Spain*, accompany'd with a *Perſian* Merchant of *Iſpahan*, putting into their hands a conſiderable quantity of Bales of Silk. He alſo ſent along with them a *Portuguez Auſtin-Friar*, to be their Guide and Interpreter. The *Perſian* Merchant would have ſold the Silks, as was the King's order, and have bought a Preſent more becoming. But the Ambaſſador over-rul'd by the Friar, reſolv'd to preſent the King of *Spain* with the Bales of Silk. The Merchant not able to oppoſe the Ambaſſador, returns home forthwith to give an account to the King, who approv'd his management. The Ambaſſador proceeds, and coming to the *Spaniſh* Court, preſents his Bales of Silk to the King, who ask'd the Ambaſſador whether his Maſter took him for a Woman, that he had ſent him ſo many Bales of Silk to ſpin; and immediately ſent away the Preſent to his Queen, preſenting the Ambaſſador but very meanly: who thereupon ſeeing the Errour he had committed, made haſt home; but upon his return, the *Perſian* King having notice of the ill ſucceſs of his Negotiation, caus'd his Belly to be ript op'n in the publick Market-place.

About fifteen years after, he truſted a conſiderable quantity of Silk with a Merchant's Son of *Iſpahan*, and ſent him to *Venice*: who when he came there, took a ſtately Lodging, and ſpent his Money at a ſtrange rate, eſpecially among the Courtiſans; to maintain which expence, he continually ſold great quantities of Silk. The *Venetians* ſeeing a private man live ſo ſplendidly among them, and not believing ſo great a quantity of Goods could belong to one ſingle Merchant, but rather imagining him to be a Factor for ſome Company who ſuffer'd for his folly, wrote to all the Ports of the *Levant*, and having intelligence who he was, the Senate thought fit to ſeize his Perſon and his Goods, before he had conſum'd all; at the ſame time giving a civil account to the King of *Perſia*, what they had done. To which the *Perſian* King return'd a moſt obliging Anſwer of Thanks, ſending withal an intelligent *Perſian* Merchant to take an account of what was left, to whom the *Venetians* were very punctual. As for the Prodigal *Perſian*, who thought it not his wiſeſt way to return into *Perſia*, what became of him is not material to this Story.

Sha-Abas by theſe Experiments obſerving the little inclination of his Subjects to Trade, who were naturally addicted to Pride and Expence, which is no part of a Merchant's buſineſs, caſt his Eyes upon the *Armenians*, men able to endure the labour of long Journeys, ſober perſons, and great Husbands, and ſuch who being Chriſtians, might more freely Trade among the Chriſtians; and made choice of them, as being moſt proper and fit for Trade. Whereupon, picking out the moſt Judicious among them, he deliver'd to every one ſo many Bales of Silk, according to their Capacity; for which they were to pay at their return, a reaſonable Rate tax'd by the King, who allow'd them what more they got for their Expences and Gains. Thoſe people in a ſhort time became ſo expert, that there is not any ſort of Trade which they will not now undertake; for now they run as far as *Tunquin*, *Java*, and the *Philippines*, and indeed over all the Eaſt, except *China* and *Japan*. But if they do not thrive, they never return; as being a place where they muſt either give an exact Account, or elſe ſuffer the quick and ſevere Juſtice of Drubbing, which never fails thoſe Factors that are ill Husbands for their Maſters.

And indeed the *Armenians* are ſo much the more fit for Trading, becauſe they are a people very ſparing, and very ſober; though whether it be their virtue or their avarice, I know not. For when they are going a long Journey, they only make proviſion of Bisket, ſmoak'd *Bufalo*'s fleſh, Onions, bak'd Butter, Flowr, Wine, and dry'd Fruits. They never buy freſh Victuals, but when they meet with Lambs or Kids very cheap in the Mountainous Countries; nor is there one of them that does not carry his Angle to fiſh withal, when they come to any Ponds or Rivers. All theſe Proviſions coſt them little the Carriage. And when they come to any Town where they are to ſtay, they club five or ſix together, and lye in an empty Chamber which they furniſh themſelves; every one carrying his Mattreſs, his Coverlet, and his Kitchin-Inſtruments, which is a great piece of Thrift. When they travel into Chriſtendom, they carry along with them Saffron, Pepper, Nutmegs, and other Spices; which they exchange in the Country-Towns for Bread, Wine, Butter, Cheeſe, Milk-Meats, and other Proviſions which they buy of the poor Women. When they return out of Chriſtendom, they bring along with them all ſorts of Mercery-ware, and Pedlery-ware of *Noremberg* and *Venice*; as little Looking-glaſſes, trifles of Tin enamel'd, falſe Pearls, and other things of that nature; which pays for the Victuals they call for among the Country-people.

In the beginning of their Trade, there return'd very few *Caravans* into *Perſia* without two hundred thouſand Crowns in Silver, beſide *Engliſh* and *Dutch* Clothes, fine Tiſſues, Looking-glaſſes, *Venice*-Pearls, Cochenel, and Watches; which they thought moſt proper for the Sale of *Perſia* and *India*.

At length thoſe *Armenians* became ſo exquiſite in Trade, that ſeveral of them have left Eſtates of two, ſome twenty thouſand *Tomans*. But the richeſt among them was *Cotgia*, or Monſieur *Petrus*, who left forty thouſand *Tomans* in coyn'd Money, beſides his Horſes, Furniture, and Lands in the Country, his Jewels and Plate; all which are never reckon'd a Merchant's Eſtate, but only the ready Caſh with which he trades. *Cotgia Petrus* was very much eſteem'd for his Charity, and the great Church which he built, which is a kind of Covent, with a Biſhop and Monks. Nor is the fair Market-place, all environ'd with Shops, a little beholding to his Generoſity.

The *Armenians* of *Zulpha* have this advantage over all the Chriſtians of the Eaſt, that they enjoy Lands and Priviledges, the King not permitting the leaſt injuſtice to be done them, nor that any *Mahometan* ſhould live at *Zulpha*. They have alſo the priviledge to be as well clad as the *Perſians*, and to make uſe as they do of Bridles of Gold and Silver. Their Wives alſo are very richly habited, in ſtrip'd Sattins purfl'd with Gold, and other rich *Europæan* Silks.

The King names whom he pleaſes among the *Armenians* to be their Chief; whom they call *Kelonter*, who judges all their differences, and taxes them to make up the Sum which they are to pay to the King every year.

The Language of the *Armenians* is either vulgar or learned: the learned is only us'd by the Eccleſiaſticks, in reference to their Religion. They write like us, from the left to the right, having found out peculiar Characters about four years ſince. They have three Languages very natural to them, which however are very different: the *Armenian*, which is their ancient Country-ſpeech, which they have preſerv'd from Father to Son; the *Perſian*, which is the Language of the Country where they live; and the *Turkiſh*, of which they make very much uſe in courſe of Trade. As for their Women, they ſpeak nothing but the *Armenian*, as having no converſe with ſtrangers, and never ſtirring out of their houſes. There are ſome *Armenians* ſpeak *Italian* and *French*, as having learnt it in *Europe*.

There are in *Zulpha* fifteen or ſixteen Churches and Chappels of the *Armenians*, among which you are to count two Nunneries for Women. There are in *Iſpahan Auſtin*-Friars, *Carmelites*, and *Capuchins*, and in *Zulpha Jeſuits*. The *Jeſuits* that came laſt have but a little Houſe, but to make them amends they have a large Garden. Though the number of the Religious Teachers is far greater then the number of Hearers: for in all *Iſpahan* and *Zulpha*, take the *Franks* that come out of *Europa*, or born in *Perſia*, as well Men as Women, there are not ſix hundred perſons that profeſs the Catholick Religion. As for the *Armenians*, they are ſo obſtinately fix'd to their own Religion, that they will hear of no other; and nothing but Money has ſometimes caus'd them to ſeign the embracing of another. Friar *Ambroſe* a *Capuchin* ſtaid a while at *Zulpha*, to whom ſeveral of the principal *Armenians* came to School to learn *French*, in hopes of eſtabliſhing a Trade with *France*. But the *Armenian* Archbiſhop and Biſhops fearing leſt the Children ſhould be infected with ſome other Religion, excommunicated all Fathers that ſent their Children to School. And finding that they little regarded the Excommunication, they ſhut up the Church doors, and ſtir'd up the People againſt the Religious *Franks*; ſo that Father *Ambroſe* was forc'd to leave *Perſia*, and retire to *Surat*.

Moreover there are in *Iſpahan* both *Jews* and *Indian* Idolaters. Nor are the *Jews* ſo miſerable and beggarly, as they ſeem to be: they intrude, according to cuſtom, into all Buſineſs; ſo that if any has a mind to buy or ſell any rich Jewel, he need do no more but ſpeak to them. In the Reign of *Sha-Abas*, the *Athemadoulet* perſecuted them ſo grievouſly, that either by force or by cunning he caus'd them to turn *Mahometans*; but the King underſtanding that only power and fear had conſtrain'd them to turn, ſuffer'd them to reſume their own Religion, and to live in quiet.

There are about ten or twelve thouſand *Banians* in *Iſpahan*, who are known by their yellow Complexions, or rather by a yellow Mark made with Saffron upon the top of their Foreheads. Their Turbants are leſs than uſual, and their Shooes are almoſt like ours, embroider'd with Flowers a-top. They are all Bankers, and very knowing in Money. The greateſt part of the Money of the principal Money'd men of *Iſpahan* is in their hands for improvement ſake. So that if you want a conſiderable Sum, you may have it the next day upon good Security, and paying ſevere a Intereſt, which thoſe *Banians* will ſqueez up ſometimes to 18 *per Cent*. But if it be not very privately exacted and paid, the Law of *Mahomet*, which forbids the taking of Intereſt, lays hold upon the whole Sum, and confiſcates it every Penny.

CHAP. VII.

Of the Religion of the Perſians; *of the great Feaſt of* Hocen *and* Huſſein, *and the* Camel-Feaſt.

THE difference among the *Mahometans*, doth not conſiſt in the different Explanations which they put upon the *Alcoran*; but in the ſeveral Opinions which they hold concerning the firſt Succeſſors of *Mahomet*, from which have ariſ'n two particular Sects entirely oppoſite; the Sect of the *Sunnis*, and the Sect of the *Schiais*.

The firſt, who are of the *Turkiſh* belief, maintain that *Abou-baker* ſucceeded immediately to *Mahomet*, as his Vicar or Vicegerent; to him *Omar*; to *Omar Oſman*; to *Oſman Mortuz-Ali*, Nephew and Son-in-law to *Mahomet* by Marriage of his Daughter. That *Oſman* was Secretary to *Mahomet*, a perſon of Courage, as well as the other three: and that they were all valiant Souldiers, and great Captains, who extended their Conqueſts more by force of Arms than by Reaſon. And thence it comes that the *Sunnis* will not allow of Diſputes, but propagate and maintain their Religion altogether by force.

The *Schiais*, who are of the *Perſian* belief, deteſt *Abou-baker*, *Omar*, and *Oſman*, as Uſurpers to the Succeſſion of *Mahomet*, which only belong'd to *Haly*, his Nephew and Son in Law. They hold that this ſucceſſion conſiſts in elev'n High Prieſts deſcendants from *Haly*, who makes the twelfth in this order. 1. *Haly*, Son of *Aboutaleb*. 2. *Hocen*, eldeſt Son of *Hali*. 3. *Huſſein*, his ſecond Son, who ſuffer'd death in defence of his Father's Succeſſion. The place where the *Sunnis* gave him battel and ſlew him, is call'd *Kerbela* near to *Babylon*, and is a holy place in high veneration among the *Perſians*. 4 *Iman-zin-el-Abedin*. 5. *Mahomet-el-Baker*. 6. *Iafer-el-Scadek*, who introduc'd the Law into *Perſia*, that if any *Chriſtian*, *Jew*, or *Idolater* turn'd *Mahumetan*, he ſhould be declar'd general Heir to his Family to the excluſion of Brothers and Siſters, and that he might allow what he pleas'd to his Father and Mother. Whence aroſe two miſchiefs, that ſome *Armenians*, *Chriſtians*, and *Jews* turn'd *Mahumetans*, to get the Eſtate of the Family, and others turn'd *Mahumetans* to keep their poſſeſſions. 7. *Mouſſa-Katzem*. 8. *Hali-el-Rezza*, whoſe Tomb at *Meſhed* is as highly venerated among the *Perſians*, as *Mahomet*'s among the *Turks*. 9. *Mahammet-el-Ioüad*. 10. *Hali-el-Hadi*. 11. *Hocen-el-Askeri*. 12. *Mouhemmet-el-Mouhadi Shaheb-zaman*. The *Perſians* hold the ſame belief as to the laſt *Iman*, as we do of *Enoch* and *Elias*; which is the reaſon that ſeveral people leave them in their Wills Houſes ready furniſh'd, Stables full of ſtately Horſes, and other neceſſaries for them to make uſe of when they return to Earth again. They attribute to this *Iman* the Sirname of *Zaheb-zaman*, or *Lord of Time*.

Theſe two Sects of *Sunnis* and *Schias* over-run the three principal Kingdoms of *India*, *viz.* the Great *Mogul's*, the King of *Golconda's*, and the King of *Viſapour's*. The firſt and laſt being *Sunnis*, that is to ſay, both the Kings and Lords of the Court; for their Subjects are moſt of them Idolaters. Some *Schiais* there are in the Courts of both Kings, in regard the Officers of the Army are for the moſt part *Perſians*, though in outward ſhew they may follow the Religion of the Prince. But the King of *Golconda Koutoub-Sha* is a zealous *Schiais*.

I come now to the Grand Feſtival of the *Perſians*, which is the famous Feaſt of *Hocen* and *Huſſein*.

Eight days before the Feſtival begins, ſome of the more zealous ſort black all their Bodies and their Faces, and go naked in the Streets with only a covering about their ſecret parts. They carry two Flints, one in each hand, which they knock one againſt another, wrything their Bodies, and making a thouſand antick Faces; and all the while crying out, *Huſſein*, *Hocen*; *Hocen*, *Huſſein*; which they act and ſpeak with ſo much Labour, 'till they foam again at the mouth. In the Evening, the devout people admit them into their Houſes, and feed them very well. During thoſe days, as ſoon as the Sun is ſet, you ſhall ſee at the corners where ſeveral Streets meet, Pulpits ſet up for certain Preachers, who prepare the people that flock to hear them to the devotion of the Feaſt. Now in regard all Ages and Sexes go, there is no time in all the year ſo favourable for the Women to meet their Gallants.

In the year 1667. the third of *July*, I ſaw the Feſtival by the favour of the *Nagar*, who appointed me a place juſt againſt the *Déla* where the King ſate. This *Déla* is a Room built with a jetting upon that ſide of the *Meidan* next the Palace Gate, one ſtory high. Several Pillars ſuſtain the flat bottom or floor of the *Déla*, enrich'd with a *Groteſco* work of Gold and Azure, in the mid'ſt whereof there was a Fountain that was fill'd with Water by the contrivance of a Pipe. The Stage or *Déla* was op'n upon three ſides, the longeſt ſide jetting out upon the *Piazza*. Upon the Wall of the oppoſite ſide, which was cloſe, were to be ſeen ſeveral *Engliſh* and *Hollanders*, both men and women pictur'd with Bottles and Glaſſes in their hands, as if they were drinking to one another. *Sha-Abas* the ſecond caus'd this Painting to be drawn by a *Hollander*.

About ſev'n a Clock in the Morning *Sha-Sephi* the ſecond, who ſince has chang'd his name to *Sha-Soliman* the ſecond, came and ſeated himſelf upon his Throne ſet up in the mid'ſt of the *Déla*, all his Nobility ſtanding about him. So ſoon as he was ſate down, the Great *Provoſt* appear'd at the end of the *Piazza* mounted upon a fair Horſe, attended by certain young Lords, who caus'd the people, conſiſting of the Companies of the two quarters of the City, which are twelve in all, to advance to the places which were deſign'd them. For formerly the Companies would ſtrive for the way; and therefore the King to prevent diſorder, order'd there ſhould be a *Provoſt*, or Maſter of the Ceremonies to place them without diſturbance.

As he was about his duty, a Horſe-man entred the *Piazza*, arm'd with a Bow, a Quiver, and a Scimitar, follow'd by ſeven Men that carry'd every one a Pike upright in their hands, with every one a Man's Head at the top. Thoſe were the Heads of certain *Uſbeck-Tartars*, the neighbouring and mortal Enemies of the *Perſians*, which thoſe men had cut off from the ſhoulders of their conquer'd Foes. The King caus'd five *Tomans* a piece to be giv'n to them that carry'd the Heads; and ten *Tomans* to their Leader. After them enter'd three hundred *Turks*, which were fled from the Borders of *Turkie*, from whence the Country-people were tak'n by force, and ſent to the Warrs of *Candy*. They complain'd, that whereas they were wont to be ſent to their Winter-Quarters about the middle of *October*, the *Turk* kept them to the ſame hard ſervice in Winter as in Summer. All theſe were order'd to advance into the middle of the *Piazza*, where they made their obeyſance to him three times, and then humbly beſought him that they might dwell in his Kingdom, with their Wives, their Children, and their Cattel. The King order'd Money to be diſtributed among them, and that they ſhould have Lands aſſign'd them to manure. Then the *Provoſt* caus'd the Companies to advance, every Company having the Thill of a Wagon carry'd before him; upon every of which Thills was a Bier three or four Foot high, the Wood of the Thill being painted with a *Groteſco* of Gold and Silver, and the Bier cover'd with Sattin. When the firſt Company had order to march, three Horſes were led before, richly harneſs'd; when they were come about a hundred Paces forward into the *Piazza*, in view of the King, they that led the Horſes caus'd them to gallop, and then all the Company fell a running and dancing about with the Bier. Beſides that, every one flung up his ſhort Caſſock, his Girdle, and Bonnet, put their fingers in their mouths, to whiſtle as loud as they could. While the naked people, with their Flint-ſtones in their hands, ran knocking their Stones together, crying out, *Huſſein Hocen, Hocen Huſſein*, 'till they foam at the mouth again; not omitting to wryth their Bodies, and to make all the ſcurvy Faces as before deſcrib'd. The three Companies ſucceeding one another in the ſame Formalities, by and by came two Companies more with a little Bier upon their Thills, and in each Bier a little Child that lay as if dead. They that accompany'd theſe two Biers wept and ſigh'd moſt ſadly. Theſe two Infants repreſented the Children of *Huſſein*, who when the Prophet was ſlain, were tak'n by *Terid*, *Caliph* of *Bagdat*, and put to death.

Upon this occaſion you ſhall ſee a great number of Curtiſans that come to the Ceremony fall a weeping, who thereby believe their Sins are forgiv'n.

When all the people were come into the *Piazza*, notwithſtanding all the care and good order that was tak'n, there were ſeveral that went to Sharps, accounting it a great honour to fight ſmartly in the King's preſence; and farther believing, that if any one be kill'd upon that occaſion, he ſhall be Sainted; as indeed every one gives ſomething toward his Interment. The Grand *Provoſt* ſeeing the Quarrel grow hot, and fearing more miſchief, ſent for five Elephants, which ceas'd the Combat, by drawing the Eyes of the Spectators upon them. The Elephants march'd one before another, according to their Pay that was allow'd them, and their skill in War. Not that the King of *Perſia* makes any uſe of them in the Field, but only for State, keeps ſuch as the *Indian* Princes preſent him withal. Thoſe five Elephants were cover'd with Houſes of Cloth of Gold, with a Fringe of the ſame round about. And upon the firſt, which was the higheſt and the biggeſt, ſate two Men, the one upon the neck, who guides the Elephant; the other upon the crupper, carrying the King's Arms in a Standard fix'd to a Half-Pike. Upon the other four ſate only one Man a-piece, who were the Governours. When they came before the place where the King ſate, they were all rank'd five a-breſt, at what time the biggeſt, which was in the middle, ſtretch'd out his two fore-legs forward, and his two hinder-legs backward, 'till his belly almoſt touch'd the ground; after which manner the Elephant makes his obeyſance. The other four did the ſame. Then laying their Trunks upon the ground, and raiſing them again over their heads three times more, they were made to ſtand with their heads where their tayls ſtood; and their Houſes were turn'd up, to the end the King might ſee in what condition they were, and whether well look'd after or no: which being done, they were led away again.

Upon one ſide of the Room where the King ſtood, a little Scaffold was ſet up, cover'd with Tap'ſtry, ſome five Foot lower than the Kings. In the middle of the Scaffold ſtood a great Elbow-Chair cover'd with black Velvet, where ſate a *Moullah* with ſix other *Moullah's* round about him. The *Moullah* made a Diſcourſe upon the Death of *Huſſein* and *Hocen* of about half an hour long, which being ended, the King caus'd a *Calaat* or Habit of Honour to be giv'n him, as alſo to the others, though not ſo rich. When they had all put on the Habit, the ſame *Moullah* return'd to his Chair, and made a Prayer for the health of the King, and the proſperity of his Kingdom.

All theſe Ceremonies laſted from ſeven in the Morning 'till Noon, at what time the King retir'd into his *Haram*. As for the People, they carry their Biers up and down the City, and where-ever two Companies meet, whether it be for the upper hand, or to get formoſt, they preſently fall together by the Ears, and knock one another down: for they are not permitted to carry any other Arms than good big Clubs, almoſt as big as Levers.

Some time after the Feaſt of *Huſſein* and *Hocen*, the *Perſians* celebrate another Feſtival, which they call the *Feaſt of the Camel*, in remembrance of *Abraham*'s Sacrifice. They have a great reverence for this Feſtival, ſaying that it was a Camel and not a Ram which God ſent to reprieve *Iſhmael* (affirming that *Iſhmael* was to have been ſacrific'd, and not *Iſaac*.) They chooſe out for this Ceremony one of the faireſt Camels they can meet withal, and adorn and dreſs him up with ſeveral Plates of counterfeit Gold and Silver, and then lead him without the City to a place which is before a *Moſquee* on the other ſide of the River of *Iſpahan*, upon *Zulpha* ſide; the *Deroga* or *Provoſt* accompanying the people. The King was formerly wont to be at this Feaſt, accompany'd with his Nobility, and I have ſeen him there; but of late years he never goes, the *Deroga* ſupplying his place.

When the King went thither, ſeveral *Moullahs* pray'd for half an hour, after which the King took a kind of a Jav'lin and darted it againſt the Camel: but now in the abſence of the King, the *Deroga* gives the firſt ſtroak. At the ſame time they fling the Camel to the ground, with Ropes ty'd to his legs, and cutting off his head and neck together, they divide the reſt of the Body into eleven parts more, to the end all the twelve Companies may have every one their ſhare. Every Company carries their ſhare to the Maſter of the Companies Houſe, who is generally the ancienteſt among them. Which part is kept and ſalted up 'till the next Feaſt, and the piece the year before, ſo 'till then preſerv'd, is then boyl'd with Rice, and is the foundation of the Feaſt for the chief of the Company, who take it for an honour to eat of it: For the reſt, they boyl Rice with Mutton and Hens, and beſides that, diſtribute large Alms to the Poor.

CHAP. VIII.

Of the Religion of the Gaurs, *the Relicks of the ancient* Perſians, *adorers of Fire.*

THere are no men in the world ſo ſcrupulous of diſcovering the Myſteries of their Religion, as the *Gaurs*; ſo that I was forc'd to frequent their company very much in moſt of my Travels, to pick out what I have here to deliver.

Of the preſent Condition of the Gaurs.

AFter the *Perſians* began to perſecute the *Gaurs*, great numbers of them retir'd to *Surat*, and others into the Province of *Guzerat*. Now the King of *Perſia* lets them live in quiet; and there are now above 10000 in *Kerman*, where I ſtaid three Months in the year 1654. All that live in *India* are Tradeſmen, and for the moſt part Turners in Ivory; thoſe in *Kerman* deal in Wool. Four days journey from whence ſtands their principal Temple, where their Chief Prieſt reſides; whither they are once in their lives oblig'd to go in Pilgrimage. There are ſome of theſe *Gaurs* live near *Iſpahan*.

Of their Original, and their Prophets.

THey ſay that the Father of their Prophet was a *Frank* by Nation, whoſe Name was *Azer*, and a Carver by Trade. That he left his own Country to live in theirs, which at that time was the City of *Babylon*; where he took a Wife who call'd her ſelf *Doghdon*. That one night his Wife dreamt that God had ſent an Angel from Paradiſe to viſit her, who brought her very rich Cloathes, which ſhe put on. That a Celeſtial Light preſently over-ſpread her Face, and render'd her as beautiful as the Sun; and that when ſhe wak'd ſhe found her ſelf with Child, which Child prov'd to be the Prophet *Ebrahim-zer-Ateucht*. That the Aſtrologers of that time, by their skill in the Stars knew of the Birth of that Infant ſent by God, who was to govern Men, and reign in their Hearts. That thoſe Aſtrologers went and declar'd the ſame thing to the King, telling him that there was a Child ſuddenly to be born, that would one day deprive him of his Crown. Whereupon the ſaid King, call'd *Nenbrout*, and a great Tyrant, caus'd all the Women with Child to be put to death, through the whole extent of his Dominions.

But by a Miracle the big Belly of the Mother of their Prophet not appearing, ſhe remain'd undiſcover'd, and brought forth a Son. Her Husband, who knew nothing of this Myſtery, fearing he ſhould loſe his head if he did not diſcover the buſineſs to the King, before he found it out another way, went and confeſs'd that he had a Child born, but that he knew nothing of her being with Child.

Now you muſt know, that contrary to the cuſtom of other Children, that cry ſo ſoon as they come out of the Mothers womb, this Child laugh'd ſo ſoon as he was born. For being to triumph over the Hearts of the people, he was to ſhew ſigns of joy; ſo that the people began already to rejoyce in their future felicities. This being ſignifi'd to the King, he call'd his Aſtrologers together, to tell him the meaning of ſo extraordinary a thing, and what would become of the Infant. But the Aſtrologers not being able to ſatisfie him, he ſent for the Infant, and would have ſlain him with a Sword with his own hand; but God dry'd up his Arm immediately, ſo that he could not. However, not terrifi'd with ſo great a puniſhment, tranſported with Choler, he caus'd a great Fire to be kindled, and commanded the Infant to be thrown into it. But by the power of God, the Fire which he had prepar'd to conſume the Infant turn'd into a Bed of Roſes, where the Child moſt ſweetly repos'd.

They who from that hour began to honour the little Prophet, took away ſome of that Fire, which has been preſerv'd to this time. They keep it, ſay they, in honour of ſo great a Miracle; and they have it in great veneration, becauſe it diſcover'd the merit of their Prophet.

Nevertheleſs the King ſtop'd not there, but ſtill obſtinate in his impiety, notwithſtanding all theſe Miracles, he prepar'd new torments for the little Infant; but God chaſtis'd his incredulity and that of his people very ſeverely, by ſending ſuch an infinite number of Flies, and that of ſuch a peſtiferous nature, that who-ever were ſtung with them dy'd without remedy, unleſs they immediately came and worſhip'd the Prophet, and kiſs'd his Feet, in teſtimony of their repentance. As for the King, who ſtill continu'd in his impenitency, an exemplary fate befel him. For one of thoſe Flies ſtinging him in one of his Ears, he dy'd a moſt tormenting death.

His Succeſſor was *Sha-Glochtes*. He alſo at the beginning of his Reign began to perſecute the little Infant, who now began to increaſe in years and virtue. The King impriſon'd him: but he was aſtoniſh'd when he heard that one of his Horſes, which he always confided in when he went to Battel, as being aſſur'd of Victory when he rode him, had loſt his four legs. Thereupon, wiſer than his Predeceſſor, and acknowledging from whence ſo dire a Correction proceeded, he ſent for the Prophet out of Priſon, ask'd pardon for his incredulity, and pray'd him by his interceſſion to reſtore his Horſe his legs again. The Prophet willing to do him that favour, pray'd to God four times, and every time he pray'd one leg return'd to the Horſe again. The King beholding ſuch a Miracle, was half converted; but being deſirous to be farther convinc'd, he deſir'd the Prophet to throw himſelf into a Bath of melted Silver, which he would provide for him; promiſing, if he came out ſafe, that he and all his People would receive him as one ſent from God, and be obedient to his Precepts in all things. The Prophet reſolutely undertook his offer, and the Bath being ready, caſt himſelf fearleſly into it; and as he went in, ſo he came out without the leaſt harm. Then the King and all the people that were preſent ador'd him for a real Prophet, and gave him the name of *Zer-Ateucht*, or *Waſh'd in Silver*.

The Prophet perceiving that all the people had him in ſo much veneration, withdrew himſelf, and would not be ſeen any more. Nor do they juſtly know what became of him; which makes the greateſt part of the *Gaurs* believe, that he was tak'n up into Paradiſe both Soul and Body together. Others ſay, that having found an Iron Coffin upon the Road near *Bagdat*, he put himſelf into it, and was carry'd into Heav'n by the Angels. They allow their Prophet three Children, who are not yet come into the world, though their names be already giv'n them. They ſay that this Prophet *Ebrahim* walking one time upon the River without a Boat, three drops of his nature fell from him upon the water, which are ſtill preſerv'd there. That their God will ſend a Virgin, very much belov'd by him, upon the ſame River, who by the reception of the firſt drop ſhall become big of the firſt Child, whom they call beforehand *Ouchider*. He ſhall come into the world with authority, and ſhall cauſe his Fathers Law to be receiv'd, and confirm it, not only by his eloquent Preaching, but by many miracles. The ſecond, whoſe name is *Ouchiderma*, ſhall be conceiv'd after the ſame faſhion; he ſhall aſſiſt his Brother, and by cauſing the Sun to ſtand ſtill ten years, ſhall convince all the world of the Truth of his Doctrine. The third ſhall be conceiv'd by the ſame Mother, and ſhall be call'd *Senoiet-hotius*: He ſhall come with more authority than his two Brothers, and ſhall perfectly reduce all people to the Religion of their Prophet. After which ſhall be the univerſal Reſurrection, at what time all the Souls, either in Paradiſe or Hell, ſhall return to take poſſeſſion of their Bodies. Then ſay they, ſhall all the Mountains, and all the Minerals in the world be melted, and ſhall fill up the great Chaos of Hell, whereby the Manſion of the Devils ſhall be utterly deſtroy'd? After this the world ſhall be levell'd, and be made fit to inhabit, and men ſhall have every one their apartment anſwerable to the degree and quantity of the good which they did in their life time: but that their chief delight ſhall be to behold and praiſe God and *Ebrahim* their Prophet. They add that before the Reſurrection, thoſe that are in Paradiſe do not behold the face of God, no not the Angels themſelves, except only one, who is always attendant on him to receive and execute his commands. They alſo ſay that God will have pity upon the Damn'd, and that they ſhall go into Paradiſe, as having ſuffer'd enough already for their ſins. By which it appears, that the Paradiſe of the *Gaurs* is leſs remote from ſenſe than that of *Mahomet's* invention; and that they have a confus'd knowledge of the myſteries of Chriſtian Religion.

Of the Books of the Gaurs.

E*Brahim-zer-Ateucht* being taken up into Paradiſe, they receiv'd by his means ſeven Books of Laws, which God of his goodneſs ſent them to inſtruct them in the way of their Salvation. They alſo receiv'd ſeven others, containing an interpretation of all the Dreams that could be Dream'd. Laſtly ſeven others, wherein were written all the ſecrets of Phyſick, and all the poſſible means for the long preſervation of health. They ſay that fourteen of theſe Books, which contain'd the explication of Dreams and ſecrets of Phyſick are loſt; for that *Allexander* the Great carry'd them away, as eſteeming them a vaſt treaſure; and for the Books of their Religion, becauſe they were written in a language that none but the Angels underſtood, *Alexander* for madneſs caus'd them to be burnt: for which raſhneſs of his, God puniſh'd him, and afflicted him with that terrible ſickneſs whereof he Dy'd. Some Doctors and Prieſts that had hid themſelves in the Mountains to ſave their lives from his Butchery, after *Alexander* was Dead, met again together, and compos'd one Book by the ſtrength of their memories. I ſaw that Book which is a good large one, and written in a different Character, either from the *Arabian*, *Perſian*, or *Indian*. Their Prieſts themſelves that read in that Book hardly underſtand what they read, but they have other Books that explain what is contain'd therein. When they read in that Book, as alſo when they pray, they tye a Handkerchief about their mouths, as if they were afraid their words ſhould mix with the Air and receive any impurity.

Of the manner of their Baptiſm.

THe *Gaurs* never uſe Circumciſion, but at the Birth of their Children practiſe ſomething like our Baptiſm. For ſome days after the Child is born, they waſh it with Water wherein certain Flowers are firſt boyl'd; and during that dipping, the Prieſt, who is preſent, makes certain Prayers. If the Child dye without that Waſhing, they do not believe but that it goes to Paradiſe; but they hold that the Parents ſhall give an account for their neglect of the Infant, becauſe that Waſhing increaſes his favour and his merit in the ſight of God.

Of their Marriages.

THe Religion of the *Gaurs* permits them to have five Wives, if they can maintain them; nor is it laudable to repudiate any one but in caſe of an evident Adultery, or that ſhe turn *Mahometan*; beſides, it behoves her Husband to ſtay a whole year, to ſee whether ſhe will repent or no. If ſhe come and acknowledge her fault to the Prieſt, he enjoyns her Penance for three years; after which he remarries them, and they become man and wife again.

As to the Ceremony of Marriage, the Prieſt, when the Couple come to him, asks the Man and the Woman in the preſence of Witneſſes whether they both conſent; then taking a little Water he ſays a few Prayers over it, and then waſhing both their Foreheads he pronounces certain words, and there's all. But they are not to marry within the third degree; nor do they know what it means to deſire a Diſpenſation.

But you muſt obſerve by the way, that though they are allow'd five Wives, there is but one which can be truly ſaid to be marry'd, with whom they are oblig'd to lye at leaſt two nights in a week, Fryday and Saturday, and ſhe always goes before the reſt. But if ſhe have no Children in ſeven years, the man is allow'd to marry another, but not to repudiate the other, whom he is bound ſtill to maintain according to his quality.

So ſoon as Women or Maids perceive the cuſtom of Nature upon them, they preſently leave their Houſes, and ſtay alone in the Fields in little Hutts made of Hurdles or Watlings, with a Cloth at the entring in, which ſerves for a Door. While they are in that condition, they have Meat and Drink brought them every day; and when they are free, they ſend according to their quality, a Kid, or a Hen, or a Pigeon for an Offering; after which they go to the Bath, and then invite ſome few of their Kindred to ſome ſmall Collation

Of their Faſts, Feaſts, and principal Ceremonies.

THe *Gaurs* drink Wine both men and women, and eat Swines-fleſh, provided it be of their own breeding and feeding. They are very careful leſt their Hogs eat any ordure; for ſhould they perceive that they had devour'd any thing of naſtineſs, they are ſtrictly forbid'n to eat them. They never pare their Nails; ſo that if by way of diſgrace, or by any miſfortune they are conſtrain'd to cut their Nails or their Hair, they carry that which they cut off to ſome place appointed without the City for that purpoſe. Five days in a year they abſtain from Meat, Fiſh, Butter, and Eggs; and three other days they faſt altogether 'till Evening. They have alſo thirty Holy-days in honour of thirty of their Saints, which they keep very ſtrictly, no man daring to work. But the day of the Birth of their Prophet is celebrated with an extraordinary Pomp; beſides, that then they beſtow large Alms.

There is one day in the year when all the Women of every City and Village meet together to kill all the Frogs they can find in the fields; and this is done by the Command of their Prophet, who was one day very much annoy'd by them.

Their Prieſts have ſeveral Books full of ſmall Pictures in Water-Colours, ill done, repreſenting how the ſeveral Sins of Men ſhall be puniſh'd in Hell, eſpecially Sodomy, which they abominate.

Of their Funerals.

WHen the *Gaurs* are ſick they ſend for their Prieſts, to whom they make a kind of Confeſſion; whereupon the Prieſts enjoyn them to give Alms, and other good Works, to gain pardon of their Sins.

They neither burn nor bury their dead, but carry the Corps without the City, into a wall'd place, where are abundance of Stakes ſeven or eight Foot high, fix'd in the ground, and tye the dead Corps to one of the Stakes, with his Face toward the Eaſt. They that accompany the Corps fall to their Prayers at a diſtance, 'till the Crows come; for thoſe Cemitaries draw the Crows to them. If the Crow chances to faſten upon the right Eye of the deceas'd, then they believe the perſon to be happy, and for joy they give large Alms, and make a Feaſt in the field. But if the Crow fixes upon the left Eye, then they take it for an ill *Omen*, return home ſad, without ſpeaking to one another; give no Alms, nor eat nor drink.

Of their Adoration of Fire.

THe *Gaurs* would not be thought to give Honour to Fire under the title of Adoration. For they do not account themſelves Idolaters, ſaying that they acknowledge but only one God, Creator of Heaven and Earth, whom they only adore. As for the Fire, they preſerve it and reverence it, in remembrance of the great Miracle, by which their Prophet was deliver'd from the Flames. One day being at *Kerman*, I deſir'd to ſee that Fire, but they anſwer'd me, they could not permit me. For ſay they, one day the *Kan* of *Kerman* being deſirous to ſee the Fire, not daring to do otherwiſe, they ſhew'd it him. He it ſeems expected to ſee ſome extraordinary Brightneſs; but when he ſaw no more then what he might have ſeen in a Kitchin or a Chamber-fire, fell a ſwearing and ſpitting upon't as if he had been mad. Whereupon the Sacred Fire being thus profan'd, flew away in the form of a white Pigeon. The Prieſts conſidering then their miſfortune, which had happen'd through their own indiſcretion, fell to their Prayers with the People, and gave Alms; upon which, at the ſame time, and in the ſame form the Sacred Fire return'd to its place: which makes them ſo ſhy to ſhew it again. When they put any perſons to their Oaths, they Swear them before this Fire; for they think no perſon ſo impious, as to ſwear falſe before that Sacred Fire, which they take for the Witneſs of their Oath. Their Prieſts put them in dread of very great puniſhments, and threat'n them that the heavenly Fire will forſake them, if they prove ſo wicked as to ſwear falſely before it.

Of their Manners and Cuſtoms.

THe Language of the *Gaurs* is different from the *Perſians*, as is their Character and manner of Writing. They love to feaſt, and to eat and drink well, being very profuſe of their Wine and Strong-water. They never eat Hares, becauſe they have their monthly Purgations, like Women: for the ſame reaſon they never eat Mulberries, believing that they partake of the nature of Women and Hares.

If, when they comb their Hair or their Beards, any one hair happ'ns to fall upon their cloaths, thoſe cloaths muſt be waſh'd in the ſtale of a Cow or an Ox to purifie them again. If by chance they happ'n to touch any ordure or naſtineſs, when they come home they muſt waſh themſelves in the ſame Urin. If one of their Prieſts meet a dead Corps in the High-way, and chances to ſee it, he is oblig'd to waſh himſelf in Cows-Piſs, which they hold to be a good Purification: an Opinion held in ſome parts of *India* alſo. I ask'd one of their Prieſts how they came to underſtand the virtue of this Urin; who anſwer'd me, that a certain perſon who was contemporary with the firſt Man, having his Arm bruis'd and very black, by reaſon of ſome accident that befel him through the malice of the Devil, fell aſleep in the fields, and as he lay, an Ox ſtaling, a drop of the Urin flew upon his Arm, and preſently heal'd that part which it wet, and reſtor'd it to its former whiteneſs: which the man perceiving when he wak'd, preſently follow'd the Ox, and ſtaid by him 'till he ſtal'd again, and then receiving the Piſs upon the whole wound, was perfectly cur'd. They alſo preſerve it, and compound it with a Water, which they cauſe them to drink who have committed any Sin, after they have been at Confeſſion for it. They call that Water the *Cazi*'s Water; which Urin ought to be preſerv'd forty days, with an infuſion of Willow-Bark, and certain Herbs. When any perſon is confeſs'd of his Sin, if it be a crying Sin, the party is bound to ſtay ten days in the *Cazi*'s Houſe, and not to eat or drink but what the Prieſt gives them. And in order to Abſolution, the Prieſt ſtrips him naked, and tyes a little Dog to his right great Toe, which he leads with him about the *Cazi*'s

Houſe wherever he goes, ſometimes a whole day, ſometimes longer, according to the hainouſneſs of the crime. In that poſture he deſires the *Cazi* to purifie him, telling him that for his part he believes himſelf to be purify'd. The Prieſt makes anſwer that it is the Dog that muſt purifie him, and not he. After that he powrs the compounded water ſeven times upon his head, then gives him a draught to drink, and ſo he is abſolv'd. This penitence coſts the criminal Sawce, who is afterwards bound to feaſt all his friends at the *Cazi's* Houſe. Being ſurpriz'd at this ſuperſtition, I aſk'd whether the women were ſhrifted thus by the *Cazi*; but I found that the *Cazi's* Wives confeſs and abſolve the women and maids.

One more ſtrange cuſtom they have, that when a man is upon the point of death, they take a little Dog and ſet it upon the expiring parties breſt. When he is juſt breathing his laſt, they put the mouth of the Dog to the mouth of the perſon dying, and cauſe him to bark twice in that poſture, that the Soul of the deceas'd may enter into the Dog, who they ſay will deliver it into the hands of the Angel appointed to receive it. Moreover when any Dog happ'ns to dye, they carry him out of the City, and pray to God for the Carrion, as if the Beaſt receiv'd any kindneſs after death by their Prayers.

Of the Beaſts, which they love or hate.

THere are ſome Beaſts which the *Gaurs* do mightily reſpect, and to which they give a great deal of Honour. There are others which they as much abhor, and which they endeavour'd to deſtroy as much as in them lies, believing that they were not created by God, but that they came out of the body of the Devil, whoſe ill nature they retain.

The Beaſts which they principally admire are the Cow, the Oxe, and the Dog. They are expreſly forbid to eat of the fleſh of a Cow or an Oxe, or to kill them. The reaſon why they ſo eſteem theſe Creatures is, becauſe the Oxe labours for man, and Ploughs the Ground that produces his food. As for the Cow they more dearly affect her for the Milk ſhe gives, but eſpecially for the purifying quality of her Urine.

The Creatures which they abhor are Adders, Serpents, Lizards, Toads, Frogs, Creyfiſh, Rats, Mice, but above all the reſt Cats; which they ſay are the reſemblance of the Devil, who gave them ſo much ſtrength that a man can hardly kill them; ſo that they rather ſuffer the inconveniency of Rats and Mice, than ever to keep a Cat in their Houſes.

As for the other Animals before-mention'd, if any of the *Gaurs* fall ſick, they hire poor people to go and find thoſe Creatures out and kill them; which they reck'n in the number of thoſe good works that comfort the Souls of the deceas'd. The reaſon why they hate them ſo, is, becauſe they believe the Devils make uſe of them to torment the Damn'd; and therefore they do a work of charity that deſtroy them, whereby they mitigate the pains and torments of Souls in Hell.

The laſt King of theſe *Gaurs* was *Sha-Ieſherd*, who was driv'n out of his Country by *Omar* the ſecond, ſucceſſor to *Mahomet*.

OF

Of the Religion of the *Armenians*, and of their Principal Ceremonies.

CHAP. IX.

How the Armenians *Conſecrate and Adminiſter the Sacrament.*

Since the *Armenians* Traded into *Europe* and began to be Travellers, their Churches are better ſet out then they were heretofore. They ſpare no coſt to adorn the Choir and the Altar; you tread upon rich Carpets, and for the ſtructure and embelliſhments of it, they employ the beſt Workmen and the choiceſt Materials they can meet with. From the body of the Church to the Choir there is uſually an aſcent of five or ſix Steps. Nor is there above one Altar in any Church, upon which they ſet the Conſecrated Bread, before they ſet the Chalice where the Wine is. When the Maſs for the Ceremony is ſaid by an Arch-biſhop, at the reading of the Goſpel they light an abundance of Wax Tapers, which Tapers are like Torches. After the Goſpel is read, ſeveral of the *Noviciates* take ſticks in their Hands about five foot long, at the end whereof are Latten Plates with little Bells hanging about them, which when they are ſhak'd, imitate the ſound of Cymbals. Other *Noviciates* there are which hold a Copper Plate in their Hands hung about with Bells, which they ſtrike one againſt another: and at the ſame time the *Eccleſiaſticks* and *Laity* ſing together indifferent Harmoniouſly. All this while the Arch-biſhop has two Biſhops, of each ſide of him, who are in the room of a Dean and a Sub-dean; and when it is time, he goes and unlocks a Window in the Wall on the Goſpel ſide, and takes out the Chalice where the Wine is. Then with all his Muſick he takes a turn about the Altar, upon which he at length ſets down the Chalice, ſaying certain Prayers. After that, with the Chalice in his hand, and the Bread upon the Chalice, he turns toward the people, who preſently proſtrate themſelves upon the Ground, beat their Breſts, and kiſs the Earth, while the Arch-biſhop pronounces theſe words; *This is the Lord who gave his Body and Blood for you.* Then he turns toward the Altar, and eats the Bread dip'd in the Wine; for they never drink the Wine, but only dip the Bread in it. That done, the Arch-biſhop turns once more toward the people with the Bread and Chalice in his hand, and they that will receive, come one after another to the bottom of the Choir, whither it is not lawful for any Lay-perſon whatſoever to aſcend; to whom the Arch-biſhop gives the Bread dip'd in Wine that is in the Chalice, which Bread is without leven, flat, and round, about as thick as a Crown, and as big as the Hoſt of the Maſs, being Conſecrated the day before by the Prieſt, whoſe Office it is. They never put Water in their Communion-Wine; affirming that Water is for Baptiſm, and that Chriſt when he inſtituted the Holy Supper drank it pure, without any mixture of Water.

When the *Armenians* come to the Communion, the Arch-biſhop or the Prieſt ſays theſe words: *I confeſs and believe that this is the Body and Blood of the Son of God, who takes away the ſins of the World, who is not only ours, but the Salvation of all Mankind.* The Prieſt repeats theſe words three times to the people, to inſtruct them and to teach them to what end they receive the Sacrament. Every time the Prieſt ſays the words, the people ſay after him word for word; and when the Prieſt ſerves the people, he breaks the Hoſt into little bits which he dips in the Wine, and gives to every one of the Communicants. That which I moſt wonder at is, that they give the Communion to Children of two or three months old, which their Mothers bring in their arms; though many times, the Children put it out of their mouths again. They never adminiſter the Sacrament all the time of their Lent, for then they never ſay Maſs but upon *Sunday* noon, which they call Low-Maſs, at which time they never ſee the Prieſt, who has a Curtain drawn before the Altar, and only reads the Goſpel and Creed aloud. Sometimes upon *Thurſday* in the Paſſion week they ſay Low-Maſs about noon, and then they Confeſs and adminiſter the Sacrament: But generally they ſtay 'till Saturday, and then the Communicants, after they have receiv'd, are permitted to eat Fiſh, Eggs, Butter, Oyl, or any thing elſe except Fleſh. Upon *Eaſter-day*, by break of day, the Prieſt ſays Low-Maſs, Confeſſes, and Adminiſters, after which it is lawful to eat Fleſh. But the Beaſts muſt be kill'd upon *Eaſter-day*, and not ſo much as upon *Eaſter-eve*. They have four other Feaſts in the year, wherein they obſerve the ſame Ceremony, eating neither Fleſh, Fiſh, Eggs, Butter, nor Oyl for eight days: which four Feaſts are *Chriſtmas*, the *Aſcention*, the *Annunciation*, and St. *George*'s. Before this laſt Feaſt they ſtretch their devotion to the utmoſt, for ſome will faſt three days, ſome five, one after another.

CHAP. X.

Of the ordination of their Prieſthood; and their Auſterities.

When a Father deſigns his Son to the Prieſthood, he carries him to the Prieſt, who puts the Cope, op'n on both ſides, about his Shoulders; after which the Father and Mother take him home again. This Ceremony is repeated ſeven times in ſeveral years, according to the years of the young Child, 'till he come to be of age to ſay Maſs. If he be not deſign'd for a Monk, but for the Prieſthood, after the fourth time of putting on the *Chaſuble* or op'n Cope, they marry him: for their Prieſts marry once, but if that Wiſe dye, if they intend to marry again, they muſt give over ſaying Maſs. The ſix firſt Ceremonies being over, when the Youth comes to the age of 18 years, at what time they are capable of ſaying Maſs, as well thoſe who are deſign'd for Monks, as thoſe who are marry'd Prieſts, they proceed to the ſeventh and laſt Ceremony, which muſt be perform'd by an Archbiſhop or a Biſhop; who inveſts the young Prieſt with all the Habits which the Prieſts wear that ſay Maſs. That being done, he goes into the Church, out of which he is not to depart for a whole year; during all which time he is altogether employ'd in the ſervice of the Church. The Prieſt who is marry'd, muſt be five days after he has ſaid Maſs before he returns home to eat or drink, or lye with his Wiſe. And as well the Monks as Prieſts, when they intend to ſay Maſs again, muſt remain five days in the Church, without either going to bed or touching any thing with their hands, unleſs it be the Spoon where-with they eat their meat: not daring all the while to ſpit or blow their noſes. The next five days after they have ſaid Maſs, though ſuch days upon which they might otherwiſe eat Fleſh and Fiſh, they are oblig'd to ſeed upon nothing elſe but Eggs without Butter, and Rice boyl'd with Water and Salt. The morning before they celebrate Maſs, if the Prieſt have by chance ſwallow'd a drop of Water, he muſt not ſay Maſs.

Their Auſterities are ſuch, that many of their Biſhops never eat Fleſh or Fiſh above four times a year; but more then that, when they come to be Archbiſhops, they only live upon Pulſe. They have ſix months and three days in a year wherein they keep *Lent*, or particular Faſts, which you pleaſe to call them; and during all that time, as well the Eccleſiaſtical perſons as the Laity, feed only upon Bread, and ſome few Herbs which grow in their Gardens. There was an *Armenian* of *Zulpha* whoſe ſuperſtition was ſo great, that he made his Horſe to faſt with him, allowing him but very little either to eat or drink for a whole week together. As for the poor labouring people, they only feed upon Pulſe, boyl'd in Water and Salt: for during their chief *Lent*, they are permitted no more then others, to eat either Butter or Oyl; nay though they lay a dying, it is not lawful for them to eat Fleſh upon thoſe days wherein that diet is forbidd'n. They may only eat Wall-nuts or Small-nuts, Almonds or Piſtachies, or ſome ſuch other Fruit that affords no Oyl; and they have this farther liberty, to pound them, and put them among their Pulſe or their Herbs, and boyl them with Rice.

CHAP. XI.

Of their Baptiſm.

TIS the cuſtom of the *Armenians* to Baptize their Infants upon Sunday; or if they Baptize any upon the week-days, it is only in caſe of neceſſity, when they think they will not live. The Midwife carries the Infant to Church, and holds it in her arms, 'till either the Archbiſhop, the Biſhop, or the Prieſt has ſaid ſome part of the Form of Baptiſm. Then he that baptizes takes the Infant which is naked, and plunges it in the Water, and then taking it out again, puts it into the hands of the God-father, and goes on with the Prayers. While he reads them, with the Cotton which he has in his hand he twiſts a ſtring about half an Ell long. He makes another alſo of red Silk, which is flat; then twiſting thoſe two ſtrings together, he puts them about the Child's neck. They ſay, that theſe two ſtrings, one of white Cotton, and the other of red Silk, ſignifies the Blood and Water which flow'd from the Body of CHRIST, when he was wounded with the Lance upon the Croſs. Having ty'd the cord about the neck of the Child, he takes the holy Oyl and anoints the Child in ſeveral parts of the body, making the ſign of the Croſs in every place where he drops the Oyl; every time pronouncing theſe words, *I baptize thee in the name of the Father, the Son, and the Holy Ghoſt.* He firſt anoints the Forehead, then the Chin, then the Stomach, the Arm-holes, the Hands and Feet.

As to the making this Oyl, you muſt know, that every ſeven years, upon the Eve of our *Lady* in *September*, againſt which day they obſerve a ſmall *Lent* of eight days, the Patriarch makes this holy Oyl; there being no perſon but he who has power to make it. He uſes all ſorts of fragrant Flowers, and Aromatical Drugs; but the principal Flower is that which the *Armenians* call in their Language *Balaſſan-Jague*, we in ours, the *Flower of Paradiſe.* When the Oyl is made, the Patriarch ſends two Bottles to all the Covents of *Aſia*, *Europe*, and *Africa*, without which they cannot baptize.

The Ceremony of Baptiſm being over, the God-father goes out of the Church with the Infant in his arms, and a Taper of white Wax in each hand. According to the quality of the perſon, when the Child is carry'd out of the Church, the Trumpets, Drums, Hautboys, and other Inſtruments of the Country make a hideous noiſe, and go before the Infant to the Parents Houſe, where being arriv'd, the God-father delivers the Child to the Mother. She proſtrates her ſelf at the ſame time before the God-father, kiſſing his feet; and while ſhe continues in that poſture, the God-father kiſſes her head. Neither the Father nor God-father names the Child, but he that baptizes gives him the Name of the Saint whoſe Feſtival falls upon the Sunday on which the Child is baptiz'd. If there be no Saint's day that Sunday in the Almanack, they take the next Name whoſe Feſtival ſucceeds the Sunday of Baptiſm; ſo that they have no affected Names among them. Upon the return of the God-father with the Child home, there is a Feaſt prepar'd for all the Kindred and Friends, and him that baptiz'd the Infant, with whom all the Prieſts and Monks of the Covent, at leaſt of the Pariſh, go along. The poor people were wont to be ſo prodigal at theſe Feaſts, as alſo upon their Marriages and Burials, that the next day they had not wherewithal to to buy Victuals, much leſs to pay what they have borrow'd for ſo needleſs an expence. But now the poor *Armenians* are grown ſo cunning to avoid the Baſtinado's which are giv'n to Debtors upon the ſoles of the Feet, when they cannot pay, according to the cuſtom of *Perſia*; that they carry the Child to Church upon the week-days, without any Ceremony, with tears in their eyes, pretending it to be ſickly and like to dye, and ſo make no Feaſts at all.

If the Women lye in fifteen or twenty days, or two months before *Chriſtmas*, they defer the baptizing the Infant 'till the Feſtival, provided the Infant be healthy. Then in all the Cities and Villages where the *Armenians* live, if there be any River or Pond, they make ready two or three flat-bottom'd Boats, ſpread with Carpets to walk upon; in one of which upon *Chriſtmas-day* they ſet up a kind of an Altar. In the morning by Sun-riſing all the *Armenian* Clergy, as well of that place as of the parts adjoyning, get into the Boats in their Habits, with the Croſs and Banner. Then they dip the Croſs in the Water three times, and every time they drop the Holy Oyl upon it. After that they uſe the ordinary form of Baptiſm, which being done, the Arch-biſhop or the Miniſter plunges the Infant in the River or Pond three times, ſaying the uſual words, *I Baptiſe, &c.* and the ſame anointings as before: though it ſeems a wonder to me that the extremity of the weather does not kill the Child. The King of *Perſia* is many times preſent at this ceremony when it is perform'd at *Iſpahan*, riding on Horſe-back to the ſide of the River with all his Nobility. The Ceremony being over he goes to *Zulpha* to the *Kelonter*'s Houſe, where there is an entertainment prepar'd for him. Neither is there any place in the World where a King may be entertain'd with leſs charge than in *Perſia*. For if any private perſon invite the King, and that His Majeſty pleaſes to do him that Honour, 'tis but for the inviter to go to the chief of the Officers, and to carry him twenty *Tomans*, or three hundred Crowns, and to tell him withall, that the King has promiſ'd to accept of a ſmall Collation with his Slave. For then the Governour is oblig'd to ſend to the Houſe of him that treats the King all things neceſſary for the entertainment. Elſe it were impoſſible to be done, in regard the King eats in nothing but in Gold Plate. At the end of the Feaſt the King is always preſented with ſome *European* Rarity, not leſs worth than four or five thouſand Crowns. Or if the perſon have no Rarity to preſent, it ſuffices to offer in a Baſon the value in *Venetian Ducats* of Gold, with all the ſubmiſſion imaginable. Beſides all this, ſome Preſents muſt be giv'n to ſome of the Lords and principal Eunuchs of his train; and others ſent to the Queen Mother, if living, and to the *Sultaneſs*, his Wives and Siſters. Thus though the entertainment may be made with little trouble, yet otherwiſe it proves ſomewhat expenſive; though the *Armenians* of *Zulpha* are well enough able to bear the charge. I was twice at this Ceremony upon *Chriſtmas* day in *Iſpahan*. The firſt time I ſaw *Sha-Sefi*, and the ſecond time *Sha-Abas* the ſecond, who drank both ſo hard, that in their Drink they committed thoſe crimes that very much ſtain'd their memories: For *Sha-Sefi* returning home ſtab'd his Wife, the Mother of *Sha-Abas*. *Sha-Abas* another time returning home in drink, would needs drink on, and force three women to drink with him; who finding he would not give over, ſtole out of his Company. The King perceiving them gone without taking leave, in a mad humour ſent his Eunuchs for them, and cauſ'd them to be thrown into the Fire, where the poor women were burnt; for there is no reſiſting nor examining the Kings command.

CHAP. XII.

Of the Marriages of the Armenians.

THE *Armenians* Marry their Children before either party have ſeen each other, nay before the Fathers or Brothers know any thing of it. And they whom they intend to Marry muſt agree to what their Fathers or Parents command them. When the Mothers have agreed among themſelves, they tell their Husbands, who approve what they have done. Upon this Approbation, the Mother of the Boy, with two old Women and a Prieſt come to the Houſe where the Mother of the Daughter lives, and preſent her a Ring from him whom they intend to betroth. The Boy appears afterwards, and the Prieſt reads ſomething out of the Goſpel as a bleſſing upon both parties; after which they give him a ſum of Money according to the quality of the Father of the Girl. That done, they preſent the company with drink, and this is call'd a betrothing or affiancing. Sometimes they agree a Marriage when the Children are not above two or three years old; ſometimes two women that are friends being both with Child at one time together, will make a match between the two Children before they are born, if the one be a Boy and the other a Girl. So ſoon as they are born the Contract is made; and when once the Boy has giv'n the Ring, though it be twenty years after before they are Marry'd, he is bound every year upon *Eaſter* day to ſend his Miſtris a new Habit with all the trimming belonging to it according to her quality. Three days before the Celebration of Marriage, the Father and Mother of the Boy prepare a Feaſt, which is carry'd to the houſe of the Father and Mother of the Girl, where the kindred of both parties meet. The Men are in one place by themſelves, and the Women in another; for they never eat together at publick Feaſts. The Evening before the Nuptials the Bridegroom ſends a Habit to the Bride; and ſome time after he comes to receive what the Mother of the Bride has provided for him, on her part. If the Bride has no Mother, ſome ancient Woman next a-kin dreſſes the Bride. At length the Bride gets upon one Horſe, and the Bridegroom upon another, each Horſe being ſumptuouſly harneſs'd, with Bridles and Saddles of Gold and Silver, if the perſons be rich: thoſe that are poor, and have not Horſes of their own, repair to the Great men, who willingly lend theirs upon ſuch an occaſion. As they ſet out from the Virgins habitation, the Bridegroom goes before with a Veil of Carnation-Tiffany upon his Head, or elſe of Gold and Silver Net-work, the Meſhes whereof are very cloſe, that reaches below the Stomach. He holds in his Hand one end of a Girdle ſome three or four Ells long, and the Bride that rides behind holds the other. She is alſo cover'd with a large white Veil from head to foot, that ſpreads alſo a good way over the Horſe. Under which Veil, that rather ſeems a large white Sheet, the Bride is hid in ſuch a manner, that there is nothing to be ſeen of her but her Eyes. Two Men walk on either ſide of each Horſe; and if they be Children of three or four years old (for ſo young they marry) there are three or four Men to hold them in the Saddle, according to the quality of their Parents. A great Train of young Men, the kindred and acquaintance of both parties, follow after, ſome a-horſeback, ſome a-foot, with Tapers in their hands, as if they were going in Proceſſion: and beſides all theſe, the Drums, Trumpets, Hautboys and other Inſtruments of the Country, all attending to the Church-door. When they are alighted, every one makes way for the Bridegroom and Bride, who advance up to the foot of the Altar, ſtill holding the Girdle in their hands. Then the Bridegroom and the Bride meet, and lean forehead to forehead. Then comes the Prieſt, and turning his back to the Altar, lays his Bible upon their Heads, inſtead of a Desk, a weight ſufficiently heavy, as being a thick ponderous Folio. There he lets it lye while he reads the Form of Matrimony, which Office is moſt uſually perform'd by a Biſhop or an Archbiſhop. The Form is very much like ours. The Biſhop demands the Bridegroom, *Wilt thou have ſuch a one to thy Wife?* then to the Bride he ſays, *Wilt thou have ſuch a one for thy Huſband?* to which they both anſwer with a nod of the Head. The Matrimonial Benediction being giv'n, they hear Maſs; which being ended, they return both together to the Daughters habitation, in the ſame order as they ſet out. Theſe Nuptials laſt three days: where the Women drink more than the Men. The Man goes to Bed firſt, the Woman pulling off the man's Breeches, though ſhe does not lay aſide her Veil 'till the Candle be put out. Let it be what time in the year it will, the Woman riſes before day. So that there be ſome *Armenians* that in ten years after they are marry'd never ſaw their Wives faces, nor ever heard them ſpeak. For though her Husband may ſpeak to her, and all the reſt of her kindred, yet ſhe never anſwers but with a Nod. The Women never eat with their Husbands; but if the Men feaſt their Frinds to day, the Women feaſt theirs the next day.

CHAP. XIII.

How the Armenians Bury their Dead.

SO ſoon as any perſon dyes, one appointed for the Services of the Dead runs immediately to the Church to fetch a Pot of Holy-water, which he preſently pours into a great Veſſel full of Water, into which they put the dead Corps. This man is call'd *Mordiſhou*, or the perſon that waſhes the Dead; which *Mordiſhou's* are ſo much deteſted among the people, that it is an ignominy to eat or drink with thoſe ſort of people. Whatever the party deceas'd has about him at the time of his death belongs to them, though it be any excellent Jewel; for it is the cuſtom of the Eaſt to lye in their Breeches, Shirt, and Waſtcoat, in regard they never make uſe of Bed-cloaths. So ſoon as the Corps is waſh'd, they dreſs it with a clean white Shirt, a pair of Breeches, a Waſtcoat, and a Bonnet, all new, never having been worn before. Then they put the Body in a linnen Sack, and ſow up the mouth of it. That being done, the Prieſts come and take up the Body to carry it to Church, which is attended by all the kindred and friends of the deceas'd, with every one a Taper in his hand. Being come to Church, they ſet down the Corps before the Altar, where the Prieſt ſays certain Prayers; and then ſetting up lighted Tapers round about the Corps, they leave it ſo all night. The next day in the morning a Biſhop or an ordinary Prieſt ſays Maſs, at the end whereof they carry the Body before the door of the Biſhop's houſe, attended as before; at what time the Biſhop comes forth and ſays a Prayer for the Soul of the deceas'd. Then eight or ten of the poorer ſort that are next at hand, carry the Body to the Church-yard. All the way they ſing certain Dirges, which the Prieſts continue, while the Body is let down into the Grave. Then the Biſhop takes three handfuls of Earth, and throws them one after another into the Grave, pronouncing theſe words; *From Earth thou cam'ſt, to Earth thou ſhalt return, and ſtay there 'till our Lord comes.* Theſe words being ſaid, they fill up the Grave. Thoſe of the kindred and friends that will go back find a Collation ready; and if any other perſons will go along, they are not refus'd. For ſeven days alſo they allow Dinners and Suppers to certain Prieſts and poor people, if they are perſons of ability; believing no Soul departed can be ſav'd, unleſs the ſurvivors are at that expence. Whence it comes to paſs, that ſo many of the poor people are ſo miſerable, and Slaves to the *Mahometans*, by borrowing Money to defray thoſe expences, which they are not able to pay again.

When an Archbiſhop or a Biſhop dyes, they add this farther Ceremony, that an Archbiſhop or a Biſhop writes a little Note, and cutting op'n the Sack puts the Note into the Hand of the deceas'd, wherein are theſe words; *Remember thy ſelf, that from Earth thou cam'ſt, and to Earth thou ſhalt return.*

If a Slave dye before enfranchiz'd, when the Body is brought into the Church, the Maſter writes a Note, wherein are theſe words; *Let him not grieve, I make him free, and give him his liberty.* For they believe that he would be reproach'd in the other World for being a Slave, for which his Soul might ſuffer tribulation. If the Maſter be dead, the Miſtreſs does the ſame. If an *Armenian* makes away himſelf, they never carry the Body out of the door of the houſe, but make a hole in the wall, where they can moſt conveniently, and carry him to his Grave without any Ceremony.

The night preceding the Feaſt of the *Holy Croſs*, Men, Women, and Children go to the Church-yard, whither they carry good ſtore of Food, not forgetting their Wine. Immediately they fall a weeping over the Graves of the dead, and after they have ſpent ſome time in that doleful Exerciſe, they all fall to eating and drinking; thus paſſing the whole night by turns, in blub'ring, eating, and bubbing.

As for the poor people, they would think themſelves undone, and the moſt unfortunate in the world, ſhould they want Proviſion and Wine to go to the Church-yards, the night before the Feaſt of St. *George*, where they go to froliek it, rather then to pray for the Dead.

There may be ſome few *Armenians* that embrace *Mahometaniſm* for worldly Intereſt, but they are generally the moſt obſtinate perſons in the world, and moſt firm to their ſuperſtitious Principles.

CHAP. XIV.

Examples of the Conſtancy of the Armenians, *in maintaining their Religion againſt the Perſecutions of the* Mahometans.

It is the cuſtom of the *Armenians*, that when any one of them apoſtatizes, and deſires to return again to the Church, he cannot have Abſolution but at the ſame City or Village where he firſt abjur'd his Religion.

Now it happen'd that a young *Armenian* being ſent to *Smyrna* with a very conſiderable quantity of Goods, and falling to debauchery, turn'd *Mahometan*, to the end he might defraud his Father and his Brethren of their Eſtate, according to *Haly's* Law, already mention'd. But after he had ſpent good part of the Goods in Debauchery, he return'd to the *Three Churches*, where the Grand Patriarch liv'd, to be abſolv'd from his Fault; but the Patriarch telling him he muſt go to the Biſhop of *Smyrna*, he went accordingly; and in ſome few days after he had undergone the Penance enjoyn'd him, he went to the *Cadi*, and with a great Reſolution, *Sir*, ſaid he, *you know that ſome years ſince I turn'd* Mahometan; *now I come to declare before ye that I have repented, and do repent of the foul Crime I committed, when I deny'd the Saviour of the World, and embrac'd your wicked Law.* The *Cadi*, who thought it had been at firſt only ſome evaporation of Extravagance, endeavour'd to reclaim him by fair words and promiſes; but when he heard him perſiſt in his reſolution, when he heard him curſe and blaſpheme *Mahomet*, he cauſ'd him to be carry'd to the *Piazza*, where he was cut to pieces immediately. For no perſons go with more courage and joy to ſuffer for their Faith, then the *Armenians*.

In the year 1651 there happen'd to be a Wedding between a young *Turk* and a Virgin of the ſame Nation. To this Wedding was invited an *Armenian* Lady, who was a great friend of the Bridegroom's Mother. The *Armenian* had an only Son of about twelve years of age, that earneſtly deſir'd to go along with her; at firſt ſhe refus'd him, knowing that after the age of five or ſix years, no Youth is permitted to be in company with the *Turkiſh* Women or Maids. But the Boy ſtill preſſing his Mother, and being ſeconded by an Aunt, who to pleaſe her Nephew, told her ſhe might let him go in Girls Apparel; at laſt the indulgent Mother, over-rul'd by the importunity of the Child, took him along with her in a female dreſs. Three days the ſolemnity of the *Turkiſh* Weddings laſt: but the very firſt day, an old *Gipſy-Turk* caſting her Eye upon the young *Armenian*, and finding him too ſparkiſh and too nimble for a Girl, ſuſpected his Sex; and calling his Mother aſide, told her, that by all the geſtures and actions of the Child, ſhe could be no Girl, but a Boy in diſguiſe. The Mother not only deny'd the matter, but alſo ſeem'd highly offended at the old Womans ſuſpition; who as much incens'd to have her judgment queſtion'd, decoy'd the Child among the Eunuchs of the Family, and cauſ'd him to be ſearch'd; and finding her ſelf in the right, ſpred it preſently about the houſe. Immediately the people cry'd that the Chambers were defil'd, that the *Armenian* Lady had done it in deriſion of their Law; and ſeizing Mother, Aunt, and Youth, carry'd them all before the *Baſha*, demanding Juſtice. The *Baſha* diſmiſs'd the Mother and the Aunt, but kept the Youth ſix or ſev'n days, hoping the rage of the people would be over. But in vain he ſtrove to plead for the Child, though the Father offer'd them half the weight of him in Gold, for the *Baſha* was forc'd to deliver him up into the hands of the marry'd Womans kindred; who carry'd the Child to the Market-place of the City, where they ſtript him ſtark naked; and firſt they flea'd him from his Neck behind down to the Waſt, and ſo left him with a Guard upon him all night. The *Cadi* and *Moullah's* exhorted the Child to turn *Mahometan*, and they would preſerve him from further miſchief. His Mother beg'd him to have pity upon her and himſelf, and to turn *Mahometan* to ſave his life. But neither tears, nor all the tender words that grief and affection could inſpire, could ſhake the conſtancy of the Infant, who with a reſolute utterance anſwer'd, that he had hitherto ſuffer'd, and ſtill would ſuffer patiently; and that nothing griev'd him, but that his Mother ſhould exhort him to deny his Saviour. Next day the pitileſs *Turks* came and flea'd all his Breaſt and his Stomach, and ſo left him all night under a Guard, intending to have flea'd him part by part every day. But the *Baſha* abhorring their Cruelty, came the next day with his Guards, and cauſ'd his Head to be cut off.

Van is a City peopl'd as well with *Armenians* as *Turks*; ſo that it is a uſual thing for the *Armenian* and *Turkiſh* Boys to play together. One day it unfortunately fell out, that the Boys playing one among another, and flinging Stones at each other, an *Armenian* Boy hit a young *Turk* full upon the Temples, and ſtrook him dead. Preſently the other *Turkiſh* Boys and the Rabble ſeiz'd him, and carry'd him to the *Baſha*; the Father and Mother of the Child ſlain follow'd with hideous outcrys, bawling for juſtice, or that the Boy ſhould turn *Mahometan* to expiate his fault. The *Armenian* Parents offer'd a large ſum of Money to redeem their Child; but the adverſe party obſtinate againſt all accommodation, the *Baſha* was conſtrain'd to

deliver

delivers the Child, giving ſentence that the young *Armenian* ſhould endure the ſame death the *Turk* had ſuffer'd, and no other. Immediately the *Turks* hurry'd the poor Child to the place where he had unfortunately ſlain his play-fellow; and after the Parents of the young *Turk* had had the two firſt hits, he was preſently brain'd by a ſhow'r of Stones from the Rabble. Yet as near death as he knew himſelf to be, without any diſturbance at all, he exhorted his weeping play-fellows to ſtand firm to the Faith of Jeſus Chriſt, for which he was going to dye.

Another time an *Armenian* Merchant coming from the *Indies* to Grand *Cairo*, went to the Coffee-houſe according to cuſtom, being a rendeſvous of all the Merchants in the Town. There falling into diſcourſe, by reaſon of the heat of the weather, he took off his Bonnet made after the *Armenian* faſhion of divers Colours, and laid it behind him, keeping his black Cap only upon his head. When the *Moullah* came about to haſten the people to go away according to the cuſtom, which I have already declar'd, the *Armenian* haſtily riſing up, a *Turk*, concealing the Merchant's Bonnet, clap'd his own Bonnet upon his head. Upon that all the *Turkiſh* Merchants that were there came and congratulated the *Armenian* Merchant, telling him, how glad they were to ſee that he had embrac'd the good Law. At which words the *Armenian* ſurpriz'd, takes off the Turbant, throws it to the Ground before all the Company, and ſtamp'd it under foot. This action of contempt ſo enrag'd the *Turks*, that they carry'd him before the *Baſha*, before whom it was in vain to juſtifie himſelf, or to affirm that the Turbant was malitiouſly put upon his head; for the *Turks* ſwore the contrary, and that he took it of his own accord, and therefore he muſt either turn *Turk* or dye for it. Upon his refuſal they put him in Priſon, and in a few days the ſentence was brought him from the *Muſti* and *Cadi*, that he muſt either turn or be burnt alive. The ſeverity of the ſentence overpower'd him at firſt to embrace the *Mahumetan* Law. But four or five years after returning from the *Indies* to *Cairo*, he came where the *Baſha* was ſitting in Council with the Grandees of the Country, and getting as near the *Muſti* as he could, and throwing his Turbant in his face; *There Dog*, ſaid he, *Thou wert the cauſe that I have worn it ſo long, of which I have repented, and do repent from the bottom of my heart; for I know that neither thou nor thy Law are worth a Straw.* At the ſame time the croud laid hold of him, and drag'd him to the *Piazza*, where he dy'd in the midſt of the flames with an admirable conſtancy.

A rich Merchant of *Zulpha*, call'd *Cotgia Soultenon*, was ſo well belov'd by *Sha-Seſi*, that he often went to Dine at his houſe, But one day it fell out that the King having eat and drank to exceſs, upon his return home fell crop-ſick, upon which the report ran that the *Armenian* had poyſon'd him. Which report coming to his ears, fearing leaſt the King ſhould dye, and himſelf be put to cruel Torments, he took a doſe of Poyſon and dy'd. Which when the King, who was well again the next day, underſtood, he was very much troubl'd for his death.

The ſame *Cotgia Soultenon* had a *Cafer* ſent him from *Melinda* for a Slave; who being young and very apprehenſive ſoon learnt the *Perſian* and *Turkiſh* Languages, and was inſtructed in the Chriſtian Religion; and Chriſten'd by the name of *Huzod* or *Joſeph*. After his Maſter's death he turn'd *Mahumetan*, and ſo continu'd twenty years. At the end whereof returning to *Zulpha*, he beg'd pardon of the Church; and all the reſt of his days ſo crucify'd himſelf with Faſting, that every one pitty'd him; and when the *Armenian* Biſhops told him he had done well, he made no other anſwer, but that he was not worthy to live upon the Earth who had deny'd his Saviour, only he hop'd that he would have mercy upon him; and ſo continu'd his auſtere penance 'till he dy'd.

CHAP. XV.

Of the Author's reception at the Court of Perſia *in his ſixth and laſt Voyage, and what he did there during his ſtay at* Iſpahan.

I Arriv'd at *Iſpahan* the *20th* of *December*, 1664. So ſoon as the *Nazar* was inform'd of my arrival, he ſent the *Kelonter* or chief of the *Armenians* with ſeven or eight more to congratulate my arrival, and to aſſure me of all the kind Offices he could do me. The next day he ſent the ſame *Armenians* with four Horſes; and to tell me that the King had a deſire to ſee what I had brought; for which purpoſe the *Kelonter* had order to furniſh me with men. Thereupon I took Horſe, accompany'd by all the *Franks* that were at *Zulpha*. When I came to Court, I was brought into the place where all the great Ambaſſadors had audience, where I found attending the *Nazar*, and Father *Raphael* ſuperior of the order of the *Capuchins*, ready to deliver me my Box of Jewels which I had left with him in the Covent for more ſecurity. After I had expos'd my Goods upon a fair Table cover'd with a Carpet of Gold and Silver, and that the *Nazar* had diſpos'd every thing in order with his own hand, the King enter'd, attended only by three Eunuchs for his Guard, and two old men, whoſe office it was to pull off his Shooes when he goes into any Room ſpread with Gold and Silk Carpets, and to put them on again when he goes forth. The King had nothing on but a ſingle pair of Drawers of Taffata, chequer'd red and white, which came half way the Leg, his feet being bare; a ſhort Caſſock that came but half way his body, with a large Cloak of Cloth of Gold with hanging-ſleeves down to the Ground, furr'd with Sable Martin. The firſt thing I ſhew'd was a large Candleſtick of Chryſtal of the Rock, the richeſt piece of that nature that ever was ſeen. The next was a ſuit of Tapeſtry hangings held up by ſeveral men, as I had appointed. The *Nazar* then caus'd me to advance and do my obeyſance to the King, who preſently knowing my Face again; *Oh*, ſaid he to the *Nazar*, *This is the* Fringui Aga *who ſold me ſo many Rarities about ſix years ago, when* Mahomet Beg *was Athemadoulet*. After that the *Nazar* ſhew'd him all my Rarities as they lay in order. Among the reſt I beſought His Majeſty by Frier *Raphaël*, to accept of a great Steel Mirror, which when he look'd in, he wonder'd to ſee his Face ſo big. But when Frier *Raphael* had told him the nature of it, he caus'd it to be held to one of his Eunuchs, which had a monſtrous Hawk Noſe, the ſight whereof held him in laughter and divertiſement for above a quarter of an hour. After that the King retir'd, leaving me alone with the *Nazar* and Friar *Raphel*. As for my Jewels I put them up my ſelf, and had a place aſſign'd me to Lock them up and keep the Key, but for my large pieces of Goldſmiths work, the *Nazar* committed them to the truſt of one of the principal Officers of the Houſe.

The next day early in the morning the *Nazar* ſent for me and Father *Raphael*, and made his Secretary write down the price of every thing, according to his demands. He had alſo his own Artiſts to prize them; but that I did not value, in regard I knew the price much better then they. After he had ſhew'd the Jewels, price and all to the King, we were ſeveral times before we could agree; but at length he told me, that the King would give me Twenty-five in the Hundred profit for all the Stones; leaving me the Pearls, which he thought I might put off at a better price in the *Indies*; which was an offer I could not refuſe, and therefore I ſign'd the Agreement according to the *Nazar*'s deſire: Which when his Majeſty had ſeen, he bid the *Nazar* tell me I ſhould be his Jeweller in Ordinary, and that for my ſake all the *Franks* ſhould be the better us'd within his Territories, and that I ſhould have any favour of him that I deſir'd. I beſought his Majeſty to give me his Patent with his Seal affix'd, whereby I might be priviledg'd to Trade in his Dominions, without paying Cuſtom for ſuch and ſuch Merchandize, and in in ſuch manner as I ſhould think fitting. I alſo beſought him graciouſly to grant his Protection to a Nephew of mine, whom I had left at *Tauris* to learn the Language, that he might be ſerviceable to his Majeſty when I was dead and gone.

Thereupon he caus'd my Nephew to be enrol'd preſently as one of his Domeſtick Servants, and order'd the *Nazar* to take particular care of him.

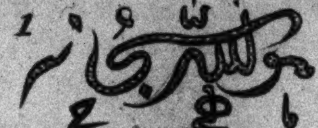
The next day after my agreement with the *Nazar*, the King gave audience in the great Hall of the Palace to the Ambaſſador of the *Uſbeck-Tartars*. All the Lords and Officers of the Crown ſtood in the Court where the Ambaſſador was to paſs: there were alſo nine ſtately Horſes, whoſe Furniture was very rich, and all different. Two Harneſſes were cover'd with Diamonds, two with Rubies, two with Emralds, two with Turquoiſes, and one embroider'd with fair Pearls. Had he been an Ambaſſador from a Monarch for whom the King of *Perſia* had had a greater eſteem than he had for the *Cham* of *Tartary*, there had been thirty Horſes: for according to the value which the King puts upon the Prince that ſends to him, he either augments or abates of the number of his Horſes of State. Every Horſe is ty'd by the Reins to a Nail of Gold faſten'd in the Ground, with a Hammer of Gold lying by. There was another Nail of Gold behind, with a Cord ty'd to it, that held their hinder legs. They ſet alſo before every Horſe a Caldron of Gold, out of which they draw up Water into a great Manger; though all this be only for State, for they never water their Horſes in that place.

Out of the firſt Court the Ambaſſador enter'd into a large Gallery, between a long File of Muſqueteers on each ſide. Thence he enter'd into a Garden through an Alley about eight Fathom broad, all pav'd with great Marble Stones, in the middle of which runs a Channel of Water four Foot wide, with ſeveral Water-works that ſpurted out of the Channel at equal diſtances. On each ſide of the Walk to the Hall where the King ſat, there is a Pond almoſt as long as the Walk, and in the middle of the Pond another ſort of Water-works. Several Officers of the Army were rang'd all along the Alley; and at the end of one of the Ponds were four Lions ty'd; and at the end of the other, three Tigers couchant upon Carpets of Silk, having Men to guard them with Half-pikes in their hands. The Hall took up more ground in length then in bredth, being op'n every way; the Cieling was ſuſtain'd by ſixteen wooden Pillars, of eight pannels every one, and of a prodigious thickneſs and height. As well the Cieling as the Pillars were all painted with Foliage-work in Gold and Azure, with certain other Colours mix'd therewith. In the middle of the Hall was a Vaſe of excellent Marble, with a Fountain throwing out Water after ſeveral manners. The Floor was ſpread with Gold and Silk Carpets, made on purpoſe for the place: and near to the Vaſe was a low Scaffold one Foot high, twelve Foot long, and eight wide, cover'd with a magnificent Carpet. Upon this Scaffold ſate the King upon a four-ſquare Cuſhion of Cloth of Gold, with another Cuſhion behind him cover'd with the ſame, ſet up againſt a great Tap'ſtry-Hanging, wrought with *Perſian* Characters, containing the Myſteries of the Law. On each ſide of the King ſtood ſeveral Eunuchs with Muſquets in their hands. The King commanded the *Athemadoulet* and four others to ſit down by him, and the *Athemadoulet* made me a ſign to ſit down; but the King knowing how little the *Franks* care for ſitting croſs-leg'd, order'd me to be told that I might ſtand upright, if I thought good. The King was clad in a Silk ſtreak'd with Gold: His Cloak was a Gold-ground with Flowers of Silk and Silver, Furr'd with a Martin Sable, the blackeſt and moſt gliſt'ring that ever was ſeen. His Girdle was very rich, and upon his Bonnet he wore a plume of Herons Feathers faſten'd with a tranſparent Jewel; in the middle of the Jewel was a Pear-faſhion'd Pearl, ſet with great Topaze's and Rubies.

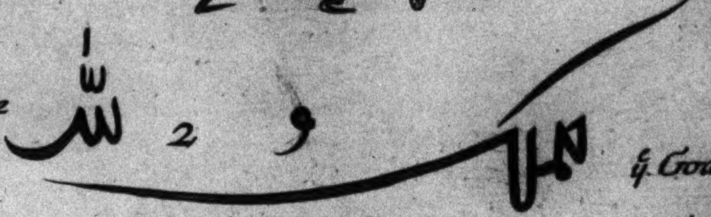
About half an hour after the King was ſat, the *Nazar* and the Maſter of the Ceremonies brought the Ambaſſador, who neither himſelf nor any of his Train were very well clad, and caus'd him to ſtay at the foot of the ſteps into the Hall from the Garden. When the Ambaſſador had aſcended the ſteps, he proſtrated himſelf before the King, then advancing nine or ten paces he did the ſame again; after which the Maſter of the Ceremonies caus'd him to ſit down, leaving between him and the King ſpace enough for eight men. After that I obſerv'd that the *Nazar* went often between the King and the Ambaſſador, and between the Ambaſſador and the King; but I could not tell what they ſaid. So that I being by that time quite tyr'd, made my obeyſance to the King, and went home to my Lodging.

The next day the *Nazar* ſignify'd to me that it was the King's pleaſure to favour me with a compleat *Calaat*, or Habit of Honour, and to pay me my money.

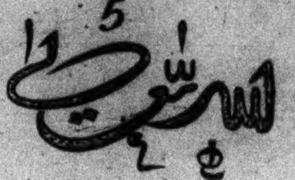
This is yᵉ God worthy to be praiſd.



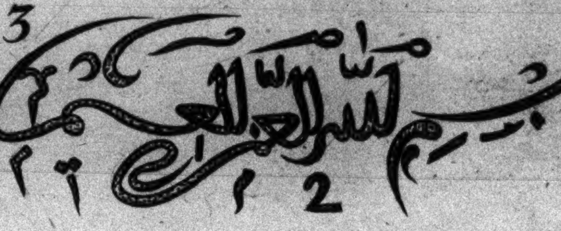
The Kingdome belongs to God



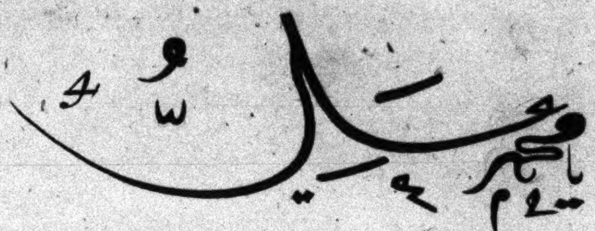
yᵉ God moſt high.



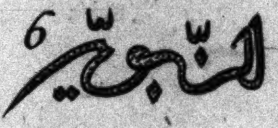
The God of Mercy and to yᵉ Compaſsion

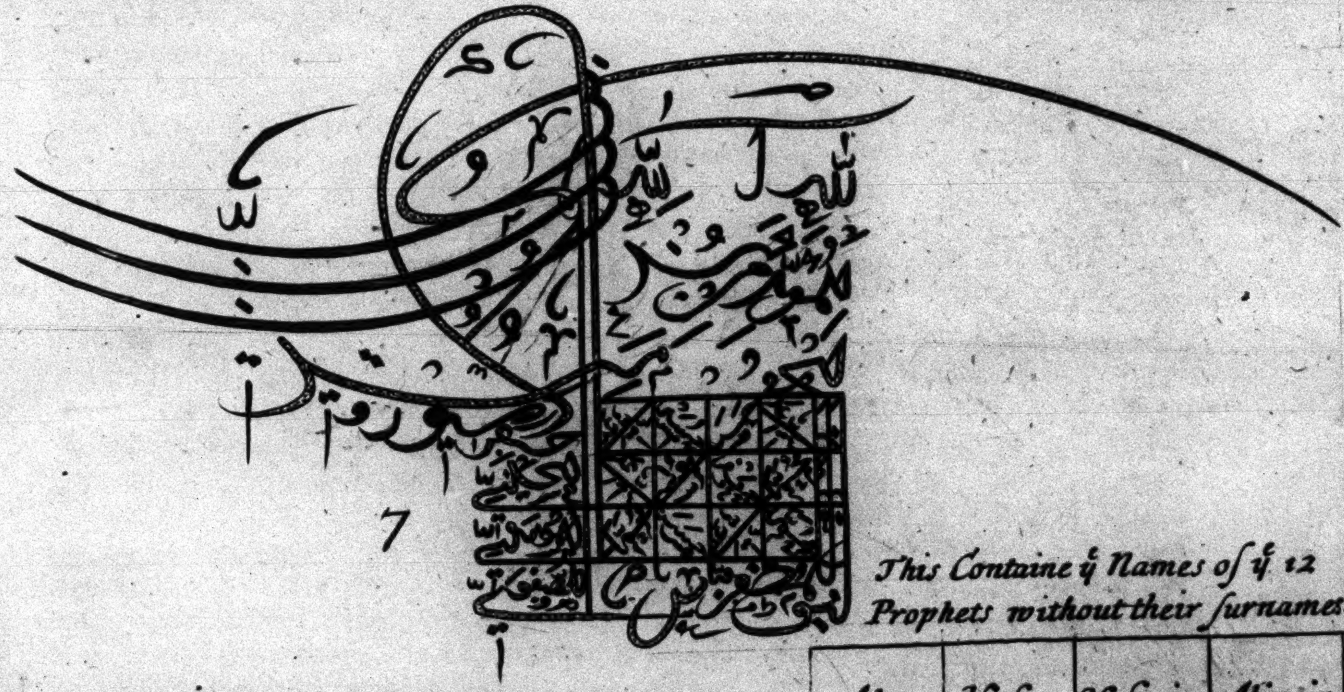


O Mahomet O: Haly:



the Prophets.





This Containe yᵉ Names of yᵉ 12 Prophets without their ſurnames.

Aly	Haſsen	Hoſsein	Alizein
Maham	Iafar	Mouſsa	Aly
Mahomet	Haly	Haſsen	Mahomet

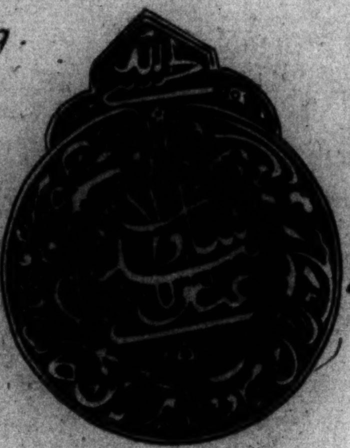
That which is under the Names of the 12 Prophets ſignifies as ſollows.

He who at this time enjoyes yᵉ Kingdome The Victorious Abas the ſecond.

7 Theſe great Caracters with thoſe yᵗ are upon the ſide of the Names of the 12 Prophets ſignifie.

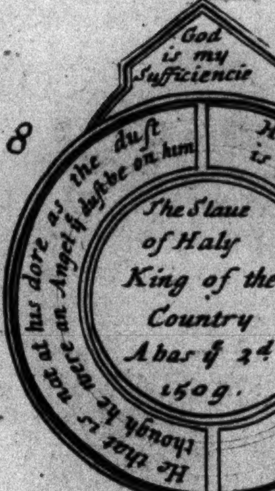
To the Name of God.
God who is the aid of Mahomet.
The King who has all power.
Severat. Iafar, Elfeteseni, Elmouſsi

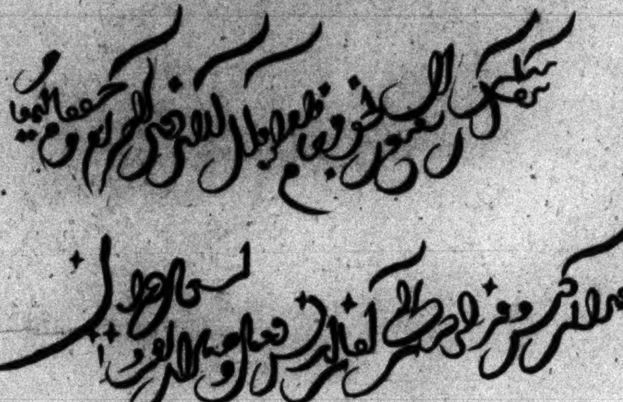
Theſe are the names of the four Prophets that haue ſollowed the Doctrine of Haly.



this is ye ro. wch is on ye Kings seale

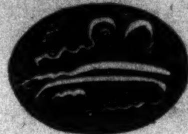
8


God is my Sufficiencie
He that is not for Haly is no freind of mine
He that is not at his dore as the dust though he were an Angel ye dust be on him
The Slaue of Haly King of the Country Abas ye 2d 1609.



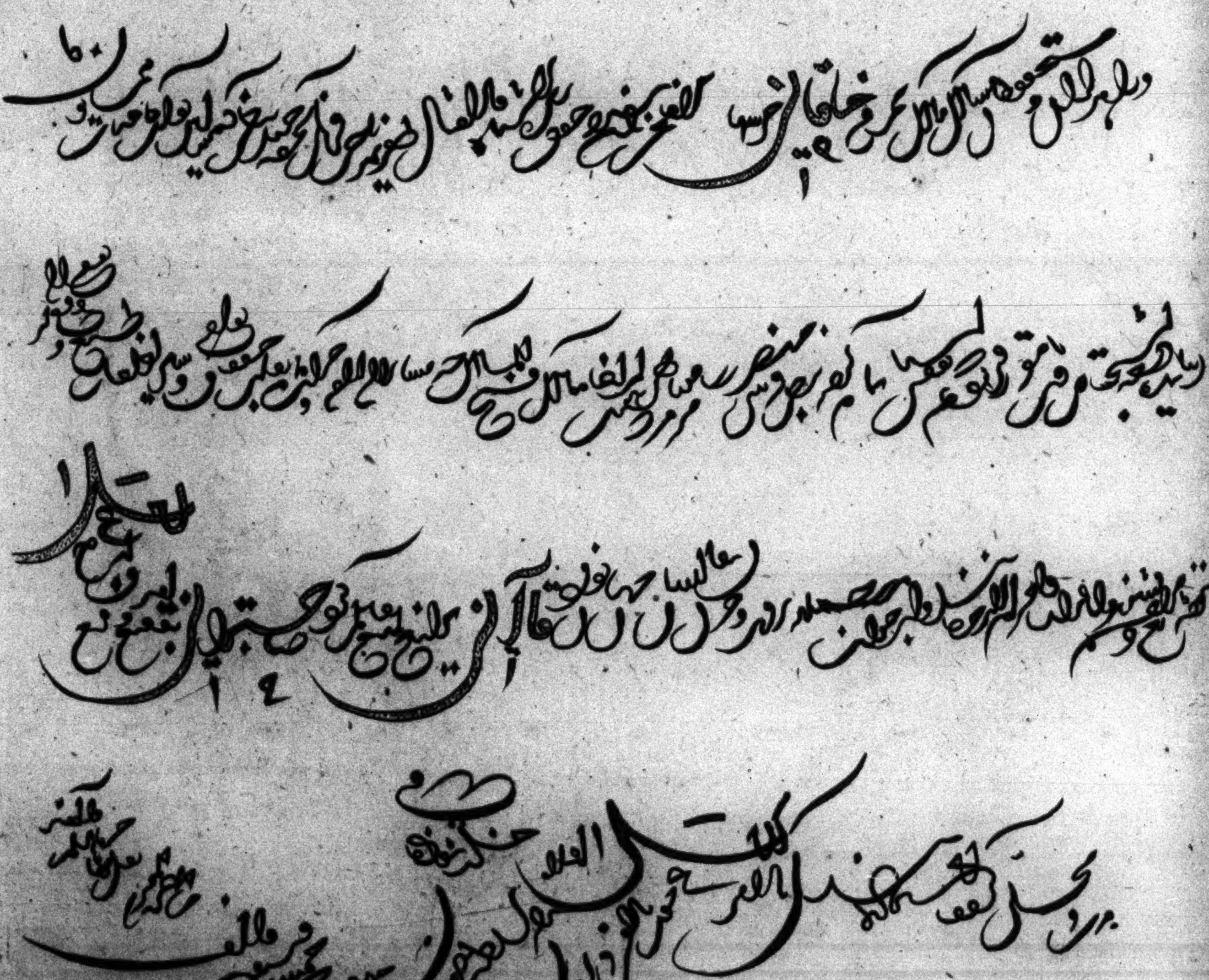
Mahomet Methi son of Hali Bala of the race of Sophi.

C



C

This is ye ro. wch is Conteind in ye seale of the Æmadoulet or first Minister of State & ye seale in the Originall is sett behind, noe man dareing to fix his seale on ye side of ye Kings.



The next day in the Morning being ſent for to the Court, I found the *Nazar*, the Grand Treaſurer, and ſeveral other great Officers expecting me in the Treaſury, where the Money lay ready in ſeal'd Bags. My Sum amounted to three thouſand four hundred and ſixty *Tomans*, of which the Treaſurer would have abated me a hundred and ſixty for Fees. After a long conteſt, I gave him half, and carry'd away my Money; having firſt weigh'd two Bags, *Toman* by *Toman*, and then weigh'd the reſt of the Bags, Bag by Bag.

CHAP. XVI.

Of the Honours and Preſents which the Author receiv'd from the King of Perſia.

THE day following one of the *Nazar*'s principal Officers brought me the compleat *Calaat*, conſiſting of Veſt, Tunick or Super-Veſt, Girdle, and Bonnet. He alſo deliver'd me three Patents, ſeal'd by his Majeſty and the *Athemadoulet*, which exempted me from paying any Cuſtoms within his Kingdom. Another to the *Kan* of *Schiras*, with a little Seal or Signet, commanding him to let me have three Loads of good Wine when I travel'd that way. A third with his Signet, in favour of my Nephew at *Tauris*; wherein the King declar'd that he own'd him as his Domeſtick Servant, and that he was under his Protection.

The Firſt PATENT ran thus:

THE Command of him whom all the Univerſe obeys has been made, That the Beglerbegs *of High Nature, the victorious and great Lords, Ornaments of the Kingdom, Poſſeſſors of Honour, the Judges in high place, practiſers of Juſtice, the* Viſiers *who preſerve Reaſon, and have in their thoughts the removal of Vice, and the Commiſſioners who act in affairs and difficulties of the Palace, the Overſeers of the Roads, and the Conſervators of the good Cuſtoms of the well-order'd Kingdoms of* Kragon *(which God preſerve from all misfortune) MAY KNOW, That whereas the choiceſt of his Reſemblers and Companions,* *Aga TAVERNIER, *French Merchant has brought ſo many Rarities of all ſorts to the preſence and view of the* Lieutenant of the Eagles, *who has all things according to his wiſh, has found the degree of favour and good will. And whereas We have commanded him to perfect ſome Buſineſs for Us, which ſo ſoon as he has finiſh'd, he is to bring to the holy and pure view. Therefore through whatſoever Road or Coaſt of Our Thrice-ſpacious Kingdom the above-nam'd ſhall have a deſire or occaſion to paſs, Let not the Receivers of the Palace, out of any ſeeming expectancy from the above-nam'd, give him any trouble or moleſtation. But let them know, that it is neceſſary for them to give him all honour, and to make much of him, that he may go where he pleaſes. And whereas the Seal of High Nature, the Light of the Univerſe of* Kragon, *of thrice noble extraction, the Maſter of the Age, has illuminated and adorn'd this Writing, Let them reſt there, and give Credence to it. By the thrice-high Command,* &c.

Kragon: A King of *China*, ſo renown'd for his Juſtice, Victory, and Magnanimity, that ſometimes the Kings of *Perſia* aſſume that Title in their Patents; and ſometimes in honour of him, ſtile themſelves his Lieutenants.

Receivers of the Palace, are Farmers of the Cuſtoms and other Subſidies.

The Second PATENT.

To the Governour of *Schiras*,

THE Command of Him whom all the World ought to obey, is ſuch, That the Illuſtrious and High Lord, whoſe Office ought to be honour'd, the Governour and Prototype of Viſiers *and Grandees,* Mirza-Mahomet-Sadée, *the* Viſier *of* Fars *may be aſſur'd of Royal Favours when he underſtands the Contents of this Command. He ſhall give three Loads of Wine, of that which he has in his cuſtody, to the Cream of his Equals,* Aga TAVERNIER, French *Merchant, and you ſhall take an Acquittance. All the Grand* Viſiers*, and Officers of Cuſtoms, and Guarders of Paſſes alſo let them not moleſt him at all, let them take nothing from him, let them permit him to go and come as he pleaſes, and let them obey him. Given the Month of* Jamady-Elaker, *in the* Hegyra *of* Mahomet 1075.

January,
1665.

The *Cream*, is the Character of an honeſt man among the Eaſtern people.

But to return to the *Calaat*. You muſt take notice, that the *Perſians* call a *Calaat*, any Preſent which one perſon makes to another inferior to him in dignity; ſometimes a Veſt alone, ſometimes a Tunick with the Girdle only, ſometimes a Turbant, or a Horſe, with Bridle and Saddle; to thoſe in the Army the King ſends a Sword or a Dagger, and all theſe go by the name of *Calaat's*. Secondly, you muſt take notice, that when the King ſends a *Calaat* to a Governour of a Province, he names himſelf the perſon, that is to carry it. For both in *Turkie* and *Perſia*, the Receiver of the King's Preſent is oblig'd to pay the Meſſenger, in ſo much that ſometimes they hardly ſcape for a thouſand *Tomans*. But when the *Calaat* is ſent to any private perſon, the *Nazar* chooſes out of his Domeſtick Servants one to carry it. I gave twenty-five *Tomans* into Father *Raphael's* hand, who order'd his buſineſs with ſo good a grace, and ſo advantageouſly for my Purſe, that he complemented away the Meſſenger very well ſatisfi'd with half.

The next day the *Nazar* ſent to me to put on my *Calaat*, and to come and do my obeyſance to the King, who was that day to go abroad. Thereupon I ſummon'd together all the *Franks*, and order'd the Trumpets and Drums to be made ready as I rode from the Palace home. For then the people come out to ſee who the King has honour'd that day, who is always known by his Habit, which is ſtill the neweſt and gayeſt of all the reſt.

It happen'd, that the King being indiſpos'd did not go away that day; however I apply'd my ſelf to the *Nazar*, and told him how much I was oblig'd to the King for the honour he had done me, and that I was reſolv'd to ſhew my ſelf before the greateſt Monarchs in *Europe* in the Habit he had beſtow'd upon me; that they might behold the beauty and richneſs of my *Calaat*. The *Nazar* fail'd not to repeat my Compliment to his Majeſty; who thereupon order'd me the *Perſian* Cloak, with hanging-ſleeves, and fac'd with ſable Martins.

Two or three days after the *Nazar* ſent for me again to Court, whither I went, accompany'd by the *Zulphian Franks*, as before. I was no ſooner come to the Palace, but the *Nazar* met me in the great Hall, attended by two Officers, who carry'd the Cloak which the King had appointed for me, and preſently taking the Cloak out of their hands, he put it about my ſhoulders, ſaying theſe words, *It is the King's pleaſure to honour thee entirely*. It was a moſt magnificent piece of Silk, and very richly furr'd, having been valu'd at eight hundred Crowns. In this I was particularly beholding to the *Nazar*, who might have ſent me my Cloak home to my Lodging as well as the *Calaat*; but he was pleas'd to put it upon my back in the Palace with his own hands, to ſpare me the charges of a new Preſent. After this the *Nazar* took me by the hand, and led me to the Hall, where the King was ſitting upon a large Cuſhion, having no more than twelve Eunuchs for his Guard; ſome with Bows and Arrows, and ſome with Muſquets. By that time I had advanc'd two or three paces in the Hall, the *Nazar* order'd me to fall upon my knees, and touch the Ground with my forehead; then taking me by the hand, he led me within two or three paces of the place where the King was ſitting, where I was order'd to make the ſame obeiſance as before; after that he caus'd me to retire ſeven or eight paces, and there to ſtand. And then it was that His Majeſty was pleas'd to tell me, that he had contriv'd the Models of ſeveral pieces, which he would have made in *France*; and ask'd me whether I would carry them along with me, or whether I would preſently ſend them into *France* to be made up while I diſpatch'd my buſineſs in the *Indies*? I told His Maieſty, that ſo ſoon as he would be pleas'd to deliver them to me, I would ſend them for *France*. After this and ſome other diſcourſe I made my obeiſance, and retir'd toward the door of the Hall. Having thus done my duty to the King, I went and kiſs'd the *Nazar*'s hand; and then taking Horſe at the Palace-Gate, with the reſt of the *Franks* that accompany'd me, we rode home with the Trumpets and Drums of the Country before us. When we came to *Zulpha* with our Torches before us, for it was three hours after Sun-ſet, the Men and old Women came out of their Houſes to ſee us paſs along, and ſeveral preſented us with Fruits, Sweet-meats, and Wine, obliging us to drink almoſt at every Houſe 'till we got home.

CHAP. XVII.

How the King was pleas'd to divertiſe himſelf in the Author's Company.

About two days after betimes in the Morning I was ſent for to the Court in that haſt, that I had ſcarce time to make me ready. When I came to Court, I found the *Nazar*, Father *Raphel*, and two *Hollanders*, upon whom the *Nazar* had began to caſt a particular eye of favour all together. After we had ſtay'd a while, the *Nazar* brought us to the Room where the King was, ſitting upon a low Pallet, with two Mattreſſes cover'd with a rich Carpet. He lean'd his back againſt a large Cuſhion four foot long, having before him eight or ten Plates of Fruits and Sweet-meats. Before him alſo ſtood two Bottles, with long round necks of Venice Chryſtal ſtop'd with Pitch, full of *Schiras* Wine, with a Cup of pure Gold; upon one ſide a kind of a very ſmall Fat and with a handle, within three or four Fingers full of the ſame Wine, with a Gold Ladle that held a good *Chopine* of *Paris*. The Bottles were for the King's drinking; that in the Fat for thoſe that the King did the Honour to drink with him. After we came in and had made our ſeveral obeyſances; ſaid the King to Father *Raphael*, *Raphael*, *bia*, *bia*, that is, *come hither*, *come hither*, who thereupon riſing, and falling upon his knees when he came near the King; *Raphael*, continu'd the King, *if thou wilt drink Wine, ſtay here, if not, be gone.* The Fryar unaccuſtom'd to drink Wine, reply'd that ſince His Majeſty did him ſo great an Honour, he was willing to drink a little. *'Tis very well*, anſwer'd the King ſmiling, *go then and take thy ſeat.* Thereupon the King commanded one of the *Dutch-men* to fill ſome Wine, which he did, but with a trembling hand Heav'n knows, as never having been at ſuch a Feſtival before. And I obſerv'd that having laid his Hat upon the Carpet, the King commanded him to put it on, it being a very ignominious thing in *Perſia* to be bare-headed. Thus the great Ladle went about very ſmartly, conſidering it was but early in the Forenoon: But at length the King bethinking himſelf that the *Franks* were not uſed to drink without eating, gave ſuch order, that immediately they ſpread before us a *Sofra* of Cloth of Gold inſtead of a Table-Cloth; and over that a Leather Covering of the ſame length and bredth, and over that a ſort of Bread as long as the *Sofra*; for had the *Sofra* been ten Ells long, the Bread muſt have been as long. This Bread is no thicker then a piece of Paper, and folds like a Napkin. It is made with a

Rolling-pin, and bak’d upon Plates of Tinn’d Copper. This Bread is never eat’n, but only ſerves for a Table-Cloth to preſerve what falls from the Diſhes, and what every man leaves particularly upon his own Plate, which is all wrap’d up in the Leather and giv’n to the poor. Next to that they ſet upon one end of the *Sofra* a ſort of moſt excellent Bread two foot long, and one broad, then which never was better eat’n in the World. By and by follow’d Boyl’d and Roaſt fleſh and fiſh, with two Cheſts of Limons of *Mazandran*, and Granates from *Schiras*.

After we had made a large Breakfaſt, the King was pleas’d to put me upon a diſcourſe of my Travels into the *Indies*, and ask’d me what Princes I had had acceſs to, and how many I knew by their faces? Then cauſing a Satchel to be brought him, he open’d it himſelf, and ſhew’d me ſeveral portraitures in Miniature. Preſently I knew *Sha-Gehan*, *Aurenge-Zebe*, and three of his Sons; the King of *Golconda* and *Viſapour*; *Sha-Eſt-Kan*, and two *Raja’s*. Among the reſt he ſhew’d me a *Perſian* Lady’s Picture and gave it me; to the end, ſaid he, that your *French* Ladies may ſee how our *Perſian* Ladies are clad. After that he ſhew’d me the Pictures of two *Venetian* Curtiſans, the one a Widow, and the other a Virgin, with a Parrot upon her hand clad after the *French* mode. Upon which the King putting the queſtion to me which I lik’d beſt? I reply’d that ſhe pleas’d me beſt who had the Parrot upon her fiſt. And why not the other ſaid the King? Becauſe, anſwer’d I, ſhe looks like one that had renounc’d the world. Thereupon the King falling into a laughter, and turning toward Father *Raphael*; *Patri*, *Patri*, ſaid he, *is it poſſible that ſuch a Lady as this ſhould have renounc’d the World?* This led us into a diſcourſe of beauty, wherein when the King demanded my opinion, I told him that Womens beauty depended very much upon the Cuſtom of the Country; for that in *Japan* Women with broad faces were moſt in requeſt; in *China* ſmall feet were admir’d; in the Iſles of *Borneo* and *Achen*, Women the blacker their Teeth were, the more they were belov’d; that in the Iſland of *Macaſſer*, to make their Women lovely, they pull out four of their Teeth when they are young, to put in four of Gold in their room; as I have ſeen a Captain of *Java*, who pull’d out four of his fore Teeth, and ſet four Diamonds in their place. In ſhort, I told His Majeſty that in his own Dominions full Eye-brows which meet together were highly eſteem’d; whereas the Women of *France* pull them up by the Roots. But which, ſaid the King, doſt thou like beſt, the black or the fair? Sir, continu’d I, were I to buy Women as I purchaſe Diamonds, Pearls, and Bread, I would always chooſe the whiteſt. With that the King fell a laughing, and orderd me a brimmer in his own Cup, which was a great Honour indeed. From hence we fell into a more ſerious diſcourſe concerning the preſent State of *Europe*, ſpeaking very low, and the reſt of the Company retiring all the while out of hearing. Only I obſerv’d that there was one Lord middle ag’d, and clad after the *Georgian* mode, who ſtood within five or ſix paces behind the King, and that many times as the King drank, he only wet his Lips, and gave the reſt to that Lord to drink, which when he had done, he retir’d again to his place. Upon inquiry I found he was the Kings Uncle by the Mother’s ſide.

While we were talking of ſerious things the Curtiſans were bid to retire out of the Hall, which they did, into a Gallery that look’d upon a Garden, where they ſate, where immediately a *Sofra* was laid before them cover’d with Fruits and Sweetmeats, and one of their Society continually powr’d out the Wine which they drank round without intermiſſion: One would have thought they ſhould have been fuddl’d; yet when they came in again, no man could perceive they had been drinking. After they had Danc’d a while, they were order’d to retire again, and the King ſent for his Muſick, which was both Vocal and Inſtrumental; his Inſtrumental Muſick conſiſted of a kind of a Lute, a Guittar, a Spinet, and two or three Baſe Flutes. He had alſo in the Gallery where the Curtiſans were, a large Ebony Cabinet eight foot high, adorn’d with ſeveral Silver figures, which prov’d to be an Organ that went alone. It was part of the preſent which the *Muſcovite* Ambaſſadors made the King, which he order’d to be ſet a going, that we might hear it as we ſate. No ſooner had the Organ ſtop’d, but the Curteſans were call’d in again, and the King cauſ’d the Gold Ladle to go round, commanding that no man ſhould leave a drop. When every man had done, the King was pleas’d to ask me which of the Curtiſan’s I thought to be handſomeſt? Thereupon I roſe up, and taking a

Wax-Candle in my hand, I went and view'd them all. The King laugh'd, and being very glad to ſee my face among theirs, *Bring hither*, ſaid he, *her to whom thou haſt moſt a fancy.* In obedience to which, I pick'd out the eldeſt, as I thought, and led her to his Majeſty, who caus'd us to ſit down by him. Then the King pointing to another, *And why*, ſaid he, *did you not chooſe yonder Girl, which is younger and handſomer*; commanding them both to kiſs me one after another, that I might underſtand the difference between the Careſſes of one and the other. But I reply'd, that were I to chooſe again, I would make the ſame choice, believing prudence to accompany age. However I beſought his Majeſty to conſider, that it was not for me to look upon elder or younger, and that though he had giv'n me the liberty to ſend the elder home to my Lodging, yet it was not in my pow'r to accept of his favour, in regard I had a Wife, to whom I never had been unfaithful.

We had thus droll'd together 'till eleven a Clock at night, when the King ſtarted another Queſtion, Whether any one preſent knew how to Sing? It happen'd that there was one Monſieur *Daulier* there, that Play'd upon the Virginals, and pretended to Sing, who immediately began a Court-Air. But his Voice being a high-pitch'd Voice, and for that the *Perſians* are altogether for Baſes, the King did not like him. When I perceiv'd that, being in a merry vein, though I knew not a Note, yet having a good deep voice, and clear, I ſung an old Air that came into my head, which begins,

Fill all the Bowls then, fill'em high,
Fill all the Glaſſes there, for why
Should every Creature drink but I?

The King was ſo pleas'd, that he cry'd out, *Baricala*, *Baricala*, as much as to ſay, *Oh the works of God!* an expreſſion of admiration uſual among the *Perſians*.

By this time it was very late, and the King growing ſleepy, gave us leave to depart; which we did very willingly, having had hard labour for ſeventeen hours together.

The next night the King fell a drinking again, and there was in his preſence an *Agi* or Pilgrim newly return'd from *Mecca*, and conſequently oblig'd never to drink Wine after that. While this *Agi* ſtaid, there was one of the *Perſian* Lords got ſo impertinently fuddl'd, that he twice ſtruck the *Agi*'s Turbant from his head, refuſ'd to drink when the King commanded him, play'd the fool with the Curtiſans when they were dancing, and committed ſo many other acts of folly, that the King incens'd at ſuch a continuation of Buffonry, in a great fury, *This Raſcal*, ſaid he, *has loſt all his reſpect, and thinks he is no more my Slave; drag him out by the feet, and throw him to the Dogs to eat.* Immediately four or five of the King's Officers came and drag'd him out of the Hall by the feet, and every body wonder'd he was not thrown to the Dogs, according to the King's Command; but 'tis thought that ſome of the King's Women beg'd for him, ſo that his puniſhment was chang'd.

There was one of the Curtiſans that gave one of her Companions a box on the ear, not in the King's preſence, but in the Gallery where they were drinking together. However ſhe did not ſtrike ſo ſoftly, but that the King heard the noiſe of the blow. Whereupon he commanded her that had giv'n the blow to be had before the *Deroga* or Judge of the Town, whom he order'd to expunge her out of the number of Curtiſans, and to put another in her place; that ſhe ſhould have a hundred *Tomans* giv'n her, and that the *Deroga* ſhould cauſe her to be marry'd.

The next day I waited on the King, and receiv'd thoſe Models which he had beſpoke me to ſend into *France*. They were the Patterns of certain Drinking-Cups and Trenchers, with the Model of a Dagger drawn with his own hand: for he had learnt to draw of a couple of *Dutch-men* that were in his Service. The

Dagger was to be Goldſmith work enamel'd. When I had receiv'd his Inſtructions, I took my leave of his Majeſty: and then going to wait upon the *Nazar* at his Country-houſe, I took leave of him alſo, who aſſur'd me of his affection upon all occaſions, and did me ſeveral kindneſſes at my departure.

The End of the Fourth BOOK.

THE FIFTH BOOK
OF THE
PERSIAN TRAVELS
OF
Monsieur *TAVERNIER*:
BEING
A Politick and Hiſtorical Deſcription of *PERSIA*:
With the
# ROADS
FROM
ISPAHAN to *ORMUS*.

CHAP. I.

The Genealogy of the Kings of Perſia, *of the laſt Race.*

AFter that *Tamerlane* had extended his Conqueſts into *Aſia*, and defeated the Army of *Bajazet*, whom he took Priſoner, together with his Wife, he return'd into *Perſia*, where at that time liv'd a *Cheik*, whoſe name was *Aidar*, a perſon in high reputation for his Holineſs. He was a perſon of great wit, and the firſt in the dignities of the Law, which gain'd him great authority and belief among the people. He gave great honour to *Tamerlane*, and ſhew'd Eminent kindneſſes to all the Officers of his Army; in recompence whereof, *Tamerlane*, who was a generons Prince, and full of gratitude, made a Preſent to the *Cheik* of a great number of Captives, which he brought along with him out of *Turky*. The *Cheik* planted one part of theſe Slaves about *Ardevile*, and ſeated the other near his own reſidence. Now in regard he aſſum'd to himſelf to be deſcended in a direct line from *Mahomet*, he cover'd his head after another manner then all the reſt of the *Perſians*, wearing a kind of flat Bonnet, growing broader and broader to the top, and ſo pleighted, as to make twelve Pleights of a Ruff, in honour of the twelve Prophets. In the middle, a kind of a Pyramid about a fingers length ſeem'd to riſe out of the Bonnet, but was indeed ſow'd to it. Such a Bonnet as this the *Cheik* appointed all the Slaves to wear that *Tamerlane* had giv'n him, and this is that which at this day diſtinguiſhes their Succeſſors from the other *Perſians*. And it is the cuſtom, where *Kans* or Governours of Provinces reſide, that all the *Sophies* both in the City and the neighbouring parts, meet in the *Piazza* every Friday in the afternoon, where they pray to God for the health of the King and the *Kan*, and for the proſperity of the Kingdom; after which the *Kan* ſends them Victuals to eat, not without ſome other effects of his Liberality.

The *Cheiks* Sons conſidering of what a number of Slaves they were Maſters, and that the greateſt part of the people, prepoſſeſs'd in favour of their Father, out of the opinion they had of his Sanctity, took their part; the more powerfully to engage them, ſhew'd themſelves liberal to all, and when they found themſelves ſtrong enough, revolted againſt *Alamout* King of *Perſia*, their lawful Soveraign. After many Skirmiſhes, at length they gave him Battel near to *Tauris*, wherein *Azimout* was defeated, and ſlain by the hand of *Iſmael Sophi*, the *Cheiks* third Son, who is properly to be accounted the firſt King of that Race: I mean of the Race of them that did not embrace the *Alcoran*, but according to the Interpretation of *Haly*, *Mahomets* Son-in-Law.

To *Iſmael Sophi* ſucceeded *Sha-Tammas* his Son, and to *Sha-Tammas Sha-Iſmael* the ſecond, who reign'd but a ſhort while; for his cruelties conſtrain'd the Nobility of the Country to ſet up in his room *Mahomet-Coda bendé* his Brother; though little skill'd in the affairs of Government or War. Many thought he was blind, but he was only dim-ſighted, through the application of a hot Iron to his eyes, by the Command of his unnatural Brother in the beginning of his reign. He was the Father of *Sha Abbas*, that ſucceeded him, who ſetl'd the affairs of *Perſia* in a very good condition.

Sha Abbas the firſt, by his Valour and good Conduct gain'd the name of Great. When he came to his Throne, upon the North and Weſt ſide he found nothing in his power but the City of *Casbin*; but afterwards, as he was a perſonage of great wit as well as courage, partly by policy, and partly by force, he recover'd ſeveral Provinces to the Weſt, and conquer'd the Kingdoms of *Lar*, *Ormus*, and *Candahar*.

Of many Sons that *Sha-Abbas* had, not one ſurviv'd but only *Sophi-Mirza*, a Prince of great wit, and dextrous at his Arms. All the people lov'd him, which made his Father jealous of him, that he waited for his death to aſcend the Throne. And that which augmented his jealouſie was, for that one day being a hunting, *Sophi-Mirza* drew the firſt arrow at a Boar; it being a capital crime in *Perſia* to ſhoot before the King. However *Sha Abbas* for the time conceal'd his diſpleaſure, unwilling to fly out in fury againſt the Prince, in regard he had no more Sons. But *Sophi-Mirza* having had a Son by a Slave, which pleaſ'd him, *Sha Abbas's* joy encreaſing as the Child grew, his jealouſie alſo daily encreas'd againſt the Father of the young Prince; ſo that being no longer able to diſſemble his fear, he caus'd his eyes to be put out. Nay his jealouſie went a great way farther; for he now fear'd the blind Prince, and having therefore reſolv'd his death, he commanded a Lord of the Court to bring him his head. The Lord in an aſtoniſhment refus'd to obey the King, and beſought him rather to take away his life, than to conſtrain him to embrue his hands in the blood of his Prince. The King offended at him for his refuſal, baniſh'd him his Court; and the next day gave the ſame command to another Lord, who without any ſcruple put it in execution, and brought him the head of his Son in a Baſon of Gold. That object of pity brought him to himſelf; ſo that not being able to look upon ſo ſad a ſpectacle without tears in his eyes, upbraiding the villany of the Lord, he expell'd him from his ſight, forbad him his preſence for ever, and ſequeſterd all his eſtate, only allowing him a Mamoudi, or nine *French* Sous aday. The other Lord, who had ſo generouſly refus'd to aid him in ſo bloody an act, the King recall'd from Exile, and beſtow'd upon him one of the beſt Governments of the Empire.

Ever ſince that time all the Male Children of the Blood Royal are ſhut up in the Womens *Haram*, where they are bred up in ignorance, having only two or three Eunuchs to teach them to write and read, and to keep them company in their recreations, whether it be in ſhooting with a Bow, or riding about the Gardens upon an Aſs; for they never allow 'em a Horſe: beſides that all that time they are never permitted to ſee the people. In this manner it was that *Sha Abbas* bred up his little Grandſon, many days cauſing him to take Opium to render him more ſtupid. So that when he came to the Throne, after his Grandfathers death, the Phyſicians thought it convenient that he ſhould drink Wine, to reſtore his natural heat, and renew his vigor. *Sha Abbas* reign'd forty years, and dy'd at the end of the year 1628. Before he dy'd, he gave command, that he ſhould be bury'd in ſome place unknown to all the world; and that they ſhould ſet his Grandchild upon his Throne, and give him the name of *Sha-Seſi*.

So ſoon as *Sha Abbas*'s eyes were cloſ'd, the General of the Horſe, and the chief Captain of the Harquebuſſes, with whom the Commands were left, rode in all haſte to *Iſpahan*, and coming to the Palace, deſir'd to ſpeak with the Mother of the Child. The Mother was in a ſad affright, believing that they came to put the young Prince to death. But when they had diſſipated her fears, and that ſhe underſtood that they came to ſet him upon the Throne by the command of his Grandfather, ſhe embrac'd the young Prince, and return'd him into the hands of the Eunuchs. When he was come out of the *Haram*, the two Lords, attended by ſeveral others, ſaluted him King, and acknowledg'd him for their Soveraign. At the ſame time they took off his Clothes and tore them, which in *Perſia* is a mark of mourning; and according to cuſtom, put him on another plain Garment, which he wore till midnight. Then they diſrob'd him again, and put him on his Royal Robes, and ſet him upon the Throne, where all the Lords came and did him homage, and the next day he was acknowledg'd by all the Acclamations of the people. For when the Royal Habit is put upon the new King, the Drums, Trumpets, Timbrels, Hautboys, and other Inſtruments, make a din in a peculiar place of the *Meydan* appointed for that purpoſe. Which is the Signal to give notice to the people to meet the next morning, to acknowledg the new King. *Sha-Seſi* for many years was a Novice in the art of Government. But time opening his eyes, the firſt remarkable thing which he did, being at *Casbin*, was to cut off the head of *Ali-Kouli-Kan*, that great Captain who had conquer'd the Kingdoms of *Lar* and *Ormus* for *Sha Abbas*; and the heads of three of his Sons. After that, returning to *Iſpahan*, he cut off the heads of ſeven of the principal Lords of his Court; and by little and little took the Government into his own hands. Of thoſe Lords whom *Jani-Kan* was the chief.

For 'tis thought that *Sha Abbas* had left a private order with *Mirza Také*, and the Dowager *Sultaneſs*, to rid themſelves of thoſe Lords ſo ſoon as *Sha-Seſi* ſhould be ſetl'd in his Throne, and that they had plac'd Governors in all places where in the King might confide. Theſe Lords having ſmoak'd the private order of *Sha-Abbas*, and believing that the time of execution drew near, prevented the *Athemadoulet Mirza Také*; for meeting one morning before the Palace-door, they kill'd the Porter, and entring his Bed-Chamber, ſtab'd him before he could riſe. After this execution, they went to the King, whom *Jani-Kan* boldly told, that they had ſlain *Mirza Také*. The King at that time diſſembling his anger at ſo bold an enterprize, and an attempt upon the Royal Authority, anſwer'd him, that he had done very well, and that he had prevented thoſe orders which he intended to have giv'n him. The *Sultaneſs* his Mother then govern'd the Kingdom, together with the *Athemadoulet*, from whom ſhe receiv'd four hundred Ducats in Gold every day for her little pleaſures; and held a private Council with him in her *Haram*, where he had free admiſſion, as being cut cloſe. In this Council it was, that theſe two perſons overthrew in the night whatever the Lords concluded in the day; chang'd the Kings mind, and over-rul'd his thoughts as they pleas'd themſelves, by vertue of that power which they had over him. Eight or nine days after, as theſe Lords were ſitting in Council with the King, an Eunuch enter'd, which was the ſignal for the King to get out of the way; and as ſoon as the King was gone, the Chamber was fill'd with Eunuchs, that ruſhing in immediately fell upon *Jani-Kan* and his Accomplices, and cut off their heads. Their heads and bodies were immediately expos'd to the view of the people in the *Meydan*; and for that it is not the cuſtom in *Perſia* to take any cognizance of what the King does, the moſt part of the people, ſpurning the heads with their feet, cry'd one to another, *See the heads of thoſe Dogs that have diſobey'd the will of the King.*

I told ye, that *Mirza Také* was clean cut; which occaſions a particular ſtory: He was Governour of *Guilan* in the Reign of *Sha Abbas*, and having abus'd one of his Pages, the young Ladd ſtole ſecretly to *Iſpahan*, and made his complaint to the King; who having heard it, immediately ſent him to be Governour of *Guilan*, in the place of *Mirza Také*, and order'd him to ſend him his head by one of the Officers, which he diſpatch'd along with him. The King alſo, in regard the Page was very young, appointed him a perſon able to adviſe him in his affairs. In the mean while *Mirza Také* miſſing his Page, and making no queſtion but he was gone to make his complaint to the King, which would of neceſſity prove his ruin, if not prevented; he reſolv'd to divert the ſtorm by puniſhing himſelf, and cauſ'd that part to be cut clean off that committed the crime. At the ſame time, and in that bad condition wherein he then was, he cauſ'd himſelf to be put into a Litter, and taking his Chirurgeon along with him, he gets to *Iſpahan* by another way which was not uſually travel'd, for fear of meeting the Page, and cauſing himſelf to be carry'd into the Palace in that pitiful and languiſhing eſtate, deſir'd to ſpeak with the King, who was ſurpriz'd at his arrival. But the *Kan* having preſented him in a Plate of Gold with the undoubted marks of his repentance, beſought his Majeſties pardon. Whereupon the King conſidering the rigor and extraordinary puniſhment which he had inflicted upon himſelf,ſent him back to his Government, and recall'd the Page, whom he otherways gratifi'd. And this was the man whom *Sha Abbas* upon his Death-bed order'd that *Sha-Seſi* ſhould make *Athemadoulet*, as being the fitteſt for the employment of any perſon in his Kingdom.

Sha-Seſi not content to have rid himſelf of the Lords that had preſum'd to invade his Authority, was reſolv'd to have the head of *Ali-merdan-Kan*, Governour of *Candahar*; of whom he was jealous, by reaſon of his vaſt riches, his Plate being all Gold, and his Houſe as magnificently furniſh'd as the Kings. But the King could not bring about his deſign; for the *Kan* being preſs't to come to Court, and believing it was only to take away his head, to free himſelf from the danger, deliver'd *Candahar* to the Great *Mogul*, by whom he was kindly entertain'd, and highly careſs'd. Neither was *Ali-merdan-Kan*'s wealth of his own getting, but left him by inheritance, as being deſcended from the ancient Kings of *Candahar*, who were originally *Tartars*. Now whatever favours or advancement the Great *Mogul* beſtow'd upon *Ali-merdan-Kan*, the ſame did the *Perſian* King beſtow upon his two Sons; whereas all the world believ'd, that after ſuch a piece of Treaſon committed by their Father, the King would have ript up their bellies. This piece of policy of *Sha-Seſi* was very advantageous to *Sha-Abbas* the ſecond, when he beſieg'd *Candahar* with fifty thouſand men. For the greateſt part of the *Moguls* Army being compos'd of *Perſians*, they remembring how kindly *Sha-Seſi* had us'd the two Sons of *Ali-merdan-Kan*, made little reſiſtance againſt the King of *Perſia*, who enter'd *Candahar* in a ſmall time. The Great *Mogul* troubl'd at the loſs, ask'd *Ali-merdan-Kan*, by what means he might retake *Candahar*; who preſently made anſwer, that it would be very eaſie, if he could find ſuch another Traytor as he had been.

But to return to *Sha-Seſi*; his Reign was very violent, of which I will give you this Example:

One day the King returning from the *Kelonters* Houſe in *Zulpha*, having drank to exceſs, commanded that the *Sultaneſs* ſhould come to him; who underſtanding that he was in drink, made no great haſte, ſo that the King in the mean time fell aſleep. But waking again ſoon after, and not ſeeing the Queen, he call'd for her a ſecond time; of which when ſhe had notice, ſhe came immediately. When ſhe came into the Chamber, ſhe perceiv'd the King aſleep, and in expectation of his waking, hid her ſelf in a Nich behind the Hangings; where generally the Mattreſſes and Coverlets are laid by. The King waking, and not yet perceiving the *Sultaneſs*, in a great chaſe demanded why ſhe was not yet come. The Queen-Mother, who was a *Georgian* Slave, and mortally hated the young *Sultaneſs*, who was the Daughter of the King of *Georgia*, and therefore diſdain'd by her, took an occaſion to put her out of the Kings favour; and having firſt ſpok'n ill of her, made a ſign to the King to let him underſtand that the young Queen was hid in ſuch a Nich. Upon that the King riſing in a great fury, ſtab'd the poor Princeſs with his Dagger four or five times in the belly, and hardly knowing what he had done, went to bed again. The next day, forgetful of the fact, he call'd for the Queen; but when they told him what had happen'd, he began to be deeply ſenſible of his error, and ſorrow'd exceſſively; and at the ſame time ſent an expreſs order through his Territories, that no man ſhould drink Wine, and that the Governours ſhould break all the Wine-Veſſels wherever they found any, and ſpill the Wine. But this order did not laſt above a year.

During the Reign of *Sha-Seſi*, the *Kan* of *Erivan* ſent him a Colt, which I ſaw, which was begot by a Mule. Not long after the King dy'd of a Surfet, with exceſs of drink ing, after he had reign'd fourteen years.

Sha Abbas the ſecond was ſet upon the Throne at *Casbin*, with the uſual Ceremonies, at the end of the year 1642, and made his entry into *Iſpahan* in the beginning of the year following. Upon the day of the Solemnity all the Citizens were order'd to be in Arms, and to march out of the City, where they were fil'd off upon each ſide of the Road. In the ſame manner were all the ſtanding Infantry and Cavalry rang'd for five Leagues together. All the Road for two Leagues together without the City was cover'd with Tiſſues of Gold and Silver, with Carpets of Silk, and other rich Stuffs; all which coſts the King nothing. For the *Sha-Bander*, who is like our Mayor, takes care to tax every one what he is to furniſh toward that Solemnity. The *Engliſh* and *Hollanders* went alſo forth to meet the King; among whom I was one. When we came near the King, *Jani-Kan*, General of the Cavalry, gave the King notice who we were. Whereupon we all alighted, and the King holding his Leg ſtretcht out of his Stirrup, we all kiſs'd his Boot. When he came where the way began to be ſpread with rich Carpets, he found the Grand *Mufti* and the Grand *Cadi*, attended by a great number of *Moullahs*, who made a Prayer after their manner. Prayers being ended, the King rode on, the *Athemadoulet* being on the left hand, which is the moſt honourable, and the General of the Cavalry on the right, yet not even with him, but ſo as that their Horſes heads reach'd to the Crupper of his. There was no perſon but the King that rode over the Tiſſue, that Honour belonging to him alone; nor is the way ſpread above the breadth of the Stuff; and as ſoon as the King is paſs'd over it, the people fall to ſcrambling, and carry away every one what they can get for themſelves.

About a quarter of a League from *Iſpahan* is a Garden, with a Great Room over the Gate, where the King made a halt, thinking to have made his Entry into the City. But an Aſtrologer came to him, and told him, that the hour was paſt, and that he muſt tarry three days before the hour would prove propitious again. So that he was conſtrain'd to betake himſelf to the Garden of *Hezardgerib* till the time came; whither the Nobility alſo were all forc'd to come betimes in the morning, and to ſtay till the evening. The day that the King made his Entry, the way from the Garden to the City was alſo ſpread with Carpets. For three days together the Fire-works play'd in the *Meydan*; and round the *Piazza* from top to bottom were lights hung out; and in the principal Inns, the richeſt Merchants had adorn'd the Doors and Windows of their Chambers, according to the Mode of the Country; and I believe it coſt the Chief of the *Holland* Company, above nine hundred Tomans.

In the year 1643, came the Prince of the *Usbecks* in perſon to deſire aid of *Sha Abbas* againſt his Children, who had caus'd his own Subjects to rebel and make war againſt him. His eldeſt Son firſt took Arms, and getting the advantage of a Battel, the other Brother treacherouſly took part with him; which nothing diſmay'd the Father, to whom the chief of the Nobility ſtill adher'd. Toward the end of the year 1642, the Prince loſt another Battel and his left eye, which was ſhot thorough with an Arrow; which conſtrain'd him, ſo ſoon as he was cur'd of his wound, to come and crave ſuccour from the King of *Perſia*; which he eaſily obtain'd. *Sha Abbas* deſigning to receive him honourably ſent above ten thouſand Horſe as far as *Caſhan*, which is four days journey from *Iſpahan*, and five or ſix thouſand Foot two days journey from thence to meet him. Every day he was attended by different Officers. Every day they ſet him up a new Tent, and ſpread new Carpets; and every day chang'd the twelve Horſes that were led before him, whoſe furniture was all over cover'd with Jewels. For a League and a half from the City the way was ſpread with all ſorts of Silk Stuffs to the very Palace; and the King of *Perſia* went himſelf to meet him, as far as where the Stuffs were begun to be laid. Though *Sha Abbas* was very young, yet he was reſolv'd to ſhew, that he look'd upon himſelf as a potent King in the peaceable poſſeſſion of his own Dominions, and that he went to meet a dethron'd Prince, that came to deſire his Aid. For ſo ſoon as he perceiv'd the King of the *Tartars*, he made a ſhew of ſpurring on his Horſe; and being come up to his Horſes head, he put his foot out of the Stirrup, as if he intended to have alighted, but did not. The *Tartarian* Prince, as old as he was, preſently leap't to the ground from his Saddle to ſalute the *Perſian* King, who return'd him ſome ſlight Compliments about his having alighted; at which time the *Athemadoulet* and other Lords remounting him, the two Kings rode together upon the Silks, the King of *Perſia* giving the left hand to the *Tartar*. The King of *Perſia* very generouſly lent him a conſiderable aſſiſtance of 15000 Horſe, and 8000 Foot, and ſixty thouſand Tomans in Money. The *Tartar* in Exchange gave him one of his Provinces bordering upon *Perſia*, which yeilded him a very good Revenue, in regard the Inhabitants were all Shepherds, or *Turcomans*, that breed an infinite number of Cattel, wherein the wealth of that Province conſiſts.

While he reign'd, he had a preſent made him from the Governour of *Schiras*, of a wild Aſs, whoſe Skin was as red as Scarlet, having a Horn growing out of his forehead about a foot long.

Sha Abbas reign'd about twenty-four years, and dy'd at *Tehzon*, of an inflammation in his throat, which came by exceſſive drinking. His body by his own order was buri'd at *Kour*. So ſoon as he was dead, the Lords that were about him, ſent advice of his death to the Prince that now reigns, by the *Topigi-Baſha*, who is General of the Muſqueteers, and *Mirza Bayad* the Cheif of the Aſtrologers. So ſoon as they came to the door of the *Haram*, they deſir'd to ſpeak with the Mother and the Son; who believ'd them come upon ſome diſmal deſign. But they preſently confirm'd them to the contrary. For as ſoon as the Prince came forth of the *Haram*, they fell at his feet, and ſaluted him King, declaring the death of his Father. Whereupon the Prince immediately tore his Garment according to the cuſtom. And indeed they have another cuſtom, that as ſoon as the new Prince comes after much entreaty out of the *Haram*, he throws himſelf to the ground, at the door of the *Haram*, and then riſing and ſitting upon his heels, one of the Lords that are ſent, girds the Scimiter about his waſte, ſaying theſe words, *May it pleaſe your Majeſty to remember your Slave, that had the Honour to gird you with this Scimiter.* Which done, he goes and ſets the Trumpets a ſounding, and the Drums beating, whereupon all the people in the morning come running to the Gate of the Palace, crying out, *Patſha Salamalek*, *I ſalute thee Emperor.* Which is all the Ceremony us'd when any King of *Perſia* aſcends the Throne. For I never ſaw any Crown ſet upon the head either of *Sha Abbas* or *Sha Sefi*. Only in *Perſia* they gird on the Scimiter, as in *Turky* they put on the Bonnet of the *Sophi's*, which is very richly ſet with Jewels, but has not the leaſt reſemblance of a Crown. The ſame Ceremony of girding on the Scimiter, is us'd to the *Mogul*, the Kings of *Viſapour* and *Golconda*; and they alſo put the Bonnet upon their heads, which is ſet with the richeſt Jewels in the poſſeſſion of thoſe great Monarchs.

Sha-Sefi the ſecond, ſome time after his coming to the Throne, fell dangerouſly ſick, not having ever enjoy'd a perfect health before. Now it is the cuſtom in thoſe Countries, that upon ſuch an occaſion all the Lords of the Court, and Governors of Provinces, give a ſum of money, according to their willingneſs and liberality. This ſum is uſually in Gold, which they put into a Baſon very richly ſet with pretious Stones, and bear it three times over the Kings head, pronouncing theſe words, *Patſha Baſhena Olſon, This money is ſacrific'd for the health of the Kings head.* If the King recover all that money is giv'n to the poor, to which the King and his *Haram* add very liberally. But if the King dies, the money is put into the Treaſury, and the poor have nothing. The twentieth of *Auguſt* 1667, was the critical day of his diſtemper, and every one thought he would have dy'd. Upon which all the Grandees of the Court ſeeing him in that condition, went to the *Moſquee* call'd *Babaron*, which is without the City, to pray for his health, and altogether gave near a thouſand Tomans to the poor. The next day they commanded the Chriſtian *Armenians* to pray for the recovery of the King. Whereupon as well the Eccleſiaſticks as the Laity went to their prayers upon the ſide of the River which is between *Iſpahan* and *Zulpha.* They alſo ſent their *Kelonter,* with fifty Tomans in Gold, to bear over the Kings head; though the *Armenians* pronounce not the ſame words as the *Perſians,* ſaying only, *Berai te Sadduk, deſtin'd for Alms.*

Thus the danger being over in a few days, they made it their buſineſs to recover him to a perfect habit of health; but in regard the King continu'd in a languiſhing condition, and for that the Phyſicians could not diſcover the cauſe of the diſtemper, the King began to beleive that it proceeded from the ignorance of the Phyſicians; for which reaſon ſome of them had receiv'd none of the beſt entertainment already. At length it came into the thoughts of ſome others of the Phyſicians, who were afraid for themſelves, that in regard *Perſia* was thus doubly afflicted, with Famine and the Sickneſs of the King, both at one time, it muſt of neceſſity be the Aſtrologers fault, that miſs'd the favourable hour when the King ſhould have aſcended the Throne. Thus being troubl'd at their diſgrace, pretending to have no leſs skill in future knowledg than the Aſtrologers, who had not choſ'n a true time for the King to aſcend the Throne, they concluded that for the perfect recovery of his health, and the reſtoring of plenty to the Nation, it was neceſſary to renew the Ceremony at a lucky hour, and to change his name. This propoſition pleas'd the King and his Council. The Phyſitians and Aſtrologers joining together, obſerv'd the firſt unlucky day, which would certainly be follow'd by another that would prove fortunate. Now there being among the *Gaures,* ſome that pretend themſelves deſcended from the *Ruſtans,* who were ancient Kings of *Perſia* and *Parthia,* that very morning one of thoſe *Gaures* ſetting himſelf upon the Throne, with his back againſt a wooden Figure which repreſented him to the life, all the Grandees of the Court came and did him homage as their King, as he had order'd them to do. This action laſted till the favourable hour was come, which happen'd a little before Sun-ſet. Then it was that an Officer of the Court came behind and cut off the head of the wooden Figure, while the *Gaure* immediately took his heels and fled. Preſently upon that the King appear'd in the Hall, upon whoſe head when they had put the Bonnet of *Sophi,* and re-girt him with the Scimitar, he aſcended the Throne, and took the name of *Soliman.* He was forc'd to act this Comedy to ſatisfie the Law, which contriv'd that he ſhould change his Name, and take a new poſſeſſion of his Throne, by ejecting a Uſurper that had wrongfully claim'd it. For which reaſon the *Gaure* was ſet up as Pretender, as laying claim to the ancient Lineage of the *Perſian* Kings, and being of a different Religion. From that time the King recovering, and the Famine decreaſing, the Phyſicians were in great repute, and the Aſtrologers were caſt out of favour, except two or three of the moſt skilful.

Sha-Soliman before his coming to the Crown, had convers'd with none but Women and black Eunuchs; from whom he could not learn the art of Ruling. At preſent he only divertizes himſelf with his Wives in going a hunting, very rarely troubling himſelf with buſineſs, but relying wholly upon his Miniſters of State. He will not be ſeen for ten or twelve days together; all which time there are no Petitions to be preferr'd, nor Complaints to be made.

CHAP. II.

Of certain particular Actions which denote the Vertues and Vices of the Kings of Perſia, *from* Sha Abbas *the firſt to* Sha-Soliman *the preſent King. And firſt of* Sha-Abbas *the Great.*

Sha-Abbas, who was a paſſionate Lover of Honour, ſought all ways imaginable to furniſh his Empire with the ſupports of wealth and good Government. He would not ſuffer any *Indian* or *Banian* to live as a Trader in his Dominions; they having crept in ſince under the Reigns of *Sha-Seſi* the firſt, and *Sha-Abbas* the ſecond, who came very young to the Throne. Neither had *Sha-Abbas* any reaſon to permit them to trade in his Kingdom; for they are worſe Uſurers than the *Jews,* and ſeldom it happens, but that they have all the Money in the Nation, which they take up at nine or ten in the hundred, and let out again upon pawns at two and a half *per Cent.* a month. From ſuch devouring Peſts and Vipers as theſe, *Sha-Abbas* thought it but reaſonable to preſerve his people; ſo that before theſe Vermin crept into *Perſia,* the Money was all in the hands of the *Armenians* of *Zulpha.* And indeed thoſe *Banians* have been the ruin of many poor people, of which I will only bring one example among many.

I was at *Iſpahan* in the year 1662, when one of thoſe *Banians* lent ſix or ſeven Tomans *per Cent.* a month to a poor *Perſian,* who had utter'd ſeveral pieces of Linnen upon the place. Thoſe *Banians* will have their intereſt paid every month; but the *Perſian* had ſlipt three or four, having no Money to pay, in regard his Debtor could not pay him. Thereupon the *Banian* dunn'd him perpetually, and threaten'd to have him drub'd till he pay'd it, according to the *Perſian* cuſtom. The Mother of the *Perſian* troubl'd to ſee her Son haunted in that manner, one morning as he was going to the *Meydan,* bid him, if he met the *Banian,* that he ſhould be ſure to bring him home, and ſhe would pay him his intereſt, and ſome of the principal, with ſome Money that ſhe had ſav'd of her own. Toward evening the *Banian* met his Debtor, whom he readily follow'd home upon promiſe of payment. The Mother deſir'd him to ſet upon the *Courſi,* which is the place where they make their fires, it being cold ſnowy weather, and ſet fruits before him to eat. While he thus eat and warm'd himſelf, night came on apace, and the woman putting him in hopes of payment, ſpun out the time ſo long, that the *Banian* not being unaccuſtom'd to cold weather and late hours, was eaſily perſwaded to ſtay all night at the *Perſians* Houſe. When 'twas time to go to bed, the *Banian* threw himſelf upon one Quilt, and the *Perſian* upon another. About two hours after midnight, the Mother comes ſoftly into the Chamber, with a ſharp Razor in her hand, intending to have cut off the *Banians* head; but unfortunately miſtaking, kill'd her own Son inſtead of the *Banian.* The *Banian* having had ſuch an eſcape, ſtole cunningly out of the Houſe, and declaring the murther to the *Divan-bequé,* or the Chief Juſtice, He caus'd the woman to be apprehended, and brought before him; who confeſſing the fact, he commanded her to be ty'd to the tail of a young Mule, and to be dragg'd about the City till the Mule had kick'd her to death.

In the year 1667, eight or ten days before I departed from *Iſpahan,* there was a *Banian* found buri'd in a Street near the *Capuchins* houſe; they had cut off his arms and legs, and ſo put him into the hole; but buri'd him ſo ſhallow that the Dogs ſcrap'd away the Earth, and diſcover'd him; but who committed the fact, was not then known.

Sha Abbas was not only willing that all the trade ſhould be in the hands of his Subjects, to make profit thereby, and to draw the Money into his Kingdom, but he would not ſuffer it to be tranſported when it was brought in. He ſaw that the Pilgrimages of his Subjects to *Mecca,* their Expences and Preſents carry'd out abundance of his Ducats of Gold; therefore more politick than religious, he ſtrove to hinder thoſe Pilgrimages as much as in him lay; and going himſelf in perſon to *Meſhed* in Pilgrimage to the Tomb of *Iman-rez* already ſpoken of, over which one of the Legs of *Mahomets* Camel hangs as a a great Relict; and upon his return relating and giving out ſtrange Miracles of *Iman-rez*, on purpoſe to divert his Subjects from going to *Mecca*.

Among the reſt of the cunning knacks that *Sha-Abbas* made uſe of, to know how ſquares went in his Kingdom, without truſting too much to his Miniſters, he oft'n diſguis'd himſelf, and went about the City like an ordinary inhabitant, under pretence of buying and ſelling, making it his buſineſs to diſcover whether Merchants us'd falſe weights or meaſures or no. To this intent one evening going out of his Palacein the habit of a Countryman, he went to a Bakers to buy a *Man* of Bread, and thence to a Cook to buy a *Man* of Roſt-meat, (a *Man* is ſix Pound, ſixteen Ounces to the Pound). The King having bought his Bargains return'd to Court, where he caus'd the *Athemadoulet* to weigh both the Bread and the Meat exactly. He found the Bread to want fifty-ſeven Drams, and the Meat forty-three. The King ſeeing that, fell into a great chafe againſt three or four of them that were about him, whoſe buſineſs it was to look after thoſ things; but eſpecially againſt the Governour of the City, whoſe Belly he had caus'd to have been ript up, but for the interceſſion of certain Lords. Beſides the reproaches that he threw upon them for being ſo negligent in their Employments; and for their little affection to the publick good, he laid before them the injuſtice of falſe weights; and how ſadly the cheat fell upon poor men, who having great Families, and thinking to give them eight hundred Drams of Bread, by that fraud depriv'd them of a hundred and forty three. Then turning to the Lords that were preſent, he demanded of them, what ſort of juſtice ought to be done thoſe people? When none of them daring to open their mouths, while he was in that paſſion, he commanded a great Oven to be made in the *Piazza*, together with a Spit long enough to roaſt a man; and that the Oven ſhould be heated all night, and that they ſhould make another fire to be kindl'd hard by the Oven. The next morning the King caus'd the Baker and the Cook to be apprehended, and to be led quite thorough the City, with two men going before them, who cry'd to the people, We are going to put the Baker into a red hot Oven made in the *Piazza*, where he is to be bak'd alive, for having utter'd Bread by falſe weights; and the Cook is to be roaſted alive, for having ſold meat by falſe weights. Thus thoſe two men ſerv'd for an example not only to *Iſpahan*, but to all the Kingdom, where every one dreaded the ſevere juſtice of *Sha-Abbas*.

CHAP. III.

Of what fell out moſt memorable in the Reign of Sha-Seſi *the firſt; and particularly of the death of* Iman-Kouli-Kan, *and his three Sons.*

I*Man-Kouli-Kan* was the laſt *Kan* of *Schiras*, whoſe Government extended over the Province of *Lar*, to the Golf of *Perſia*, under the Reign of *Sha-Abbas*; theſe *Kans* being the moſt potent in all *Perſia*. *Iman-Kouli-Kan* was he who in the Reign of *Sha-Abbas* conquer'd the greateſt part of the Kingdom of *Lar*, and the Kingdom of *Ormus*, with all the Coaſt of the *Perſian* Golf, from *Cape Jaſques* to *Balſara*.

This *Iman-Kouli-Kan* was prodigiouſly rich, belov'd and reſpected by all the world; beſides he was wonderfully magnificent, his expences almoſt equalling the Kings; which occaſion'd *Sha-Abbas*, who diſcours'd with him one day particularly upon that Subject, to tell him, that he deſir'd him to ſpend every day one *Mamoudy* leſs than he, that there might be ſome difference between the expences of a *King* and a *Kan*.

The noble qualities of this *Iman-Kouli-Kan* had gain'd the affections of the people; for he was magnificent and liberal; highly recompenc'd brave Soldiers and Students; he lov'd Strangers, and had a particular care to cheriſh Arts and Sciences. To which purpoſe he built a fair Colledg at *Schiras*, for the inſtruction of Youth; and ſeveral Inns, as well in the City as upon the Road, for the benefit of Travellers. He caus'd Mountains to be cut thorough to ſhorten the way; and join'd others by Bridges, of ſuch an adventurous Structure, that it is hard to conjecture how ſuch prodigious Arches could be made over ſuch vaſt Precipices and Torrents.

Now in regard *Iman-Kouli-Kan* was ſtrick'n in years, he ſeldom went to Court, chuſing rather to continue in his Government, where he was belov'd and reſpected by all men. But the King being young, and the Government of the Kingdom in the hands of the Queen-Mother and the *Athemadoulet*, who were extreamly jealous of the *Kan*, thoſe two perſons link'd together in intereſt for the maintenance of the Kings Authority and their own, fretted to ſee the *Kan*'s Court almoſt as ſplendid as the Kings; and that nothing of the Revenue of *Schiras*, *Lar*, *Ormus*, or any part of the *Perſian* Golf came to the Kings Coffers, as being ſolely at the diſpoſal of the *Kan*; but that on the contrary, the King was oblig'd to ſend him Money to pay the Army. But that which troubled the Queen-Mother moſt of all, was the pretention of the *Kan*'s eldeſt Son to the Crown, whowas alſo a perſon of a daring and ambitious courage. For the Kings of *Perſia* eſteem it a great Honour to beſtow upon any *Kan* or great Lord, one of their Wives out of their Royal *Haram*; and *Sha-Abbas* had given to *Iman-Kouli-Kan* one of his own proper Wives, whom he lov'd extreamly. 'Tis thought that when ſhe left the *Haram* ſhe was three months gone with Child by *Sha-Abbas*, for ſomewhat above ſix months after ſhe was bedded by the *Kan*, ſhe lay-in of a Son, of which the King was the reputed Father, and who being born before *Sha-Seſi*, pretended a right before him to the Throne. By vertue of this claim, contrary to the will of *Sha-Abbas* in favour of *Sha-Seſi*, this ambitious Lord, who only paſs'd for the *Kan*'s eldeſt Son, vehemently ſollicited his Father to ſeize upon *Sha-Seſi*, and to make himſelf King, or at leaſt to op'n a way for him to the Throne. Now it happen'd, that one day being a hunting with the young King near *Schiras*, the impatient young Lord coming to his Father; Sir, ſaid he, ſee now the opportunity that offers you the Throne; for I will go preſently and bring you *Sha-Seſi*'s head. But the *Kan* holding his Son by the Arm, told him, that he would never conſent to the death of his King; proteſting to him, rather to dye a thouſand deaths; adding withall, that it was the Kings will to appoint *Sha-Seſi* to ſucceed him, as being the Son of his Son, and conſequently his lawful Heir; that the young Prince was recommended to his care, and in regard he had promis'd and ſworn, he was ſo far from falſifying his truſt, that he would maintain his poſſeſſion to the laſt gaſp.

This generous reſolution of the *Kan* broke the young Lords deſign upon the Kings perſon. However the *Sultaneſs* being not ignorant of the train that was laid for the young King, and againſt the repoſe of the Kingdom, thought it her wiſeſt way to prevent the blow, and to rid her ſelf of ſuch perſons as had conſpir'd the death of the King. The *Kan*'s two other Sons took part with him they call'd their elder Brother. And as for the *Kan* himſelf, though he were upright in his Loyalty, yet his power, his wealth, his reputation among the Souldiery, and the affection that the people bare him, concurr'd together not only to render him ſuſpected, but guilty. The *Sultaneſs* and the *Athemadoulet* took counſel together, which way to divert the ſtorm that threaten'd the Kings head, to whom they repreſented, that he was not ſafe in his own perſon ſo long as *Iman-Kouli-Kan* and his three eldeſt Sons liv'd. The King eaſily believ'd them, and reſolv'd to be rid both of Father and Sons together; but the difficulty was to get 'em to Court, wherein opportunity it ſelf aſſiſted them. For at that time *Amurath* the Great *Turk* at the head of a vaſt Army, was already advanc'd within the Confines of *Perſia*, had tak'n *Erivan*, and had ruin'd *Tauris*. Upon the firſt news of this march, the King ſends for all the *Kans* and Governours to attend his perſon, with all the Forces under their command. Among the reſt, the *Kan* of *Schiras* receiv'd the ſame orders; who thereupon aſſembl'd all his Troops, both Horſe and Foot, who were not only the moſt numerous, but the beſt diſciplin'd and ſtouteſt Souldiers of all *Perſia*. As he was upon his march to *Casbin* with his three Sons, the eldeſt having well conſider'd of affairs; Sir, ſaid he, *We are making haſt to the King, to the end our heads may the ſooner fall at our feet. Perhaps my Son*, reply'd the *Kan*, *thou maiſt ſpeak the truth; but to this day I never was a Rebel againſt the King, I have done whatever he commanded, and whatever may happ'n I will obey him till death.* The *Kan* arriving at *Casbin*, was by the King welcom'd with great demonſtrations of joy. Some days after, he took a general Muſter, and then made a great Feaſt which laſted three days, to which all the great Lords and *Kans* that were at *Casbin* were call'd. The three Sons of *Iman-Kouli-Kan* were of the number; but the Father excus'd himſelf, as well by reaſon of his age, as alſo repreſenting to his Majeſty, that it better befitted him to employ his time in taking care of his affaires, and in praying for his Majeſty; however if it were his Majeſties expreſs command, he would not fail to obey; to which the King return'd for anſwer, that the *Kan* of *Schiras* was at his liberty to do as he thought fit. The third day of the Feaſt the King roſe from his Seat, and going out of the Hall, without ſpeaking a word to any perſon, went into a Room hard by. Half an hour after, three ſturdy reſolute Fellows with ſome other Ragamuffin attendants, entring the Hall with their Scimeters drawn, ſeiz'd upon the *Kans* three Sons, and cut off their heads. They were put into a Gold Baſon, and preſented to the King; who commanded the Fellows to carry them to their Father, and as ſoon as he had ſeen them, to take off his head to make the fourth. The Aſſaſſinates found him at his prayers; but being interrupted to ſee the heads of his three Sons, he deſir'd leave only to conclude; which having done, with a countenance undiſturb'd, and without any other words or expreſſions in his mouth than what is uſually ſaid among the *Perſians, Let the Kings will be done*, he ſubmitted to a death which he might have eaſily avoided. The four heads were brought back to the King, to be ſent into the *Haram* to his Mother. So ſoon as he had taken off the heads of the Father and the three Sons, the King diſpatch'd away certain *Chappars* or Courriers, with order to the Lieutenant of the *Kan*, to put to death all the reſt of the Children. The command was obey'd, and they were all put to death, but only two that were at Nurſe, whom their Nurſes ſo well conceal'd, that never any tidings could be heard either of the Nurſes or of the Children.

After the death of *Iman-Kouli-Kan*, the Province of *Schiras*, with its dependances, has been govern'd by a *Vizir*, who agrees with the King what Rent to pay him yearly. In the years 1665 and 1666, the *Vizir* gave him fifty thouſand Tomans a year. But in the year 1667, the King abated him eight thouſand Tomans, in regard he had taken from him a ſmall part of his Government to pleaſure a Favourite.

Beſides what the Governour of *Schiras* pays to the King in ready Money, he is oblig'd every year to ſend him a preſent of all the rarities that grow or are bred in the Province. Theſe Preſents conſiſt in Horſes, of which there is the beſt breed of any Province of *Perſia.* In Granates, Oranges, and Lemons, ſweet Oils and Waters of ſeveral ſorts, eſpecially Oil of Roſes, with which the women rub their bodies and heads; and the water of a certain Flower that grows upon a tree not much unlike our Willows, which water is call'd *Arak-Bilmitſhe*, which is a great refreſhment to thoſe that uſe it; beſides other Oils and Eſſences which the Governour is oblig'd to preſent. Yet were he only oblig'd to preſent the King, the expence might be born well enough; but for fear of being diſplac'd by any other Favourite, he is conſtrain'd to make Friends of all the other great Lords and Favourites at Court; which there is no way to do, but by continual preſents. Whereas the ancient *Kans*, who were a kind of petty Soveraigns in their Governments, were only wont to ſend a few Baskets of new Fruits in their ſeaſon for the ſervice of the Kings Table. To defray this expence, the Governours are forc'd to tyrannize over the people; who when they come, as many times they do, two or three Villages together, to complain to the King, are forc'd after long waiting, to return with empty Purſes home again, by reaſon that they who ſhould give them admiſſion, are the only perſons that debar them from it; and patiently to ſubmit to the Extortions of the *Vizir*; which is a piece of policy practis'd likewiſe by all the other *Kans* and *Governours* of the *Perſian* Provinces. As for *Sha-Sefi* himſelf, he was very ſevere, and one whoſe puniſhments oft'n amounted to acts of cruelty. One day being a hunting, a poor Countryman appear'd from behind a Rock, with a paper in his hand, being deputed by the Village to make ſome complaint to the King. But while the poor man cry'd for juſtice, the King without making any anſwer, ſhot two arrows into his body and ſlew him. That which mov'd *Sha-Sefi* to this act of cruelty, was becauſe he had ſome of his Wives with him in company. For then there is no mercy to thoſe poor people that happ'n to be in the way where the King chances to paſs by; no not for them that are in the Country round about, where the Eunuchs have order to kill all men they meet. When the King gives notice of his intention to carry his Wives into the Country, this is call'd *Courouk*; and there is nothing more troubleſome nor more inconvenient in the world to the poor people that live in the Villages through which theſe women are to paſs; for upon notice giv'n them, they muſt leave their Houſes for a League or two of either ſide. When there is a *Courouk* at *Iſpahan*, let the weather be never ſo bad, the people muſt leave their Houſes, and if they have no Friends in ſome diſtant quarter to retire to, they have no way but to repair to the Mountains. Such is the exceſs of the jealouſie of the Kings of *Perſia*; which indeed derives it ſelf to all his Subjects, who will not permit their women to be ſeen by any but their own Husbands.

The *Perſians* both men and women are ſo addicted to take Tobacco, that to take their Tobacco from them, is to take away their lives. So that if the King ſhould prohibit Tobacco for any time, he would loſe a good part of his revenue. However *Sha-Sefi* in a humor having once forbidd'n Tobacco to be taken in any part of his Dominion, his Spies (that are in every City) found in the *Indian* Inn two rich Merchants of that Nation ſmoaking their noſes. Immediately they were ſeiz'd, bound, and carry'd to the King, who commanded forthwith that Juſtice ſhould be done upon them in the *Meidan*, which was that they ſhould pour melted lead down their throates till they were dead.

The people thought the King had only intended to have fear'd them, and would have repriev'd them upon the place. Inſomuch that four *Banians* went to the *Athemadoulet*, and offer'd to pay two thouſand Tomans into the Kings Treaſury, ſo that he would be pleas'd to ſpare the two Merchants lives. The chief Miniſter made the propoſal; but the King falling into a paſſion, and asking the *Athemadoulet, whether thoſe Indian Dogs thought that a King of* Perſia *would* *ſell Juſtice*, ſent a ſecond order for the execution of the Merchants without delay.

The ſame *Sha-Sefi* having giv'n command that the Eyes of a young Lord of the Court ſhould be put out, one of the principal Officers of the Houſe being preſent, and ſeeing the Executioner prick the eyes of the unfortunate young man with the point of a ſmall knife, ſhut his own eyes and turn'd away his head, as abhorring ſuch a ſpectacle. The King perceiving it, and vex'd to ſee thoſe ſigns of pity, and a diſlike of an act that he approv'd; *What*, ſaid he in a fury, *art thou afraid to puniſh the wicked?* And at the ſame time commanded his eyes to be pull'd out of his head.

It is a cuſtom, that if any man points at the King as he paſſes along in the Street, or upon the Road, he muſt loſe his hand. One day *Sha-Sefi* being in the Country, two Merchants of *Conſtantinople* were upon the Road, where the King and his Train were to paſs. They ſtopp'd to ſee the King, and when he came near, one of the Merchants pray'd his Friend that oft'n had ſeen him, to ſhew him which was he. The other knowing that only the King wears the Heron tops in his Bonnet, innocently lifted up his hand to diſtinguiſh him, by pointing, from the reſt of the Lords that follow'd him. For which act two Horſemen came preſently to him, and cut off his hand with a Scimiter.

CHAP. IV.

The tragical and memorable Story of Ralph Sadler, *Native of* Zurich, *in the Reign of* Sha-Sefi, *who had retain'd him in his Service.*

Ralph Sadler, born in *Zurich*, was a Watchmaker by Profeſſion, who put himſelf into the ſervice of the Emperors Reſident at the *Ottoman* Court, with whom he went to *Conſtantinople*. This man I deſir'd to take along with me into *Perſia*; and coming to *Iſpahan*, he ſet himſelf to work, and made a ſmall Watch about the bigneſs of half a Crown; which being a neat piece of work, the *Engliſh* would needs buy, to preſent it to *Iman-Couli-Kan*, paying the price demanded, which was two hundred Crowns. *Iman-Couli-Kan* preſented it to the King; who was mightily pleas'd with it, in regard it was the leaſt ſtriking Watch that ever had been ſeen by the King, who therefore carry'd it hanging about his Neck under his Clothes, in a Gold Chain. One day the King happening to wind up his Watch, and turning the Key the wrong way, broke the Fuſil, for which he was ſo much troubl'd, that he ſent for the Watchmaker from *Iſpahan* to *Casbin*; whither when *Ralph* came, he preſently made the Watch as good as ever. The King thus ſatisfy'd in his work and in his perſon, order'd him a Penſion of thirty Tomans, and Diet for him and a man, and proviſion for two Horſes; commanding him withall to make ſome new pieces of work. Now a skilful workman in the ſervice of the *Perſian* King, has this advantage, that if he pleaſes the King, beſides his Wages that are duly paid, the King out of his liberality beſtows on him a preſent, which uſually amounts to a third part or half his Wages; or elſe his Wages are rais'd, which is more advantageous than a preſent.

Ralph was oblig'd every morning to wait upon the King at his riſing, to wind up his Watch; and was ſo much in the Kings favour, that every morning when he came out of the Kings Chamber, he had a Glaſs of Wine preſented him, as a mark of eſteem. And indeed the King had ſuch an affection for him, that to retain him in his ſervice he often ſollicited him to turn *Mahometan*.

The Embaſſador of *Holſtein* coming to *Iſpahan*, and ſeeing *Ralph* ſo much in favour with the King, endeavour'd to gain his Friendſhip.

Thus *Ralph* oft'n keeping company with the Embaſſadors, and having one time tarry'd till late at night upon the debauch with them, returning home to his Lodging, where he kept a young *Neſtorian* girl, in the Court of the Houſe met a young *Perſian*, Brother to one of the Kings Porters. The *Perſian* knowing himſelf guilty, and ſurpriz'd to ſee *Ralph* ſo ſoon return'd, skip't over the Wall into the Garden and fled. The next day *Ralph* (who knew who he was) told his Brother of it, and deſir'd him to ſpeak to the young *Perſian* not to come any more to his Houſe; for if he did, he muſt expect what follow'd.

Some days after, the Embaſſadors treated all the *Franks*; when *Ralph* beginning to be warm, call'd the young *Perſian* to mind, and ſlipping home without taking his leave, open'd the door ſoftly, and found the young *Perſian* again with his Miſtris. Thereupon *Ralph* calling his Slaves to help him, bound his arms, and ty'd him to a Tree in the Court; and ſo leaving him there, went to bed. By and by one of *Ralph*'s Servants, who knew the *Perſian*, fell a jeering him; which ſo incens'd the *Perſian*, that he having his feet at liberty, and the fellow within his reach, gave him ſuch a kick upon the bottom of his belly, that he firſt ſwooned away, and then dy'd. The other Slaves ſeeing him fall, waken'd *Ralph* with their cries, who thereupon ſnatching up a Piſtol that was charg'd with a brace of Bullets, ſhot the *Perſian* into the head. The *Perſian* being thus ſlain, *Ralph* went in the morning to wind up the Kings Watch; and being ask'd by the King, as he was wont to do, what news in *Iſpahan*, told him plainly what he had done, and the reaſon why. The King upon his report told him, he had done well according to the ſtrictneſs of the Country.

The *Athemadoulet* at that time was *Mirza-Také*, who hated *Ralph*. For the *Armenian* Merchants having preſented the *Athemadoulet* with ſeveral Watches at a time, it happen'd that once he ſent to *Ralph* above thirty Watches together to be mended. For which the *Athemadoulet*, to gratifie him, and knowing that he kept four or five Servants, and ſeven or eight Horſes, ſent him fifteen or twenty Camels load of Straw and Barley for his Horſes. But *Ralph* ſlighting ſuch a preſent as that, *Go* (ſaid he to the *Athemadoulets* Servant) *tell thy Maſter, that I am neither a Horſe nor an Aſs, and therefore let him eat his Preſent himſelf.* Which meſſage ſo provok'd the *Athemadoulet*, that he ſtudy'd nothing but revenge.

Thereupon the *Athemadoulet*, whoſe buſineſs it is to attend the King when he riſes, and to report to him the news of the Town, told him, among the reſt, what *Ralph* had done. The King reply'd, that *Ralph* had confeſs'd it to him already. and that he had pardon'd him, in regard he had reaſon to do as he did. But the *Athemadoulet* made anſwer, that *Ralph* had minc'd the matter; and repreſented the ſtory to the King far otherwiſe than it was, making the worſt of it he could upon *Ralph*'s ſide; and the more to incite the King, he put him in mind of the fair occaſion he had to force him to turn *Muſſulman*, there being no way to expiate his crime, but by turning *Mahometan*, or ſuffering the Law. The King thus over-rul'd, ſent for *Ralph*, told him, he was now better inform'd of the crime he had committed, and that he muſt either turn *Mahometan* or dye. Thereupon the King ſent him to Priſon. Eight days after, the King (who had a great love for him, and therefore troubl'd that he muſt be conſtrain'd to put him to death, unleſs he would turn *Mahumetan*,) ſent for him again, and offer'd him two thouſand Tomans, after a powerful perſwaſion by words, but all ſignify'd nothing. Upon that he ſent him back again to Priſon. But yet remembring that he had once approv'd the fact, he ſent for *Ralph* a ſecond time, and offer'd him ten thouſand Tomans, and a Wife out of his *Haram*, with all her Jewels; all which *Ralph* refus'd, with the ſame reſolution as before. The King incens'd at the fierceneſs of his reſolution, deliver'd him to the Brother of the party ſlain, to execute the Law upon him. The *Holſtein* Embaſſadors were reſolv'd to have beg'd his life; but the *Athemadoulet*, ſmelling their deſign, would not permit them Audience. However, the King commanded all the *Franks*, and all the *Armenian* Clergy to be preſent at the Execution, to ſave all his blood, and put him in a Coffin; he commanded alſo, that he ſhould be buried at *Zulpha* in the *Armenian* Church-yard, and have a Tomb made over him.

Thereupon *Ralph* was lead to the *Meidan*, with that triangular Inſtrument of Wood which the *Perſians* call a *Palenk*, about his neck. This *Palenk* was the cauſe that the Brother of the deceas'd, who was to be the Executioner, not only miſs'd his firſt blow, but wounded himſelf in the Leg, while his Skain being born off by one of the ſides of the triangular Inſtrument, by the force of the blow lighted upon himſelf. Whereupon the people making a great ſhout hinder'd farther execution for that time. The King being advertis'd thereof, remanded him to Priſon, and after a few days ſent for him a third time into his preſence; but though the King offer'd him a thouſand Tomans, and that the Lords urg'd him to turn, though it were but for a while, and in outward appearance; yet neither threats nor promiſes could move the *Zurickian*, who was thereupon executed at the end of *October*, 1637.

All the *Franks* willingly contributed to raiſe him a Tomb; which was cover'd with a ſmall *Duomo*, ſupported with four Pillars, ten or twelve foot high. The *Armenians* have made him a Saint; ſo that when they are ſick of a Feaver, they come and make their devotions at this Tomb; and every time they come, they carry away a piece of a Stone; ſo that the Tomb wants repairing every year.

The *Athemadoulet*, to the end the King might be the leſs ſenſible of the want of him, had told the King, that his Majeſty would find no great miſs of him, in regard he had a Servant who was almoſt as good as himſelf. But ſome few days after, the Kings Watch that he always carry'd about him, being out of order, and *Ralphs* Apprentice not being able to remedy the fault; the King for madneſs that he had been the Watchmakers death, threw the Watch at the *Athemadoulets* head. *There*, cry'd he, *Dog as thou art, by thy advice I put* Ralph *to death, the moſt skilful man of his Profeſſion that ever will come into my Kingdom. Thou deſerveſt for thy counſel, to have thy belly ript up. But I ſwear by my Throne, that from this time forward I will never put a a Chriſtian to death for his Religion. And I queſtion whether any of you would have had the ſame courage to have dy'd for the Law of* Haly. And indeed they have been very cautious ever ſince; nor has any of the *Franks* been put to death, though they have flown out before the King in words and actions raſh enough.

CHAP. V.

Of ſome particulars under the Reign of Sha-Abbas *the ſecond.*

Sha-Abbas the ſecond, Son of *Sha Seſi*, was no leſs cruel then his Father; and would be no leſs punctually obey'd.

He had two Siſters, which he marri'd to two of the richeſt Lords of his Kingdom, though of a very mean extraction. Some time after, the King underſtanding that they were both with-Child, order'd Phyſick to be given them to deſtroy the fruit of their Wombs. About three months after, he was told that they were big again; then he ſuffer'd 'em to be brought to bed; but commanded that they ſhould not give the Children any nouriſhment, but let 'em ſtarve to death.

The ſame *Sha Abbas* caus'd the tongue of one that fill'd him Tobacco to be cut out for a word ſpok'n idly. For the King calling for Tobacco, one of the Pages ran haſtily for it to him that had it in charge, and bid him diſpatch; who anſwer'd him briskly, *Gehennemé ſabreijlé*, that is, *to Hell, have a little patience*. The King being inform'd of it, commanded his tongue to be cut out. The poor man deſir'd him that was the Executioner, to cut it as deep as he could in his throat, and to leave it very ſhort; by which means he ſpoke ſome words muffling.

The people cry'd out againſt the *Nazar*, who being a perſon of low extraction, and advanc'd to that high dignity in a ſhort time, grew ſo proud that he contemn'd all the Lords of the Court. There was no dealing with him about any buſineſs, unleſs he were firſt preſented; and he paid no body without making ſome advantage of it. Every body had reaſon to complain; yet no perſon knew how to come at the King to make their complaints. At length they bethought themſelves of making their application to two black Eunuchs, who had the Kings ear in the night. One was call'd *Aga-Saron*, who was the *Meter* or Maſter of the Wardrobe; and the other *Aga-Kaſour*, or high Treaſurer. Theſe two Eunuchs ſeeing the King in a good humour one night, let fall certain words concerning the *Nazar*, and his management of affairs, and thence ſlid into a diſcourſe of his injuſtice, that caus'd the people to cryout againſt him, and ſpeak evil of his Government. Now it happen'd one morning that the King intending to go a hunting, the Grand Maſter, who had always a large train attending him, coming to the Kings Tent, the *Meter* deny'd him entrance. About the ſame time the King came forth, and ſeeing the *Nazar*, commanded his Officers to take off the Bonnet from the head of that Dog that took Gifts from his people; and that he ſhould ſit three days bareheaded in the heat of the Sun, and as many nights in the Air. Afterwards he caus'd him to be chain'd about the neck and arms, and condemn'd him to perpetual impriſonment, with a Mamoudy a day for his maintenance; but he dy'd for grief within eight days after he was put in priſon.

Jaſer-Kan, being a generous Lord, and one that kept a magnificent train, was Governour of *Aſterabat*. At firſt he was very mild, but at laſt he begun to exact ſuch ſums from the people, that his oppreſſions were very heavy; nor were theſe violences of his conceal'd from the Kings ear; who being one day drinking with ſome of his Lords, and ſeeing the Maſter of his Muſick in the Room, who was a merry droll, and had always ſome pleaſant news or other to tell the King; his Majeſty was pleas'd to ask him, what the people ſaid of *Jaſer-Kan*; adding withall, that he had made him Governour of ſeveral Provinces, and had never heard any complaint of him before, but that now he was accus'd of ſtrangely tyrannizing over the people. The Muſick Maſter being a meer flatterer, and knowing that *Jaſer-Kan* was extreamly belov'd by the King, confidently averr'd, that the Governour was falſly accus'd, and that he had always known him apter to give than to receive. There was at the ſame time in the Room, an *Agis* call'd *Manouchar-Kan*, lately return'd from a Pilgrimage to *Mecca*; him the King alſo ask'd, what was his opinion of *Jaſer-Kan*, and his Government, being a perſon that had been long acquainted with him; to whom the *Agis*, thinking to pleaſe the King, return'd the ſame anſwer, that the Muſick Maſter had giv'n. Whereupon the King, who had been well inform'd of the *Kans* behaviour, turning toward the Lords that were preſent, *what think you, ſaid he, of theſe two Flatterers, that abſolutely know the contrary to what they ſpeak?* And at the ſame time commanded two of the Muſick Maſters teeth to be pull'd out of his mouth, and to be driv'n into the head of the *Agis*; which had like to have coſt him his life, being a very old man. As for *Jaſer-Kan*, he was diſgrac'd for a time, but being a perſon endow'd with noble qualities, valiant, generous, and pleaſing in converſation, he was recall'd to Court, and knew ſo well how to make his tale good, that his Majeſty gave him the Government of *Shemelouboſtan*, of which *Semeran* is the Capital City. *Shemelouboſtan* ſignifies a Country manur'd to bear fruit. Nor is there any Province in *Perſia* that ſo abounds in Paſtures and Caſtles, that daily fall to ruine.

Jaſer-Kan being reſtor'd to favour, the King ſent for ſeveral Lords of the Court to come and drink with them. He alſo commanded five *French* Artificers which he had in his ſervice to wait upon him, a Goldſmith nam'd *Sain*, two Watchmakers *Lagis* and *Varin*, and two Musket-makers *Marais* and *Bernard*. After they had heated themſelves a little with Wine, the King drew a Ruby out from off his finger, which I ſold for him a hundred Tomans, and a Diamond Jewel worth thirteen or fourteen hundred Tomans, which he gave to *Jaſer-Kan*, with whom he was whiſpering at the ſame time. Now though the *Nazar* were at a diſtance, yet without doubt ſomewhat of the diſcourſe was heard; inſomuch that the Wine emboldning him, he told the King aloud, that if he would let him have but four thouſand Horſe, he would cut all that Rabble to pieces. The King bid him hold his tongue and go to ſleep; teſtifying his diſpleaſure at his diſcourſe. For the *Nazar* conjectur'd that the King was talking to *Jaſer-Kan* about the incurſions which the *Usbeck Tartars* often made from *Meſhed* ſide. As for the *Franks* three of the five were gone home to ſleep, *Sain*, *Lagis*, and *Bernard*: *Maras* and *Varin* ſtay'd behind in the Room. But *Marais* being of a humor that when he was drunk he could not hold his tongue, and having heard what the *Nazar* ſaid, he likewiſe took upon him to tell the King, that if the King wanted a General, there was none fitter to make a General than *Jaſer-Kan*, and preſently began a long repetition of his praiſes. The King commanded him to hold his tongue, which he did for awhile, but then falling again into his former impertinencies, the King commanded him to be dragg'd out of the Room by the feet, and that they ſhould rip up his belly. Thereupon *Marais* was ſeiz'd upon by the *Meter*, who having a great kindneſs for the *Franks*, and knowing that the King had a ſingular love for *Marais*, delay'd the execution of the Kings command, pulling his Cloathes off very ſlowly; and finding that the King did not riſe to go into his *Haram*, which is the ſign of no pardon to be given, he caus'd him to be dragg'd as near the perſon of the King as he could, thereby to try whether the King would have compaſſion on him or no; while certain Lords took the boldneſs to implore the Kings mercy in his behalf. At laſt when the King ſaw him dragg'd along, he commanded the Officers to let him go, and withall order'd him to put on his Cloathes again, and reſume his place.

The King of *Perſia*'s eldeſt Son comes very raw to the Throne; and his firſt divertiſement is to make ſhort journeys into the Provinces, thereby by little and little to gain the knowledg of ſuch things as concern him. Above all things he never fails to viſit the principal Church of the *Armenians* at *Zulpha*. That which makes him ſo curious, is his deſire to ſee the *Armenian* women, who are very handſom; being alſo further incited thereto by the *Sultaneſſes*, who are glad of any recreation. And then he has a *Couroük* through all *Zulpha*, at what time all the men muſt retire to *Iſpahan*, or to their Friends at a diſtance. *Sha-Abbas* the ſecond went ſeveral times in that manner to *Zulpha*; and one day among the reſt, upon the report of the beauty of the Wife of the Kelonter *Gorgia Safras*, Son of Kelonter *Gorgia Nazar*, the King having ſeen her, lik'd her very well, and deſir'd her to go along with the *Sultaneſſes*, who carry'd her into the *Haram*, where ſhe continu'd fifteen days, and then return'd home with a fair Neck-Lace of Pearls, which the King gave her when ſhe went away.

To ſay the truth of *Sha-Abbas* the ſecond, he was a man too much given to drink, and too much govern'd by his paſſion; otherwiſe he was a lover of juſtice, and very magnificent and generous to Strangers.

CHAP. VI.

Of the misfortune of Mahomet Beg *in the raigne of* Sha-Abbas *the second,*

MAhomet *Beg* was born at *Tauris*, the Son of a Taylor, who bred him a Scholar. He had a quick apprehenſion, and was naturally enclin'd to vertue; and being deſirous to advance himſelf in the world, he had the good luck to obtain the employment of *Major-Baſhi*, or chief of the Eſſayers and Refiners of Money, who has a power to viſit all places where money is coyn'd. After that, he became acquainted with the *Aila Verdi Beg*, or Mr. *Godſgift*, the Kings chief Huntſman, by the title of *Mert-Shekar-Baſhi*, who gladly preſented him to the King, to whom the King was very thankful, ſo ſoon as he had found the noble Qualities of the perſon he had preſented. Thereupon ſo ſoon as *Mahomet Ali-Beg*, grand Maſter of the Kings Houſe dy'd, the King beſtow'd that Employment upon *Mahomet Beg*, who not only gain'd the favour of his Majeſty, but the good will of all the Lords of the Court. He had a great reſpect for them all, without medling with any of their employments, and ſuppreſt his revengeful ſpirit, not finding it ſeaſonable as yet to diſcloſe his paſſions.

Kaliſe Sultan at that time *Athemadoulet* hapning to dye, the King conferr'd that place upon *Mahomet Beg*, who at firſt behav'd himſelf in that employment to the ſatisfaction of all men. He apply'd himſelf particularly to the ſearching out of Mines; for there had a report ran among the people for many years, that if certain mountaines nine or ten miles from *Iſpahan* toward the Weſt were well digg'd into, their might be found ſtore of Gold, Silver and Copper. To which purpoſe he made uſe of a *Norman*, whoſe name was *La Chapelle de Han*, who vanted at that time to have great skill in Chymiſtry, Mines and Minerals, for which reaſon he was recommended by the Governor of *Iſpahan* to the *Athemadoulet* then at *Casbin* with the King, who preſently ſent him back again to the Governour to furniſh him with all things neceſſary for his Expences, and for the work which he undertook in the Mountains. Thither went *La Chapelle*, and after fifteen days toyl return'd to *Iſpahan* with two or three hunder'd weight of earth, and ſet up furnaces to draw out the metal. The *Athemadoulet* was ſo wiſe as to give order to the Governour of *Iſpahan*, and three or four more perſons of Quality to overview the Norman, to ſee that he play'd no foul play. But though there was not ſo much as a half peny worth of ſilver in all the earth from the bottom to the top, though the *Perſians* watch'd him ſo narrowly as they did, he made a ſhift to ſhuffle in an *Abaſſi* among the earth, as it was in the furnace without being perceiv'd. Nevertheleſs the *Athemadoulet*, to whom it was carry'd. preſently found out the cheat, though he took no notice of it, hoping to make better uſe of the Norman in other things; only he forbad him to dig any more in that place, in regard the expence would exceed the profit.

La Chapelle, who was very skilful at putting off his merchandize, and one who knew to make the beſt uſe of the leaſt ſmackering that he might perhaps have in Mechanicks, and the power of Motion, had the cunning to amuſe the *Athemadoulet* for ten years together, being a paſſionate Lover of new Inventions; and the better to inſinuate himſelf into the Kings favour aſſum'd to himſelf the Invention of ſeveral Rarities which he ſhew'd the King, who thereupon allow'd him a very handſome penſion. Thus encourag'd, he undertook to caſt Canons, bring the water to the top of the Kings houſe, and ſeveral other things, yet when all his deſigns fail'd for want of Art, and that he found he could do no more good in *Perſia*, reſolving for *India*, he dy'd at *Ormus*.

The *Athemadoulet* miſſing of Gold and Silver Mines, apply'd himſelf to the diſcovery of Copper Mines, wherein he was more fortunate; for in thoſe Mines he alſo found veins of Azure, of which there is a great quantity conſum'd in painting the *Grateſco Flouriſhes* upon the Cellings and Arches of their Houſes. He alſo found out a Mine of Lead near *Yezde*: and being ſtill upon new diſcoveries, he found out a Mine of Talk, Stone, Allum, and Coles,but of neither ſo good as in other Countries. He was ſo obſtinate in the ſearch of Metals, that if any perſon had an occaſion to ſpeak with him, let him be never ſo buſie upon never ſo important affairs, it was enough to bring him ſome ſtones of a ſuppoſed Mine, or ſomething rare either for Colour, Figure or Weight. He alſo gave full power to them that brought him any tidings of a Mine to go to the place, and to preſs the Countrymen from their labour to dig in the Mountains and break up rocks: and if they found nothing he caſt the fault upon the ignorance of the Labourers.

He alſo apply'd himſelf to the ſtudy of Mechanic Motions. He would have found an Invention, whereby the half Vail that hangs in the Kings *Megeler*, or Council Chamber, and is drawn to and fro by certain Officers in the Summer, to gather the cool Air, ſhould have bin made by Engine-work. Then he took a fancy for water Engines, the moſt neceſſary thing in the world for *Perſia* to relieve the drowth of the Country, but wanting neceſſaries, as Beams, Rafters, Wheel-work, Cordage and Iron, he could not begin thoſe Engines, the figures whereof *La Chapelle* had left him in a Book.

But as Mahomet *Beg* was ſtudious in theſe things, ſo was he Ambitious and Revengeful to that height that he could not obſerve a moderation in his reſentment againſt thoſe that had given him any diſtaſte. In his height of Paſſion he cauſ'd ſeveral *Kans* to be depriv'd of their Provinces, and by confiſcating their Eſtates reduc'd them to utmoſt neceſſity.

The *Kan* of *Erivan* had a Son who was a lovely and a well proportion'd Gentleman, and always attended at the Kings Elbow. One day that the King was drinking with ſome Lords, he commanded the *Kan* of *Erivans* Son to carry a Gold Cup full of Wine to the *Athemadoulet*, who perceiving that he had enough already, made a ſign with his eye to the young Lord to return it back. The young Lord paſſing by the King told him ingeniouſly that the *Athemadoulet* had no deſire to drink, whereupon the King commanded him to go and powre the Wine into his boſome. As the one vvas oblig'd to obey, the *Athemadoulet* vvas forc'd to ſuffer, and to permit the young man to open his boſome and povvre dovvn the Wine; for not daring to ſhevv his Anger, he vvas forc'd to diſſemble the beſt he could for that time. But having reſolv'd to revenge the affront upon the *Kan* of *Erivan* Father of the young Lord, vvho had only done vvhat the King commanded him, he reſolv'd to lay hold upon the opportunity that preſented it ſelf, knovving that there vvere ſeveral complains come againſt him from the *Armenians* of *Erivan*. Thereupon the *Athemadoulet* ſends for the *Kelonter*, encourages him in his ſuit, and gives him inſtructions hovv to proceed. To this end Mahomet *Beg* appoints him to meet him ſuch an hour at the Kings Stables, whither the King preſently coming, the *Kelonter* threw himſelf at the Kings feet, and beſought him for Juſtice againſt the *Kan* of *Erivans* oppreſſions: while Mahomet *Beg* fail'd not to heap up aggravations againſt the Governour, and the King, though he had heard but one ſide,as eaſily condemn'd him upon the Accuſation of the *Kelonter* and his Prime Miniſter. Thereupon an Officer of the Kings, call'd *Negeſ-Couli-Beg*, a man of a quick and active ſpirit was commanded to go in all haſte, and ſeize upon the Perſon of the *Kan*. Who being come to *Erivan* found him upon his ſeat of Juſtice, confiſcating and condemning to fine and Corporal puniſhment a near Kinſman of the *Kelonters*. The Meſſenger boldly enter'd into the *Megeler* or Council Chamber, goes directly to the *Kan*, told him he was the Kings priſner, and gave him a blow with his fiſt upon the neck, about which he was to wear the Triangle of great thick pieces of wood already deſcrib'd, into which the neck is encloſ'd, while the Arms and Hands of the Priſner are put through another piece of wood that croſſes the Triangle, which is a great pain to the Priſner. Thus was the *Kan* carry'd night and day to *Iſpahan*, but when he came there the King ſhew'd him more mercy, and allowed him his houſe for a priſon, yet not ſuffering him to go to the Bath, nor to ſhave his hair, nor to ſtir out of the Apartment where his women were. Theſe are penalties impoſ'd upon thoſe that fall into diſgrace at Court, whom the King ſhuts up in their houſes, intending no ſeverer puniſhment. For the *Kan* being belov'd by the King was reſtor'd to his favour, and to his former charge of ſuperintendant of the Kings *Moſquee*.

Neither did this fright'n others from bearing up againſt the Power of Mahomet *Beg*, though every one had not the ſame ſucceſs. For ill it far'd with the Governour of *Schiras*, who was call'd *Mirza Haddi*. He was a perſon of great wealth and knowledge, and one day in Council took upon him to tell *Mahomed Beg*, that he was not of his opinion, and withall to lay before him his defects, and ill conduct. But the Prime Miniſter ſo deeply lay'd to heart the boldneſs of *Mirza Haddi*, that he reſolv'd to revenge himſelf by all means imaginable. He ſuborn'd falſe witneſſes, and other perſons to make complaints before him of the Governour of *Schiras*. There was a neceſſity for the party accus'd to appear before *Mahomet Beg* as his Judge, but the Governor truſting to his Innocence, nere minded the rage of his adverſary, not believing he could receive any injury from him. In the mean time *Mahomet Beg* inform'd the King what he pleas'd himſelf, and overpow'ring him by his authority, conſiſcated all *Mirza Haddi's* Eſtate, and ſent him to priſon to the Houſe of the *Nazar*, who was call'd *Iſmael Beg*. When he came there they hung him upon Tenter-hooks by the feet againſt the wall, and drub'd him ſo long, that he was forc'd to be carri'd into another Room upon a Slaves back. His Lieutenant and an Eunuch, that had bin his Treaſurer, were ſerv'd in the ſame ſawce, and all three put into a high Chamber that ſerv'd inſtead of a priſon. His Vizier or Lieutenant was releas'd in a ſhort while, but *Mirza Haddi* and his Eunuch were ſtill kept cloſe.

Nor is the manner of his revenging himſelf upon *Mir-Kaſſem-Beg*, the *Deroga*, or Provoſt of *Iſpahan* leſs remarkable. While *Mahomet Beg* was only *Majer-Baſhi*, there was ſome gold Plate ſtoll'n out of the Kings Kitchin. Thereupon the *Deroga* ſent his Officers to ſeize upon all the Goldſmiths in *Iſpahan*, that knew nothing of the matter, as being utterly innocent of the Robbery. In the mean time he put them all in priſon, and lockt them cloſe up, intimating to them that he was reſolv'd not to releaſe them without a good ſum of money. The poor Goldſmiths thus ill us'd, apply'd themſelves to the *Majer Baſhi*, who ſent his Officers to entreat the *Deroga* to conſider that the Gold-ſmiths were innocent of the Robbery, and that being in ſome manner under the Juriſdiction of the *Mayer-Baſhi*, as being Artificers in Gold and Silver, he ought not to refuſe to diſcharge them at his requeſt. But the *Deroga* not ſeeing the money come, bid the Officers of Mahomet *Beg* tell their Maſter that he knew what belong'd to his Employment, and further, ſaid he, *Let the Taylors Son meddle with his own buſineſs; tell him withall*, added he, *that if he pleaſes I will ſhew him his Siſter's drawers.* For a little before the *Deroga* had by his Spies ſurpriz'd her toying in a Garden with two young Lords, from whom he ſqueez'd a conſiderable ſum of money. *Mahomet Beg* not powerful enough then to proſecute his revenge, let it ſleep, but when he came to the height of preferment, he remember'd the *Deroga*, and bethought himſelf which way to ruin him. Nor was it long ere an opportunity offer'd it ſelf. For there being a report that the Enemy appear'd about *Candahar*, a Frontier Town of *Perſia* upon the *Mogulls* Territories, the *Athemadoulet* adviz'd the King to raiſe a good number of Souldiers about *Iſpahan*, as being luſty nimble fellows and us'd to labour, and to ſend them to *Candahar*, to be ready againſt all accidents. The King having an entire confidence in the *Athemadoulet*, order'd him to loſe no time, but to commit the management of the Levies to ſuch perſons as had perfect knowledge of the plain Country. Then *Mahomet Beg*, ſtudying his revenge, told the King that there was no perſon fitter for the employment than the *Deroga Mir Kaſſembeg*, who according to his cruel and covetous humor, ſoon abus'd his Commiſſion, the thing which he, who had procur'd it, chiefly deſir'd. For whereas the King intended that none ſhould be enroll'd but thoſe that were willing, the *Deroga* forc'd every body, eſpecially the Sons of the richeſt Farmers, who rather than part with their Sons gave the *Deroga* his own demands to ſpare them. When *Mahomet Beg* had got matter enough againſt the *Deroga*, he underhand ſtirr'd up the Country people to make their complaint, giving them to underſtand that it was contrary to the Kings Intention to have them tormented in that manner, that his Commiſſion was only to liſt thoſe that would go of their own accord. The Villages eaſily encourag'd, ſent their Deputies to *Iſpahan*, whom he kindly receiv'd and preſented the ſame hour to the King. His Majeſty having heard them, and *Mahomet Beg* having ſeconded their complaint, the King order'd that they ſhould make an exact liſt of what the Commiſſioners of the *Deroga* had robb'd them of. *Mahomet Beg* loſt no time, but by vertue of his Authority and the Kings command, ſent his Officers into all the Villages to take the Oath of every Countryman to the end they ſhould declare the truth, under the penalty of a Fine and Corporal puniſhment, of what had been exacted from them to the utmoſt *Shayet*. This Oath was to be put in Paper, ſign'd by every one that made it, in theſe words, *Let my head be confiſcated to the King, and my goods to his* Divan, *if I obey not punctually the Order of his Majeſty.* The accompt being made of all the money for which they had compounded with the *Deroga*, it was preſented by *Mahomet Beg*, who aggravated the Tyranny of the *Deroga*, and repreſented to his Majeſty that for thirty years he had thus devour'd the Territories of *Iſpahan*. Thereupon by the command of the King, who was then at *Iſpahan*, the *Deroga* was to be carry'd into the *Meydan*, and being ty'd up by the heels to receive a certain number of Baſtinado's upon the feet for ſo many Fridays one after another; and moreover the nerves of his heels were to be cut, and his ankles to be boar'd thorough. The Kings command being thus ſeal'd, Mahomet *Beg* committed the execution thereof to his truſty Inſtrument *Negeſ-Cauli-Beg*, who coming to *Iſpahan* aſſembl'd the chief of the City, together with the *Vizir* or Governour, and the *Deroga* or Provoſt, who thought of nothing; being met, before they broak open the Kings Seal they made a publick Prayer for the proſperity of the King; which being ended, the *Vizir* open'd the Letter and read it with a loud voice. When the *Vizir* came to read the Sentence againſt the *Deroga*, he was ſeiz'd with aſtoniſhment; at what time *Negeſ-Cauli-Beg* coming to the *Deroga*, and ſtriking him upon the Neck with his fiſt, threw him down under his Horſes feet, and caus'd him to be bound according to cuſtom. Immediately he was hurri'd to the *Piazza*, where he receiv'd ſo many Baſtinado's upon the ſoles of his feet that his nayls fell off. The next Friday they brought him to the ſame place, where they repeated the ſame Execution, and boar'd his ankles. The *Deroga* being very ancient, his pain put him into ſuch a condition as mov'd *Negeſ-Cauli-Beg* himſelf to compaſſion, who wrote preſently to Court, that the continuance of ſo much torment, would infallibly be the death of the old man. Upon that the King order'd that there ſhould no more be done to him; only that he ſhould be ſhut up in the inner part of his Houſe with his Wives, depriving him of his employment, but leaving him his Eſtate.

But *Mahomet Beg*, not having yet compleated the revenge he ſought, was reſolv'd after he had thus tormented him, to deprive him alſo of his Eſtate. To which purpoſe he advanc'd to the Office of *Deroga*, a *Georgian* Renegado who was call'd *Padada-Beg*, whom he taught all the tricks imaginable to pick the peoples pockets. The deſign of *Mahomet Beg* in this, was to let the King underſtand, that if the new *Deroga* could heap up ſuch a ſum of money in five or ſix months, what a prodigious ſum muſt *Mir-Kaſſembeg* have heap'd up in ſo many years. In ſhort, the new *Deroga* inſtructed and encourag'd by *Mahomet Beg*, levy'd unjuſtly ſuch a vaſt number of fines, committed ſo many extortions and rapines upon the people, that at the end of ſix months the people began to tumult at the Palace gate. The *Divan Bequi*, who is the firſt Miniſter of Juſtice, took the peoples part; whereupon *Mahomet Beg* perceiving he had been too haſty in his deſign to be reveng'd upon the *Divan Bequi*, who had croſs'd his deſigns, one morning caus'd ſeveral files of Muſqueteers to be drawn up at the Kings *Haram*. The King ſurpriz'd at the ſight, *Mahomet Beg* told him that his Majeſty was not ſafe ſo long as the *Divan Bequi* ſtirr'd up the people to Rebellion: which ſo incens'd the King, that he caus'd the Groom Porter to go immediately and pull out the *Divan Bequi's* eyes, which was immediately done; nor did the old man ſay any more, but with his face all beſmear'd with his own goar, deſir'd the ſervant upon whoſe arms he lean'd, to turn him toward *Mecca* that he might pray for the proſperity of the King. All his goods were confiſcated and brought into the Treaſury; but *Mir Kaſſem-beg* ſtill enjoy'd his, though he was forc'd to ſpend the remainder of his days in his own houſe.

Thus *Mahomet Beg* preſerv'd himſelf ſtill in the Kings favour, and had remov'd all thoſe perſons from the Court that had no kindneſs for him, and was indifferently ſafe, till *Mir-Tchekar-Baſhi* another favourite, whom the King highly lov'd, began to make head againſt him. Theſe two haughty ſpirits would not give an inch one to another: and both equally ſtrove to poſſeſs the Kings favour, to have the diſpoſal of Affairs: *Mir-Tchekar-Baſhi*, who had brought *Mahomet Beg* into Favour, being the elder pretended a reſpect due to his years, and *Mahomet Beg* pretended more due from him by reaſon of his place. During this conteſt ran a report of a rebellion upon *Georgia* ſide. Whereupon the *Athemadoulet* perſwaded the King to ſend *Mir-Tchekar-Baſhi*, lately made *Koular Agaſi* or General of the Slaves toward *Georgia*, that ſo he might remove his Rival from Court. The Favourite ſets forward with a flying Camp, but not finding any Enemy that oppos'd him, wrote back to the King that he ſaw no appearance of an Enemy, and that therefore it was a needleſs thing to tire the Souldiers in a Country where there was no face of War, and begg'd his Majeſties leave to return. The *Athemadoulet* on the other ſide labour'd to hinder his return by preaching to the King the advantages of the ſtay of thoſe forces in thoſe parts.

In this interim the *Usbek Tartars* had made inroads upon the Frontiers of *Caraſſan*, and had ſlain ſeveral of *Manoutcheks* people, who was governor of the Province. *Mahomet Beg* who was his Kinſman, gave the King to underſtand that the *Kan* of *Coraſſan* had behav'd himſelf valiantly, but conceal'd the defeat of the *Kan*. On the other ſide the *Koular Agaſi* ſent Letter upon Letter to the King, but perceiving that none of them came to the Kings hands, he ſent to *Iſpahan* one of his diſcreeteſt and moſt truſty ſervants, who coming to Court intermix'd himſelf among the reſt of the Lackeys. The *Athemadoulet* ſpying an unknown face, and being always miſtruſtful, demanded who he was? To whom the Meſſenger anſwer'd that he was a poor Souldier upon the frontiers of the Kingdom, who becauſe he could not get his pay there was come to Court to ſee if he could there get any recompence for his ſervice: upon which reply the *Athemadoulet* took no farther notice of him. Preſently after, the young man meeting the *Meter* told him he had Letters of importance to deliver into the Kings own hand, of which the *Meter* giving notice to the King, the meſſenger was immediately call'd in. The King having read the Letters which diſcover'd to him what the *Athemadoulet* had conceal'd from him touching the no neceſſity of keeping forces upon the Frontiers of *Georgia*, and the loſs which the *Kan* of *Koraſſan* had receiv'd, tranſported with choler againſt his prime Miniſter, ſent for him, and after he had moſt bloodily revil'd and reproach'd him, he was within a little of killing him with his own hands. But the *Nazar* and ſome other Lords there preſent took the boldneſs to repreſent to the King the long ſervices which *Mahomet Beg* had done the Kingdom, and that ſince his Majeſty had rais'd him from the duſt to the higheſt honours of the Kingdom, it would not be for his honour to deſtroy at one blow a perſon that he had lov'd, and might ſtill be uſeful to him. This diſcourſe ſomewhat appeas'd the King, ſo that he only gave him in cuſtody to the *Nazar*. Three days after the King exil'd him to *Kom*, with all his Family, not permitting him to ſhave himſelf, go to the Bath, or to come abroad. This Exilement laſted for ſeveral years. But my Letters from *Perſia* in the year 1674. enform'd me that *Sha Solyman*, the preſent King, has reſtor'd him to his Primier Dignity, and that he ſtill governs as *Athemadoulet*, the King finding no man more capable than himſelf.

CHAP.

CHAP. VII.

Of the Rebellion of the Prince of Jaſque, *a Vaſſal to the King of* Perſia, *in the raigns of* Sha-Seſi *I. and* Sha-Abbas *II.*

BEtween *Cape Jaſque*, and *Cape Guadel* which are the two moſt Southern points of *Perſia*, there lies a mountainous and merſhie Country, which extends it ſelf from the Ocean toward the Province of *Kerman*, and in ſeveral places is inacceſſible. It is poſſeſs'd by three petty Princes, the one a Mahumetan, the other two toward the Eaſt both Idolaters. The firſt is the moſt potent of the three, and neareſt to the Province of *Ormus*.He alſo aſſumes the title of Prince of *Jaſque*, as his Anceſtors did before him. Now after *Sha-Abbas* the firſt had conquer'd *Ormus*,he went about to have made himſelf maſter of all the coaſt that extends it ſelf beyond *Cape Jaſque*; but meeting with reſiſtance, he only obtain'd that the Prince of the Country ſhould acknowledge the King of *Perſia* for his Lord, and that as his Vaſſal he ſhould pay him an annual tribute. And indeed during the raign of *Sha-Abbas*, who knew how to make himſelf fear'd, the Prince of *Jaſque* pay'd his tribute very orderly. But *Sha-Seſi* ſucceeding his Grandfather very young, this tributary Prince ſhook off his yoak, and refus'd to pay. Which not being regarded in the raign of *Sha Seſi*, the Prince of *Jaſque* thought to do the ſame in the raign of *Sha Abbas* the ſecond. But at length after he had refus'd to pay for ſome years, the *Kan* of *Ormus* pretending the Country to be under his Juriſdiction, and that the Kings honour was concern'd in the Princes refuſal, incited *Sha Abbas* to ſend forces againſt him to reduce him to obedience. The King granted the Commiſſion to him that had undertaken the buſineſs: who preſently gathering together an Army of 20000 men, the moſt part Horſe, thought to have ſurpriz'd his Enemy.To which purpoſe that he might take the neareſt way, he march'd directly toward *Cape Jaſque*. But as it was the ſhorteſt cut, it was the moſt dangerous, inſomuch that the *Kan*, who hunted all the way he march'd, according to the cuſtom of *Perſia*, had the misfortune to fall into a bogg, where he was ſtifl'd, together with 20 or 30 horſemen more. The death of the *Kan* being divulg'd, the Army retreated back again: but as ſoon as the King receiv'd the news, he ſent the Brother of the deceas'd *Kan* to ſucceed him. In the mean while the Rebel Prince believing within himſelf, that he was not to be thus at quiet, and expecting to be attack'd by the new *Kan*, ſtood upon his guard. And indeed the new *Kan* march'd with all the ſpeed he could, and enter'd the territories of the rebellious Prince, but being beat'n was forc'd to make more haſte back again to *Ormus*, with the loſs of an abundance of men.

The Prince of *Jaſque* puft up with this ſucceſs, did not believe that the *Perſians* would be ſo haſty to come again: and thereupon he reſolv'd upon a Voyage for *Mecca* to give the Prophet thanks for his Victory. To which end he embarqu'd at the neareſt place he could to *Cape Jaſque*, thence to make ſail toward *Arabia*. But the Governor of *Kan* underſtanding his deſign by his ſpies, way-laid him by Sea, took him and brought him to *Ormus*. At that time the heats being exceſſive, the Governour was retir'd, according to cuſtome, to the Mountains ſome ten or twelve Leagues from the City, whither the Prince was carry'd and brought to the *Kans* tent. But while the *Kan* was expecting the return of the Meſſenger which he had ſent to the King for orders what to do with the Priſner, the Princes wife hearing of her husbands misfortune, and being a woman of a manlike courage, taking along with her about five or ſix hundred horſe,with little noiſe and by long marches ſhe at length fell unawares upon the *Kan* about midnight, kill'd him with her own hand, cut in pieces the greateſt part of his men, whom ſhe found aſleep, carry'd away ten or twelve of his wives, and ſet her husband at liberty in ſpite of the *Perſians*,who had not time to rally themſelves.

The news of this defeat coming to Court, the King being highly incens'd, ſent away the third Brother to be governour of *Ormus*, with ſpecial command to the

Governours of *Schiras*, *Lar* and *Kerman* forthwith to raiſe 30000 horſe to revenge affront and reduce the Rebel. The *Kan* of *Ormus* march'd at the head of that Army, and gave Battel, but the Prince being ſuccour'd by the other two Idolatrous Princes his neighbours, the *Perſians* were again beaten. Only the Prince of *Jaſque* lo[illegible] Lieutenant General, a valiant Captain, and a very good Souldier.

The King underſtanding that the Lieutenant General was the *Kans* Priſner, gave him leave to do with him what he would, in revenge of his Brothers death: who thereupon deviſ'd the moſt cruel torments that ever were heard of. For he firſt cauſ'd the body of the Lieutenant General to be larded with lighted Candles, and then ſetting him upon a Camel order'd him to be led ſoftly about the ſtreets every day in the very heat of noon. A torment almoſt inſufferable, which the heroic Indian nevertheleſs endur'd with an invincible courage. After the *Kan* had tormented him in this manner three days together, the chief of the *Holland* Company and other ſtrange Merchants abhorring ſo much cruelty, begg'd of the *Kan* to ſurceaſe his rigour, who readily granted them their requeſt.

CHAP. VIII.

Obſervations upon the raigne of Sha Soliman *the preſent King.*

ALi-Coули-Kan had bin three or four times exil'd from the Court, for ſpeaking with two much liberty. For he was bold and could not keep his tongue between his teeth. For which reaſon he was call'd the Kings Lyon, who was wont to chain him up when he had no occaſion for him, and to let him looſe when he had any buſineſs for him to do. The laſt time he was exil'd, he was kept five or ſix years in a Fortreſs out of which he had never ſtirr'd: but one day, having a ſmooth tongue, he overperſwaded the Commander to give him leave to go a hunting with him. When he return'd, with the help of ſome of his ſervants, he fell upon the Commander, and gave him ſo many Baſtinadoe's upon the feet, that he had like to have kill'd him: telling him withall, that it was to teach him his duty not to let a man go that the King had committed to his charge. *Sha Sephi*, though very young, hearing of this, and deſirous to ſee *Ali-Couli-Kan*, notwithſtanding all the endeavours of the Grandees to hinder his return, commanded him to be ſet at liberty, and that he ſhould have a better allowance to live upon. Two or three days after, the King ſitting in Council, the whole Aſſembly was amaz'd to ſee *Ali-Couli-Kan* enter, who approaching his Majeſty with a profound reverence, told him that the Lyon being now let looſe was humbly come to kiſs his hands. Thereupon the King fell a laughing, and caſting a favourable glance upon him told him he had done well. Nor was it long ere the King finding him no leſs pleaſant in converſation, then a valiant and expert Captain, made him Generaliſſimo of his Armies, as he had bin in the raigne of *Sha Abbas*.

When the Court ſaw *Ali-Couli-Kan* ſo well receiv'd, every one then labour'd to teſtifie their joy for his return. They ſent him Horſes, Mules, Camels, rich Carpets, and every thing fit to furniſh a Lords houſe. But all this while he wanted money, which becauſe he could not meet with among the *Perſians*, he was forc'd to have recourſe to the *Armenians*, of whom he deſir'd to borrow five or ſix hunder'd Tomans. As for the *Kalenter* he would have had the ſum lent, but the reſt would not. Thereupon the King taking a walk to *Zulpha*, *Ali-Couli-Kan* put it into his head to go and ſee the great Cathedral belonging to the *Armenians*, where ſeveral Biſhops with ſeveral Monks reſide. The King entring into the Church, where the Biſhop ſtood ready at the head of the Clergy to receive him, and ſeeing all things new and ſtrange, as coming but lately out of the womens *Haram*, ask'd his favourite what ſort of people thoſe were clad in ſuch an extraordinary manner. *Ali-Couli-Kan* told him they were Devils, *Devils!* ſaid the King, *What!* added he, *doſt bring me into a houſe of Devils?* The King thus incens'd againſt the *Armenians*, re-

reſolv'd to force 'em to turn *Mahumetans*. But *Ali-Couli-Kan*, being a *Georgian*, repenting that he had rais'd the Kings indignation to ſo high a pitch, and not believing it would be any advantage to him for the *Armenians* to turn *Mahumetans*, contented himſelf only with frighting them, which was enough to bring the *Armenians* upon their knees, and to make them come and beg the Interceſſion of his authority. Which favour, as he order'd it, coſt the *Armenians* ten thouſand Tomans to the King, and four or five thouſand Tomans to his Favourite.

The 23. of *September* 1677. the King made a Cavalcade, then which there could be nothing imagin'd more magnificent. All the richeſt Furniture was brought out of the Exchequer into the *Meydan*. The golden buckets to water the Horſes. The golden Fat out of which they take the water, together with the buckles, harneſs and nails of gold, to which the Horſes are ty'd. After the King had play'd at Mall, as I have already deſcrib'd, and had alſo ſhot at the Goblet upon the top of the Maſt in the middle of the *Meydan*, he went and ſate in the *Divan*, which is over the Gate call'd *Ali Capi*, where he had the paſtime to ſee Lyons, Bulls, Bears, Tygres and Rams fight. But that which was moſt admirable, was to ſee a man ſtand upright upon the Saddle while the horſe ran full ſpeed, which he did three times the whole length of the *Meydan*. The firſt time, 'tis true, he fell, but the two laſt times he ſtood firm.

On day the ſame *Ali-Couli-Kan* preſented two handſom Youths to the King, which had both delicate voices. The King hearing them ſing, was very much troubl'd that he could not make uſe of them in his *Haram*, which *Ali-Couli-Kan* obſerving, ſent for a *French* Chirurgeon, and promis'd him a great reward if he could cut the youths and ſave their lives. The Chirurgeon for lucre of a large recompence, cut them both and cur'd 'em very well. Which done, *Ali-Couli-Kan*, preſented the two youths to the King, who was ſurpriz'd to ſee them, but was well pleas'd that he had got two ſuch new attendants in his *Haram*. But ſee the reward of ſuch a wicked action. *Ali-Couli-Kan* dy'd ſoon after. The Chirurgeon never was pay'd: and being advis'd to preſent a Petition to the King by the Meter, the Meter ask'd him whither he would turn *Mahometan*: which when the Chirurgeon deny'd to do, the Meter bid him be gone like a Raſcall, telling him withall that he did not think the Religion of the Chriſtians had permitted ſuch acts of villany. The two youths were born at *Caſhan*, and had both Fathers and Mothers, and were promis'd in Marriage. When their Parents heard of it, they came to *Iſpahan*, to weep over their Children. Which the King obſerving, to appeaſe their ſorrow, gave them a Penſion during life.

CHAP. IX.

Of the Government of Perſia.

THE Government of *Perſia* is purely Deſpotick or Tyrannical. For the King has the ſole powre of life and death over all his Subjects, independent from his Council, and without any Trials or Law-proceedings. He can put to what death he pleaſes the chief Lords of the Kingdom, no man daring to diſpute the reaſon: nor is there any Soveraign in the world more abſolute then the King of *Perſia*.

The King deceaſing and leaving Male Iſſue behind him, the Eldeſt aſcends the Throne, while his Brothers are kept in the *Haram*, and their eyes are put out: and if there be the leaſt ſuſpicion of any contrivance againſt the King, they are forthwith put to death without any farther examination. And not only they, but the Children alſo of the Kings Brothers and Siſters. I remember when I firſt travell'd into *Perſia*, they were not ſo rigorous, but were contented to move a red hot iron to and fro before their eyes. But *Sha-Sefi* perceiving his command had bin negligently executed, and that the poor unhappy Princes had ſome fighs left them, he order'd their eyes to be digg'd out of their heads. *Sha-Sefi*'s cruelty went yet farther, for he ſpar'd not his Eldeſt Son *Sha Abbas*, the lawful Heir to his Throne, ordering one of his Eunuchs to move an Iron before his eyes, no man being able to tell the reaſon. But the Eunuch compaſſionating the young Prince, did indeed move an Iron, but not a red hot Iron before his Eyes, and teaching him to counterfeit himſelf blind, preſerv'd his ſight till his Father lay upon his death-bed: at which time his Father was very penitent, for having put out the eyes of his Eldeſt Son, to whom the Throne of right belong'd. The Eunuch ſeeing the King ſo ſadly afflicted and ready to give up the ghoſt, aſſur'd him that he would reſtore the Prince to his ſight, and to comfort him at his death, brought the Prince with perfect eyes to the bed ſide. The ſight of which prolong'd the Kings life till next day; and gave him time to command all the Grandees of the Court to obey *Sha Abbas* his Eldeſt Son, as his lawful Succeſſor and their King.

But to return to theſe blind Princes; There were ſeveral at *Iſpahan* when I was there: and I knew one particularly, who is ſtill alive, and is a perſon of excellent natural parts. As blind as he is, he is a great lover of Curioſities, and has built him a Houſe in *Iſpahan*, which is worthy a mans ſight. He is overjoy'd when any perſon brings him any rarities out of *Europe*, feeling them in his hands, and cauſing his Eunuchs, which are very apprehenſive, to tell him the meaning of every thing. He is a great admirer of Clock-work and Watches, and can tell by his finger when a Watch is right in the Caſe. To know what a Clock it is, he has little points ſet up in the Dial-plate, and a half hand, to the end he may not be deceiv'd which part of the hand points to the hour. By means of certain figures which he makes of ſoft wax, and ſets in order upon a Table, he will caſt up an accompt very exactly. Several other good qualities I admir'd in him; and it griev'd me to ſee a man reduc'd to that miſerable Condition, only becauſe he was of the blood Royal of *Perſia*.

Though the Employments of the Kingdom generally fall from Father to Son, yet the King if he pleaſes may bequeath the Governments of Provinces or any other dignities to any of his *Goulams* which are his Slaves, if he find them capable, and thinks they may be fit for his ſervice. The Father to leave the Employment to his Family, labours by degrees to introduce his Son, and to obtain the Survivorſhip for him. But if the Father dye, and leaves the Survivorſhip to an Infant, there is generally a perſon of Age and Experience ſent along with him. Some there are alſo that obtain employments by preſenting the Favourites at Court.

The State of *Perſia* is diſtinguiſh'd like moſt of the *European* States, into three Bodies. The firſt is that of the Sword, which anſwers to the Nobility, and comprehends the Kings houſhold, the *Kans*, and all the Souldiery. The ſecond is that of the Quill, comprehending all thoſe that belong to the Law and the Courts of Juſtice. The third is compos'd of Merchants, Handicrafts-men and Labourers.

CHAP. X.

Of the firſt of the three Orders or States of Perſia, *which comprehends the Kings Houſhold, the* Kans *or Governours of Provinces, and the Souldiery.*

THE Primier Miniſter of the Kingdom is call'd *Athemadoulet*, or the ſupport of Riches. His office is the ſame with the Grand *Vizir's* in *Turkie*, and may be compar'd to the ancient *Mayors* of the *Palace* in *France*. In regard all the affairs of the Kingdom paſs through his hands, he ought to be rather a Gownman then a Souldier: and herein he only differs from the Grand *Vizier*, who is always to be at the head of the Army, and for every ſlight fault or diſtaſte is ſubject to be ſtrangl'd by the Grand *Signior*. Whereas in *Perſia* where the Government is milder, the Prime Miniſters generally dye in their beds, or if they are Depos'd, they are only exil'd to ſome frontier City, where they live as private men.

When the King is young, the Prime Miniſter has a hard game to play, for then the Favourite Eunuchs and the Sultaneſſes diſannul and cancel in the night whatever orders he makes in the day time.

The *Nazar* or *Seer* has the charge of all the Kings goods, of his breeds of horſes, of his moveables, of his Cloaths and Plate: much like the grand Maſter of the Kings Houſe in *France*.

The *Mehter*, who is always a white Eunuch, is the firſt Gentleman of the Kings Chamber, and follows the King with a kind of bag hanging by his ſide full of handkerchiefs. And as he is always at the Kings elbow, if he have the Kings ear, it is eaſie for him to befriend or do unkindneſſes, as his inclination leads him. During the minority of the King, ſome of theſe *Mehters* have been known to govern the Kingdom.

The *Mir-Akhor-Baſhi*, or Grand Eſquire, has the Charge of the Kings Stables, which as well as the Gate of *Ali-Capri*, are a place of Refuge, and whoever ſaves himſelf therein, let it be for Murther or Debt is ſafe. All the Horſes in the Kings Stable are mark'd with a hot iron upon the left hip, and thoſe that belong to private perſons upon the right. Thoſe that the King gives to them that ſerve in his Armies, have the Kings mark, and are not to be ſold, but they may be chaffer'd away. If any of thoſe Horſes happens to dye in a Horſe-mans hands, he muſt flea off the Kings mark, and carry it to the under Officers of the General of the Cavalry, to have another, otherwiſe he would be forc'd to buy another at his own expences. Thoſe people by laying the skin in the water, know, though by what art I cannot tell, whither the Horſe dy'd of age or ſickneſs, or whither he were malitiouſly kill'd. For in times of Peace there are ſome Horſemen that will kill their Horſes, to ſave the Charges of keeping any more than themſelves: then at the next Muſter they bring the skin of their Horſe, with the mark on, to the Officers, and get another, unleſs they be found out. Nor are their Horſes only mark'd, but their Scimitars, Muſquets, Bows and Quivers, all which they muſt ſhew to the Commiſſioners every Muſter.

Sha-Abbas the ſecond being at *Casbin* in the year 1654, took a general view of his Cavalry, which laſted for ten or twelve days. For the King ſitting in the Portal of one of his Gardens, with his Officers ſtanding about him, every day caus'd ſo many troopers to ride by him: which were all ſtout active men and well mounted. Every Souldier gallop'd ſingly by him; and coming juſt under the King, he ſhot an Arrow againſt a Butt of Turf that was thrown up upon his left hand, and when the Muſter was over, the King advanc'd the Pay of every Horſeman, who according to the ſentence of the Judges had ſhot neareſt the mark.

I was then at *Casbin*, and I remember one Souldier, who quite contrary to what the other Horſe-men did, walk'd his Horſe along by the King, and never ſhot, but only lay'd his hand upon his breſt, and then upon his forehead, which is the

Ceremony of Salutation us'd by the King. He was a very homely ſellow, with a flat tawny countenance: ſo that his behaviour and his preſence offending the King, in a chaſe he commanded that black raſcal to be caſhier'd out of his ſervice. Immediately they took away his Horſe and his Arms, and were going about to have drubb'd him, but that the General of the Cavalry made them a ſign to let him alone. Immediately the General gave the King to underſtand that he was one of the beſt Souldiers in the Army: as he had ſignally made it appear at the Sieges of *Erivan* and *Candahar*. Upon that the King caus'd his Horſe and Arms to be reſtor'd him again, and commanded him to ride by him as the reſt of the Souldiers had done. When he came againſt the Butt, inſtead of obeying the Kings command, he turn'd his Horſe to the right and left, without ſaying a word. The General fearing he would offend the King again, bid him ſhoot. *What ſhall I ſhoot at* ; Sir ſaid he. *Againſt the place where all the reſt have ſhot*, anſwer'd the General. Then the Souldier ſhaking his head and ſmiling, *'Tis not my way*, ſaid he, *to ſpend my Arrows againſt a wall; for I know how to make uſe of 'em better againſt the body or head of the Enemies of my King. I would then ſhoot thrice before another could ſhoot once.* At the ſame time he draws out two Arrows out of his Quiver, one of which he held in his mouth, and put the other to his bow: and then ſetting ſpurs to his Horſe he out-rid the Butt for the nonce, to ſhoot backward, which he did, and hit the very middle of the white, then turning his horſes head and paſſing the Butt as before, he ſhot the ſecond Arrow into the ſame hole, whence they had pull'd the firſt Arrow. Then the General approaching near the King, told him that by what he had heard and ſeen, he might well believe that Horſeman to be as brave a Souldier as any in the Army: which his Majeſty confeſs'd, and from three Tomans advanc'd his pay to 15 Tomans.

The *Mir-Shikar-Baſhi*, or the Grand Maſter of the Hunt, who is alſo employ'd as Grand Falconer. He has under him a thouſand Officers, and a great number of Birds of prey, aud manag'd Hawks.

The *Seguan Baſhi* receives the orders of the Grand Maſter of the Hunt. He has charge of the Doggs, Lyons, Leopards, and other Beaſts for Chace.

The *Kindar Baſhi*, who has charge of the Kings Saddles.

The *Zinkan-Courlſhiſi* is the chief of the Querries, that hold the Kings ſtirrup, when he gets a Horſeback.

The *Kelege-Courlſhiſi* carrys the Kings ſword.

The *Oriaje-Courlſhiſi* carrys his Bow and Arrows.

The *Vakanviez* is as it were the chief Secretary of State: an employment never conferr'd but upon a Favourite. He alſo reads all Petitions and Papers that are repreſented to the King.

The *Kaſnadar-Baſhi* is he that keeps all the Money which is in the Kings Coffers, whom we call the High Treaſurer.

The *Iſhik-Agaſi-Baſhi* is the Grand Maſter of the Houſhold, who has ſeveral Officers under him.

The *Mehmender Baſhi* is the Maſter of the Ceremonies.

The *Hakim-Baſhi* is the Kings chief Phyſitian, by whoſe allowance all the Phyſitians of the Kingdom are licens'd.

The *Munedgin Baſhi* is the chief of the Aſtrologers.

The *Divan-Bequi* is the chief Juſticiar, as well in Civil as in Criminal cauſes, and he keeps his Court either in *Ali Capi*, or in the Kings Houſe, where his Majeſty ſometimes preſides himſelf when he pleaſes. Before him as being an Officer of great Authority all the Criminals in the Kingdom make their appeal, and he makes out proceſs againſt the *Kans*, and other Grandees of *Perſia*.

The *Deroga* is much like the Lieutenant Criminal in *France*, from whom it is lawful to appeal before the *Divan Bequi*. He has an eye upon Robberies, Batteries and Murthers, and he has power to ſuppreſs Houſes of Debauchery. If he catch any debauch'd perſons, he has power to give them the Baſtinado, or to fine them: and moſt commonly he ſpares corporal chaſtiſement to puniſh their purſes.

The *Sofragi-Baſhi* is he that ſpreads the *Sofra* before the King.

The *Chirakgi-Baſhi* is he that has charge of the Wine: chiefly the *Schiras* wine, which is particularly kept for the King, who ſeldom drinks any other. Nor can any particular perſon in *Schiras* make Wine till the Court be firſt ſerv'd, and that with the leave of the *Chirategi-Baſhi*; there being none but the *Franks* and *Jews* that make it.

The *Meſheal-Baſhi* is the chief of the Torch-bearers; who furniſhes the Court with Candles, which are all of Wax. To this *Meſheal-Baſhi* belong all the fines of thoſe that play at Cards or Dice, the Law of *Mahomet* forbidding all Games of hazard. This Officer has ſeveral inferior Officers under him, who go from place to place to ſpy where they can find any perſons at play: and he has power to break open any houſe, unleſs the Maſter be of great Quality.

The *Kahuergi-Baſhi* is he that has care of the *Kahué*, the Roſe-water, and other diſtillations which the *Perſians* drink; as *Bilmiſhe*, made of the buds of brown Sallows.

The *Kara-Setaſhe* is the King's Chirurgeon, or Barber, who lets him Blood, and ſhaves his Head; and cannot part with his place to another.

The *Capigi-Baſhi* is the great Porter, who has under him ſeveral other Officers.

The *Melikulugageat* is he that has charge of the Stuffs for the King's Houſhold, and puts them out to the Taylors. He takes an account of the ſhreds and old habits, which ſerve to make Clothes for the Souldiers, deducting for them out of their pay.

The *Gelander-Baſhi* is the chief of the Foot-men.

The *Mir-abe*, or the Prince of the Seals, is the Superintendent of the Seals; and for profit, is one of the beſt employments in the Kingdom. He has the ſale of the Canal-water to the Countrey-men; for which he makes the Farmers pay a ſevere rate.

The *Karkrone* is the Houſe for the Royal Manufactures, where the Gold and Silver-Carpets are made, as alſo thoſe of Silks and Worſted, together with Tiſſues, Velvets, and Taffeta's. There are other Workmen that make Coats of Mail, Bows, Arrows, Scimitars, and other Arms. In other Apartments are Limners that paint in Water-colours; Lapidaries, and Goldſmiths, that only make Silver-Rings. For in regard the *Perſians* cannot ſay their Prayers when they have any Gold about 'em, they never wear Jewel or Ring of Gold, becauſe it would be troubleſome to pull 'em off, and lay 'em up ſo many times a-day. And therefore the King of *Perſia* cauſes all his Jewels to be ſet in Silver, as we ſet all our Stones in Gold. As for working Goldſmiths, they have none in *Perſia*; all their Gold and Silver-Plate being wrought by the Copper-ſmiths in round figure, for they have not the art to frame an Oval.

The *Nakkaſhe-Baſhi* is the Serjeant-Painter, who only works in miniature; they cover their Pictures with a Varniſh made of Maſtich ſteep'd in a certain Oil that diſtills from a Rock that points upon the *Caſpian*-Sea not far from *Shamatri*. It diſtills out of the Rock at firſt like water; but afterwards it thickens till it become as thick as Sallet-Oil, preſerving ſtill its whiteneſs. There are alſo three other Rocks not far from the former, from whence this Oil diſtills; but it is thicker, and of darker colour.

The *Negeach-Baſhi* is the chief of the Joyners.

The *Embardar-Baſhi* has the charge of the King's Granaries, and other Proviſions, having ſeveral Officers under him.

The *Odondar-Baſhi* is the Maſter of the Woodyard.

The moſt part of theſe Officers have their diet in the King's Houſe, or elſe an allowance of Diet from thence.

The *Tuſhemal-Baſhi* is the Clerk of the Kitchen. He orders what ſhall be ſerv'd up to the King, and when the Table is clear'd, he ſticks his Knife in the beſt diſh, and orders it to be carri'd home to his own Houſe.

Now for the Officers of War, the principal are; Firſt, the *Sepeh-Salar*, *Generaliſſimo* of the King of *Perſia*'s Armies, who is never conſtituted but in time of War; which being ended, his employment ceaſes. His place in Council is immediately next to the *Athemadoulet*.

Now in regard the Militia is divided into three ſorts, there are alſo three Generals. The three Bodies of the Militia are the *Corſchis*, the *Goulams*, and the *Tufenkgis*.

The *Corſchis* are deſcended from a forreign race, which have ſtill a great repute for their Valour. Theſe people live in Tents, like the *Turcomans*; and they ſend their Youth betimes to the King. They furniſh their Youth alſo with all neceſſaries, and maintain them till they come to be taken notice of by the King. They are all Horſe-men, well paid, and well look'd to, and are many times advanc'd to the Supreme Dignities of the Kingdom. They are generally call'd *Keſel-Baſhi*, or *Red-heads*, becauſe that formerly they wore red Bonnets. It is ſaid that the King has about 22000 of theſe *Corchis* in pay, all good Souldiers, that do wonders in Battel. *Shu-Abbas* the firſt did what he could to aboliſh this Militia, and to ſet up the *Goulams* in their ſtead. His hatred againſt them was only becauſe he thought them too powerful; for he was wont to ſay to his Favourites, that nothing but the Puiſſance of the *Corchis*, could oppoſe the Royal Power. Thereupon he took away ſome of their Priviledges, and gave them to the *Doulams*; but he could not bring about his deſign any farther.

The General of the *Corchis* is call'd *Corſchi-Baſhi*, and ought to be one of their Body; nor can the King impoſe another upon them. The *Mim-Baſhi* commands a thouſand Men, the *Tux-Baſhi* commands a hundred, and the *Om-Baſhi* commands ten. The *Corſchi-Baſhi* has 150 *Tomans* a year; the *Mim-Baſhi* ſixty-two; the *Tux-Baſhi* thirty, and the *Om-Baſhi* fifteen. The pay of every Horſe-man is from nine to fifteen *Tomans* a year. Beſides, every year the King makes a general Muſter, and then he gives to the *Corſchis* a third part more than their uſual pay; however, to ſome more, to others leſs, either according to favour or merit. When the King has reſolv'd to put a great Man to death, he commits the execution of his command to a *Corſchi*.

The *Gouler-Agaſi* is General of the *Goulams*, or Slaves. For indeed they are either Slaves, or the Sons of Slaves of all ſorts of Nations, who do the King very good Service They are for the moſt part runnegade *Georgians*; and there are about 18000 of theſe *Goulams*, being all Horſe-men; whoſe pay is from five to eight *Tomans* a year. The *Corſchis* are very good Husbands; but the *Goulams*, as ſoon as they have receiv'd their pay, fall a drinking and ſwaggering; whereas the other, if he has a *Piaſter* to ſpare, will buy a Sheep with it: For in regard they live in Tents, their Riches conſiſts in Flocks. The greateſt part of the Court of *Perſia* is made up of theſe two Bodies. The *Goulams* have this peculiar to themſelves, that they are very rarely known to revolt. For being all Slaves, and of different Nations, there are no ties of Affection or Kindred between them: And if the King has an occaſion to puniſh any of them, the chief of their Body is to execute his orders. The *Goulams* carry no other Arms beſides a Bow and Arrows, with a Skain. Though ſome wear Coats of Mail, and Head-pieces: others Vambraces and Battel-Axes. Theſe Horſe-men never entrench in the Field like ours in *Europe*, nor have they any Field-Marſhals to aſſign them quarters. For after the chief have taken up the beſt places, the reſt ſet up their Tents as neer as they can to the Pavillion of the General.

The *Tuſenkgiler-Agaſi* is the General of the *Tuſenkgis*, who compoſe the third Body of the Militia. This part of the Souldiery was but lately inſtituted, being compos'd of men taken from the Plough, as being moſt fit for labour. They are Foot-men with only a Scimiter and a Musket. But when they march, they have a Horſe or a Mule between three or four, to carry their Baggage and Proviſions. Their pay is not above four or five *Tomans* a year. And for their Officers, their pay is more or leſs according to their Quality and Command. They are in no great reputation, being laugh'd at by the old Souldiers, as being a company of poor Countrey-men, that dare not look an enemy in the face. Not but that the Infantry of *Perſia* is able to do good ſervice; though, as numerous as they are, the King never makes uſe of them, but in caſe of neceſſity. When he marches in perſon, he ſends for eight or ten thouſand, which he ſends for out of what Province beſt pleaſes him, and they prove very uſeful to the Army, as Sutlers. This Infantry is compos'd of the Countrey-men that live in Tents, abiding in the Mountains all the Summer, and betaking themſelves in the Winter to the hot Countrreys. Every Tribe or Family knows how many men it ought to ſet out. And there is not a Foot-man that has not his new-Suit in his Cheſt, and his Musket and Scimiter in very good order. They are well train'd, and well diſciplin'd; for every three months the Governor of the Province takes a review of all the Souldiers in his Province, and cauſes them to be exercis'd in his own preſence. They are order'd to ſhoot at a mark, and they that hit it, are ſure to have ſome reward from the Governor. When the King ſends for any part of his Infantry, they preſently know who is to lead 'em; and they are all luſty, and well clad, never putting on their beſt Clothes but when they muſter, or march into the Field. They pay to the King little or nothing: for of all their Cattel great and ſmall, they pay but one in the hundred to him, and one *Abaſſi*, or 18 *Sous* of our Money.

The *Eſhek-Agaſi*, or chief of the *Keſhekſhi's*, who are the King's Guards, and carry a Musket with a very wide bore. They were but lately inſtituted by the *Athemat-doulet*, when he intended to deſtroy the *Divan-begui*. This Officer has about 2000 men under him, of which he diſpoſes every night a certain number, round about the Palace. When the King ſits in Council, he ſtands there with a Battoon in his hand, and throws himſelf to the ground when the King beckons to him to come and receive any command from his mouth. The *Topigi-Baſhi* is the Maſter of the Ordnance, and chief of the Sea-affairs, but he has little to do in either employment. For, as for the Cannon, there are only ſome two or three pittiful Guns in ſome of the Frontier-towns: And for Ships, there are none in *Perſia* but what come from *Europe* or the *Indies* to *Ormus* or *Balſara*. The *Perſians* themſelves have no other Ships than ſome few large Barks in the *Perſian*-Gulph, and in ſome parts of the *Caſpian*-Sea, where they keep a Fleet againſt the *Usbeck Tartars*, the *Kalmoukes*, and other people.

As for the *Kans* or Governors of Provinces, they are generally choſen out of the body of *Corſchi's* and *Goulams*; who are handſom perſons, and generally much more Valiant than the natural *Perſians*. For the natural complexion of the *Perſians* is not good, as may be ſeen by the *Gaures*, the original Inhabitants of the Countrey, who are for the moſt part tann'd, and ill-ſhap'd. So that there is hardly a *Perſian*, from the King to the meaneſt of his Subjects, who is not a *Georgian*, or ſprung from the loins of *Georgians*. For they fetch a great number of Slaves out of *Georgia*; by the frequent Marriages of which women, the *Georgian* Valour and Beauty are become Natives of *Perſia*.

The *Kans* or Governors of Provinces are as ſo many petty Kings, fear'd and reſpected by all the people. And when they are ſettl'd, they are never depos'd, but upon repeated complaints of their exceſſive Tyranny. There are ſome of theſe Governments that yield the *Kan* ſeven or eight thouſand *Tomans*. But they are bound to preſent the King every year at *Nourous*, or New-years-tide.

Under the *Kans* there are alſo Governors of leſſer quality, who are alſo immediately preferr'd by the King, and cannot be depos'd by any perſon but himſelf. If they abuſe their Authority, the complaints brought againſt him are firſt carri'd to the *Kan*,; which, if they concern the Government of the Kingdom, the *Kan* is bound to inform the King thereof. But if the complaints are not conſiderable, then the *Kan* may do Juſtice himſelf, and make the *Sultans* know their duty.

There is yet a third ſort of Governors, call'd *Aſephs*, who are the King's Lieutenants in places where he had *Kans* in former times; or where he ought to have them ſtill, but only to ſave charges. For in the Provinces where *Kans* Govern, they and their Officers, almoſt equalling in name and number the Officers of the King's Houſhold, devour all the profits of the Province, but what the *Kan* is oblig'd annually to pay.

By what I have wrote as well concerning the King's Houſhold, the Governors of his Provinces, and the Officers of his Army, it may be eaſily concluded that the King of *Perſia's* Court is the moſt magnificent and glorious of all the Courts of *Aſia*; and beſides, that it is the moſt Polite and Civil of all the *Orient*.

CHAP.

CHAP. XI.

Of the ſecond Order, containing all thoſe that belong to the Eccleſiaſtical Law, and their Courts of Juſtice; and, in general, of all the Gown-men; ſuch as are chiefly the Officers of the Chamber of Accounts.

THE ſecond of the three Eſtates of *Perſia* comprehends the Gown-men, ſuch as are the Doctors of the Law, the Officers of Juſtice, and thoſe of the Chamber of Accounts.

As the *Athemat-doulet* is the Prime Miniſter in Temporals, the *Sedre* is the Prime Miniſter in Spirituals, and the High-Prieſt of the Law. However, he does not pretend to take place before the *Athemat-doulet* either in Council, or in the publick Ceremonies. There is this difference between the *Sedre* and the *Mufti* in *Turkey*, that in *Perſia* Eccleſiaſtical Dignities are no bar from Civil Employments; ſo that the *Sedre* is many times made *Athemat-doulet*.

The Dignity of *Sedre* is not limited to one ſingle perſon, but may be divided between two, in regard there are two ſorts of Legacies, the one from the King's of *Perſia*, the other from particular perſons. Therefore for the more careful Superintendency over theſe two ſorts of Legacies, there are ſometimes two *Sedres* appointed. The one is call'd *Sedre-Kras*, particular or peculiar *Sedre*, who manages all the Revenues of the Royal Foundations, and diſtributes them to the *Mullaks* and Students according to their merit. The other is call'd *Sedre-el-mankouſat*, who has the management of private Foundations. In the year 1667 the King created two *Sedres*, and marri'd them to two of his Siſters.

The *Sedre* has two men under him, whoſe Authority is almoſt equal to theirs. The one is call'd *Sheik-el-ſelom*, and the other *Cadi*: and theſe are they that decide all controverſies in Religion, judge of Divorces; make Contracts and publick Acts. Theſe two Dignities are in the King's nomination: and in all the principal Cities of the Kingdom there are two of theſe Eccleſiaſtical Judges for all matters that concern the Law.

To every *Moſquee* there belongs a *Pichnamaz*, who is always firſt there before Prayers begin; and he teaches the people to Pray by learning of him, having their eyes always fix'd upon him to th[illegible] end. This *Picknamaz* is the ſame with him whom the *Turks* call *Iman*. The *Moullah's* are the Doctors of the Law, as are the *Hodgia's* in *Turkey*, and they are well paid out of the Legacies giv'n to the *Moſquees*, for reading every Friday, and interpreting the *Alcoran* to the people. He that reads, ſits in one Chair; and he that interprets, in another, ſomewhat lower upon the left-hand of the Reader. They are alſo bound to teach the Sciences to all thoſe that require it: and, as a mark of Sanctity, they wear a great white Turbant, with a ſingle Chamlet-habit of the ſame colour. Their gate is grave, and their diſcourſe very ſerious; yet all this is but pure hypocriſy. When they light into any conſiderable company of people, they preſently riſe, and exhort 'em to go to Prayers. At the ſame time they waſh their heads, their hands, and their feet, and ſpread a felt upon the ground, or if they are poor, a ſingle mat. Upon this, at one end, the *Maulla* kneels, at the other lies a flat Stone about the bigneſs of the paulm of a man's hand, which was brought from *Mecca*. Which Stones the *Moullah's* always carry about 'em; for being commanded while they are at their devotions often to kiſs the ground, they rather chooſe to kiſs a Stone brought from ſo holy a place, than the prophane Earth. They have a kind of a Mariners compaſs, which directs them punctually where *Mecca* ſtands, to the end they may know which way to turn when they ſay their Prayers. The Prayer which the *Moulla's* make, ſeems to be accompani'd with a great deal of zeal, and they take great notice all the while whether the company be attentive or no. Some *Perſians* are ſo ſuperſtitious, that a *Vizir* of *Schiras* ſuffer'd his leg to rot off, becauſe he would not let a Chriſtian Chirurgeon touch him, for fear of being defil'd.

There belongs alſo to every *Moſquee* a *Monteveli*, who looks after the repairs of the Building, and the Proviſion of what belongs to the *Moſquee*; together with a *Monazen*, who cries morning and evening from the top of a Tower, *That there is but one God, and that* Mahomet *is his Prophet*.

Colledges, the *Perſians* call *Medreſe*; where there are a great number of Scholars bred up at little charge, out of the Legacies left to the Foundations. They allow them a Chamber without any Furniture, they being to provide a Coverlet and a *Mattreſs* for themſelves. They have no certain Maſters, but ſometimes they go for their inſtructions to one, ſometimes to another, ſeldom to the Principal of the Colledg, who is call'd *Monderes*, and is generally the greateſt Blockhead of them all. But there are ſeveral other perſons in every good City that are forward to teach the Sciences to purchaſe honour to themſelves. For which reaſon they are very liberal, to get a great company of Followers together, who are as ſo many Trumpets to publiſh the wiſdom of their *Akroom* or Doctor. But when their Liberality ceaſes, the Trumpets want breath at the ſame time.

Now, as to their manner of ſtudying, the Student firſt reads two or three lines, and then the Doctor Expounds. Then another reads two or three lines more, and ſo one after another; every one riſing up out of reſpect after he has done reading, and ſtanding upright till the Doctor bids him ſit down again. One of theſe Doctors ſhall teach all manner of Sciences in one day; for he is not learned that cannot talk of all. And certainly had the *Perſians* thoſe advantages of Books, and that method of ſtudy which we have in *Europe*, they would prove to be men of great underſtanding: for with thoſe little helps they have, they will give a good account of their own Theology, of Logick, Phyſick, and the Mathematicks, wherein they ſtrive to reach the bottom of things as deep as they can. Their Books are for the moſt part the works of an ancient *Perſian* Author, whoſe name was *Kodgia Neſir* in the City of *Thouſs*, in the Province of *Koraſſan*. 'Tis very probable he was well skill'd in the *Greek* and *Arabick*, having tranſlated into *Perſian* ſeveral Books out of thoſe two Languages. They have ſome pieces of *Ariſtotle* which are accounted the beſt in the Weſt: The *Almagiſtis* of *Ptolemy*, which they call *Mageſti*; ſome tractates of *Euclide*, ſome fragments of *Archimedes*; the *Opticks* of *Ebne*, *Heiſter*, and other excellent Books. Some have affirm'd that they have been skill'd in the doctrin of *Sines* and *Tangents* for above this 800 years: and indeed they are very curious at this day in Mathematical Inſtruments. They have alſo a great inclination to Poetry, the chiefeſt grace whereof they believe to conſiſt in deſign of accidents, and high compariſons, obſerving rhime as we do. As for Phyſick, they have *Galen*, whom they call *Galenous*; *Averroes*, whom they call *Abomale*, or *great Father*; and *Hermes Triſmegiſtus*, whom they call *Ormous*. The moſt conſiderable of their Hiſtorians is *Ronze el Sapha*, who wrote a Chronology from the Creation of the World to his time; wherein there are abundance of fables, but little truth. He ſays that the World was inhabited by Devils for an infinite number of years before the Creation of *Adam*, and that God for their enormities depriv'd them of their power upon earth, and gave it to man to manage. Their Books, though deer, are very common, and every Trades-man buys 'em, being very ambitious to learn the Sciences themſelves, and to encourage their children to do ſo too. They ſend them betimes to the School, which they call *Meklebe*, of which there are ſeveral in every Quarter. They make a hideous noiſe in their Schools, repeating their Leſſons altogether aloud, while the Maſter corrects every Boy that does not keep along with the Cry. As for the children of perſons of Quality, they have Tutors at home, never ſtirring out of doors till they are 18 years of age, unleſs it be to go a hunting or a ſhooting now and them. Hence it comes to paſs, that the Children are diſcreet, civil and modeſt; ſo that you ſhall never hear an ill word come out of their mouths.

In the Chamber of Accounts are many Officers, whom I look upon as Gownmen. All the Books and Regiſters paſs through their hands, particularly ſuch Papers as concern'd the King's Revenue. All which are regiſter'd in the Chamber of Accounts at *Iſpahan*, which is call'd *Defter-Krone*. As to the Fee-Lands call'd *Moulkerchar*, which belong to particular perſons, they owe to the King a certain annual Rent, which the Governors of Provinces exact with a ſevere extortion.

The *Meſtempti* and the *Memalek* are they that value the Rent of all Lands in Demeſn, which is one of the principal charges of the *Deſter-Kroon.* They alſo take cogniſance of all the King's Farms, Quit-Rents, Proviſions and Expences of Receivers and Collectors. There is alſo a *Meſtempti* to value Legacies.

The *Nazer* controuls the *Meſtempti* and the *Memalek*, and his hand is requir'd to all Papers of diſpatch.

The *Deroga* or Provoſt of the *Deſter-Kroon* is to proſecute and puniſh all that are guilty of falſe Receipts, or of Exaction.

Into this Office are deliver'd all the Grants and Aſſignations of the wages of the King's Officers. Every man comes and receives his own, or ſends for it to thoſe places upon which this Money is aſſign'd.

In every Village or Borough there is a *Reis*, or chief of the place, to whom the Officers apply themſelves for their Money: for ſhould they terrify the Countrey-man, he would run quite away, and pay nothing. The greateſt cheat in this Chamber of Accounts, is, that in regard the Officers keep the Roll of the Officers wages, they will give them divers Bills to receive little parcels at ſeveral places diſtant from one another, till the Sum be made up; to which trouble rather than the Kings ſervant will be put,he will give a good gratuity to the Officer to pay him all together. But becauſe the Officers are not able to ſatisfy all that come,there are certain *Thahsilders* or hoarders up of Rent, who buy for ready Money as cheap as they can, ſuch Bills as private men come to receive at the Chamber; and when they have got a good number together, they go and receive them altogether at the Chamber, and make great advantage. By this miſgovernment of the *Deſter-Kroon,* ſeveral perſons are very much oppreſt. For he that has but 30 *Tomans* a year, ſhall be forc'd to give a good ſhare out of it to have the reſt in ready Money; which has been often the ruine of the *Perſian* Army, through the abuſes and defalcations put upon the poor Souldiers. During the Reign of *Sha-Abbas* the 1; and toward the beginning of the Reign of *Sha-Seſi* his Son, the Exchequer was better regulated; but when the *Perſians* came to be at Peace with their Neighbours, the King and his Lords have minded nothing leſs than the payment of the Souldiery.

The greateſt part of the Lands in *Perſia* belong to the King, and are only farm'd by private perſons. The reſt of the Lands are meaſur'd, and every Land pays ſo much a meaſure. The King alſo has a vaſt income by the Merchandizes that pay Cuſtom and Toll. The Port of *Bander-Abaſſi* alone brings him one year with another, when leaſt, beſides accidents, neer upon 20000 *Tomans.*

CHAP. XII.

Of the third Eſtate of the Kingdom, comprehending the Tradeſmen and Merchants: as alſo of the Trades, Manufactures, and Commodities of Perſia.

THe Commerce of *Perſia*, as in all other Kingdoms, conſiſts in the Trade of the Country and Forraign Traffick. Only with difference, that the Country Trade is in the hands of the *Perſians* and *Jews*, the forraign Traffic in the hands of the *Armenians* only, who are as it were the Kings and the Noble mens Factors to ſell their ſilk.

As for the Handicraft trades, there are ſome Corporations that pay a certain yearly duty to the King, as Shoemakers, Cutlers, Smiths, and others. Some are free, as the Joyners and Maſons: though he get by their labour as much as others pay him in money. For when the King requires twenty Maſons for a work which is in haſt, the *Marmar Baſhi* who is their Chief, ſummons them together, and they that give moſt are excus'd. For when the King requires but twenty, he ſummons forty: and thus every man lives by his calling. The practice is the ſame with the Chief of the Joyners, and all other Trades, who are Officers pay'd by the King, and never work unleſs they pleaſe themſelves, commanding all that are under their Juriſdiction. As for Carpenters and Joyners work, the *Perſians* know little what belongs to it, which proceeds from the ſcarcity of Wood, that does not allow them materials to work upon. So that for Chairs, Tables and Bedſteads, there are no ſuch things to be ſeen in *Perſia*: the Joyners buſineſs being only to make Doors and Frames for Windows, which they make very neatly of ſeveral pieces of wood join'd together, ſo that a man can hardly put a Tennis Ball through the holes where they put the glaſs. Nor can it be expected that the *Perſians* ſhould work like other *Europeans*, having no other Tools then a Hatchet, a Saw, and a Chizzel, and one ſort of Plainer, which a *Frenchman* brought among them.

Their nobler Arts are Writing, for Printers they know none. All their Books are writt'n, which is the reaſon they ſo much eſteem that Art. There was an *Armenian* who had ſet up a Printing-Preſs at *Iſpahan*, and had Printed the Epiſtles of St. *Paul*, the ſeven Penitential Pſalms, and was going about to Print the whole Bible, but not having the way of making good Ink, and to avoid the ill conſequences of the Invention, he was forc'd to break his Preſs. For on the one ſide the Children refus'd to learn to write, pretending they wrote the Bible themſelves, only to get it the ſooner by heart: on the other ſide many perſons were undone by it, that got their living by writing.

The *Perſians* uſe three ſorts of hands, the firſt is call'd *Neſtalick*, or the Set-hand; the ſecond *Shikeſte* or *Divanni*, which is their Court-hand; the third *Neskre*, or the Running-hand, very like the *Arabic*. They write with ſmall *Indian* Reeds; and ſay, that to write well, a man ought to lean ſo ſlightly upon his Pen, that ſhould a fly ſtand upon the other end it would fall out of his hand. When they write they hold their Paper in one hand to turn it according to the motion of the Pen, otherwiſe they could not make their daſhes large and free, as the Character requires. They make their Paper of Cotton Fuſtian, very courſe, brown, and of no ſtrength, for the leaſt folding tears it. They ſleek it with a ſleek ſtone, and then rub it over to make it more ſleek. Their Ink is made of Galls and Charcoal pounded together with Soot.

The *Perſians* reck'n four Languages among 'em. The *Perſian* call'd *Belick*, that is, ſweet and pleaſing. The *Turkiſh*, call'd *Sciaſcet*, or the Rodomontado Language. The *Arabian*, to which they give the Epithite of *Feſchiſh* or Eloquent; and the fourth, call'd *Cobabet*, or the Speech of the Country people. The *Perſian* in uſe among the Gentry is compos'd almoſt of all *Arabic* words: by reaſon that the *Perſian* is very barren. But the Gibbriſh of the Country people is ſo corrupt that they in the City can hardly underſtand 'em. The *Arabian* is the Language of the Learned, in which tongue their Books are written. The Language of the Court is *Turkiſh*, but much more ſoft and elegant then at *Conſtantinople*. As for the *Perſian* Language, it is ſpoken in the Courts of the Great *Mogul*, and the Kings of *Golconda* and *Viſapour*, in all which Courts a Noble man would take it for an affront to be ſpok'n to in the *Indian* Language.

As for their Painters they only paint in miniature, and for Birds and Flowers they will draw them indifferently well: But for figures and ſtories they know not what belongs to any ſuch thing.

The *Perſians* are moſt excellent Artiſts for manufactures of Gold, Silk and Silver, of which their rich Carpets and Tiſſues are made: nor do their Gold and Silver Manufactures ever grow black or looſe their luſter by long wearing or lying by. There are abundance that work in Silk ſtuffs of all ſorts, and others that make Bonnets and Girdles of Gold and Silk. Others there are whoſe buſineſs it is to faſt'n flowers of Gold and Silver to their Taffata's, with gum water, of which the women make Shifts and Drawers. And now they begin to make ſuch large quantities of Taffata's, that they care not for the ſtuffs which are brought out of *India*, though they be much finer.

They alſo make great quantities of Linnen Cloth of all ſorts of colours, upon which they faſt'n ſeveral flowers with gum water, and ſome figures, though the Law forbid it. Which they learnt to do upon the *Armenians* carrying out of *Europe* ſome ill-favour'd cuts and pieces in diſtemper which they bought here without judgment: theſe pieces they hang before their doors, and thoſe hollow places in the walls where they put their Quilts and Carpets when they riſe.

The *Perſians* are excellent Artiſts at Damaſquing with Vitriol, or engraving Damask-wiſe upon Swords, Knives, and the like. But the nature of the Steel which they make uſe of, very much contributes to their Art, in regard they cannot perform the ſame work neither upon their own nor ours. This ſteel is brought from *Golconda*, and is the only ſort of ſteel which can be damaſqu'd. For when the workman puts it in the fire, he needs no more then to give it the redneſs of a Cherry, and inſtead of quenching it in the water as we do, to wrap it in a moiſt Linnen cloth: for ſhould he give it the ſame heat as to ours, it would grow ſo hard that when it came to be wrought it would break like glaſs. I ſpeak this to undeceive thoſe people who think our Scimitars and Cut-laſſes are made of ſteel of *Damaſcus*, which is a vulgar error; there being no ſteel but that of *Golconda* that can be Damask'd.

The *Perſians* are alſo excellent Artiſts at making Bows and Arrows, and ſuch other weapons as are us'd in that Country. As for Bridles and Saddles their Artiſts far exceed ours, eſpecially in their ſowing, which they do ſo neatly and with ſo much art with a kind of back-ſtitch, that it looks almoſt like an embroidery. There are an infinite number that live by dreſſing Seal-skins and Goat-skins, the firſt to make boots for the Gentry and better ſort of Merchants, the latter for the poor people.

There is alſo a ſort of earthen ware made at *Kerman* which is very fine, and being brok'n looks as white within as without. It does not endure heat ſo well as *Porcellane*, which has this quality, that if you powre never ſo hot liquor into a *Porcellane* cup, neither the foot nor the brims a-top will be any thing the warmer.

There are abundance of poor people that get their living by mending glaſs Tobacco-pipes, for when they are brok'n they join them together again with a certain maſtic made of lime, and the white of an egg, then with a Diamond-pointed piercer they make holes in the glaſs, and bind the pieces together with a thin Latten-wire.

The moſt conſiderable commodities of *Perſia* are the Silks which come out of the Province of *Guilan*. But there is not ſo much tranſported out of *Perſia* as men imagin. For formerly great quantities of Velvets, Tiſſues and Taffata's were tranſported out of *Perſia* into theſe parts: but now we make them better and cheaper in *Europe*.

There is alſo a vaſt quantity of flat ſilk tranſported out of *Perſia* into *Turkie*, *Muſcovy* and *Poland*, which the women uſe in embroidery: for the Colours being lively, they embroider their ſhifts, hankerchers, vails, and other linnen with it.

The Seal-skins and Goat-skins which are dreſs't in *Perſia* are tranſported by the

Hollander into *India* and *Japan.* Great quantities alſo of both are tranſported into *Muſcovy* and *Poland.*

The *Ronas,* that famous Root, of which I have already ſpoken, is tranſported over all *India,* where there is alſo a great vent of *Perſian* fruits pickl'd in Vinegar, as alſo of their ſweet waters.

Their Piſtaches grow in great abundance about *Casbin*; Almonds from the Territories of *Teſd* and *Kerman,* Raiſins from ſeveral parts of the Kingdom, eſpecially from *Schiras*: And their purgative Prunes, which they call *Alonbucara,* from the Frontiers that border upon *Tartary.*

Great ſtore of Quinces candied, and boxes of Marmaled made at *Balſara,* are thence tranſported into *India,* where they are bought up by the *Mahometans* and *Portugueſes.* For the *Banians* will eat none, for fear they ſhould by accident bury a fly in their ſtomachs.

Great ſtore of dry'd Fruits are brought out of the Country of the *Medes,* and tranſported to *Tocat,* to *Diarbequir, Nineveh* and *Dagdat.* Among the reſt a ſort of ſmall Abricots, very pleaſing to the taſte, which being boyl'd in water make a pleaſant ſyrrup, and are the only diet for the ſick in thoſe parts.

There are alſo great ſtore of painted Calicuts made in *Perſia,* which being courſe, are only worn and made uſe of by the poor, ſo that there is very little tranſported out of the Country, but what is carried into *Turkie.*

The *Perſians* alſo make a great deal of money of their Cattel; and to begin with their *Camels,* they ſell vaſt numbers of them into *Armenia* and *Natolia.* But the Governours of the Provinces are very unwilling to part with them; which very much abates the trade. For the *Turks* very highly eſteem the *Perſian Camels,* as being ſtronger than their own. They alſo ſell great ſtore of Horſes and Mules; but that trade is not ſo conſiderable, the chiefeſt part being only ſent into *India.*

As for their Sheep, 'tis a wonderful thing to ſee what prodigious numbers come out of the Province of the *Medes* and the Higher *Armenia,* and the Forraign Merchants come as far as *Tauris* and *Hamadan* to fetch them away. They drive them as far as *Conſtantinople* and *Adrianople,* and the greateſt part of the Mutton which is ſpent in *Natolia* and *Romania* comes out of *Perſia,* which very much enriches *Perſia* with ready mony. But when Lamb is in ſeaſon, as we travel with the Caravans, we meet at every turn with flocks after flocks, the leaſt of which conſiſts of a thouſand Lambs: and in regard there are ſome of thoſe Lambs that are weary, and lag behind, we buy them at a very cheap rate, the Shepheards that are not able to carry them, being glad to be rid of 'em.

Formerly the Merchant Fewellers brought ſome Turquoiſes of the old rock out of *Perſia*; but for theſe 15 years laſt paſt there have bin none found. The laſt time I was there I could only meet with three, which were but reaſonable. As for thoſe of the new rock, they are of no value, becauſe they do not keep their colour, but turn green in a little time.

CHAP. XIII.

Of the Juſtice and Policy of the Perſians.

THe Juſtice of the *Perſians* is very exact and very ſpeedy. Suits are determin'd upon the place without any need of Advocates or Proctors. Not but that the Officers of Juſtice are eaſie to be corrupted, but in their unjuſt exactions, which they carry as ſecretly as poſſibly they can, they are ſooner ſatisfi'd then the *Turks*: and if their injuſtice be diſcover'd, upon complaint to the King they are puniſht without mercy.

The *Kans* do Juſtice in their Provinces, as repreſenting the Kings perſon. Beſides that, the King has a *Divan Begui* in every City, and the *Kan* places under him a *Deroga*, who is like the Lieutenant Criminal in *France*. He has under him an *Aatas*, who is a kind of Captain of the watch; who goes about the ſtreets in the night to hinder diſorders, and carries all people to Priſon that he finds abroad at unſeaſonable hours, if they cannot give a good accompt of themſelves. There is alſo a *Kelonter*, that is, the chiefeſt or greateſt, who ſeems to reſemble the Tribune of the People among the *Romans*, or the Provoſt of Merchants in *France*. The *Kelonter* is only reſponſible to the King, who places one in every City, and it is his buſineſs to defend the People from the injuſtice and oppreſſions of the Governours.

Murther is ſeverely puniſh'd, nor will money ſave the Criminal. When the Murtherer is tak'n, they carry him before the *Divan Begui*, who makes quick work. For he delivers him to the Parents or kindred of the perſon ſlain, who carry him to the place of execution, and without any compaſſion torture him to death.

I remember the *Kan* of *Schiras* had a Favourite, who falling in love with a young *Perſian* Gentleman, would needs endeavour to have the uſe of his body. One day meeting upon the Road together, and lying at night under the ſame Tent, the Favourite about midnight came to his bed ſide, and after many ſollicitations would have forc'd him. But being violently reſiſted, the Favourite for madneſs to ſee himſelf diſappointed, and liable to be diſcover'd, ſtabb'd the young Gentleman to the heart, and fled to the Mountains. The Murther being divulg'd, the Mother, Widow and Siſter of the young man repair'd to the *Kan* for Juſtice, who willing to ſave his Minion, offer'd them money: but they ſcorning his proffer, threaten'd to complain to the King. The *Kan* being thereupon conſtrain'd to purſue his Favourite, at length took him and ſent him to *Iſpahan*, telling them that he would not judge of the Affair, but refer it to the King. The Mother, Widow and Siſter immediately follow'd the Murtherer to *Iſpahan*; and demanded Juſtice of the King with that eagerneſs, that though the King had an inclination to have ſpar'd the *Kan's* Favourite for his Maſters ſake, he was forc'd to abandon him, and to bid them pay themſelves with his blood. Immediately he was carri'd to the *Meydan*, where the Widow firſt ſtabb'd him to the heart with a Dagger, then the Mother took her turn, and after the Siſter; and then holding a Cup to receive his blood, drank every one a cup full to quench the thirſt of their revenge.

Nor are they ſo exact in the puniſhment of Murther only; for they puniſh diſorders in houſes of Debauchery with a proportionable ſtrictneſs, of which I will give the Reader two examples. A young *Hollander*, coming to *Iſpahan*, preſently put himſelf into a *Perſian* habit; and going in the evening to a houſe of good fellowſhip, met with certain *Perſians*, with whom he happen'd to quarrel, and being well beaten for his pains, thought it not convenient to ſtay any longer where he had bin ſo ill entertain'd. Thereupon the *Dutch* Interpreter went and complain'd to the *Athemadoulet*, who inform'd the King. The King immediately ſent for the people that had beaten the *Hollander*, and ask'd them why they abus'd a ſtranger? To which the others made anſwer that they ſaw no ſtranger, but only a man clad after the *Perſian* garb. Whereupon the King told the Interpreter, that if the *Dutch*-man had worn his own Country habit, his Subjects durſt not have abus'd him, but as the caſe ſtood, he had no reaſon to puniſh 'em.

One day it happen'd that there was a great hubbub in one of thoſe houſes of debauchery, where the woman had proſtituted her own Daughter. The King inform'd of it, commanded the Mother to be thrown headlong from a Tower: and that the Daughter ſhould be torn a pieces by his doggs, which he keeps a purpoſe for ſuch chaſtiſements.

Above all things there is an extraordinary care taken for the ſecurity of the High-ways. For which purpoſe guards are ſet at convenient diſtances, who are ready to purſue upon the leaſt noiſe of a Robbery, and who examin people whence they come and whither they go. If they anſwer not as they ſhould, or trip in their Anſwers, they carry them before the next Governor. Thoſe *Radars* are ſo poſted over all *Perſia*, that you need no more then ſend to the places where they keep ſtation, to know what is become of any perſon that has committed a crime. For it is impoſſible to ſcape, all the Paſſes are ſo well guarded. If any one endeavours to travel through the Mountains or unfrequented roads, then the *Radars* who are in all places, ſeize ſuch perſons upon ſuſpition, for not taking the direct road.

As the *Caravan* was one day ſetting out from *Tauris* for *Iſpahan*, a poor fellow took an occaſion to rob a Cloak-bag during the hurly-burly of packing up, and fled croſs the fields not knowing his way: the Merchant miſſing his goods, complain'd to the Governour who having ſought for him in vain, ſent order to the Guards of the High-ways, to make a ſtrict examination, and to ſend the perſon to him ſo ſoon as they had ſeiz'd him. In a ſhort time the Thief was conſtrain'd to forſake his Cloak-bag and to come a thwart the fields for water. Who being examin'd by the *Radars* why he came alone by ſuch a by way, and not knowing what to anſwer, was carri'd to the Governour. He was ſoon convicted and condemn'd to death, for Thieves find no mercy in *Perſia*. Only they are variouſly put to death. For ſometimes they are ty'd to a Camels tayl by the feet, and their bellies rip't open. Sometimes they are buried alive all but their heads, and ſtarv'd to death: in which torment they will ſometimes deſire a Paſſenger to cut off their heads; though it be a kindneſs forbidden by the Law. But the moſt cruel puniſhment of all, is when they ſet the Thief a Horſe-back, with his extended Arms faſten'd to a long ſtick behind: then larding him with lighted Candles, they ſuffer the Candles to burn into his very bowels. Another and I met two in this miſery, who deſir'd us to haſten their deaths, which we durſt not do, only we gave them a Pipe of Tobacco according to their deſire.

As for thoſe that ſteal in Cities, they tye them by the heels to the tayl of a Camel, and rip up their bellies: and then as the Camel drags the poor creature along the ſtreets, while one goes before him crying, *The King has puniſh'd him for ſuch a crime.* If yet he be not dead, they hang him upon the next tree.

The *Radars* have little wages, which makes them uſe their Rhetoric to get what honeſtly they can out of the Travellers, to whom they tell long ſtories of their care for the ſecurity of the high-ways.

If it happen that a Merchant be rob'd, the Governour of the Province is to make good to the Merchant whatever he has loſt, according as he ſhall make out by his Oath or his Book. Nor dare the Governors deny ſatisfaction, fearing a complaint at *Iſpahan.* I my ſelf was rob'd of two Bales of goods, between *Lar* and *Schiras*, to the value of 1400 Piaſters, but upon complaint to the Governour upon my own oath and ſhewing him my Book, he pay'd me all my loſs in gold, and gave me a preſent in wine beſides.

The Poſts or *Shappars* are thoſe that carry the Kings diſpatches to the Governours of Provinces. When they are ſent any whither, the Kings Eſquire finds them a Horſe, and a man that runs to the end of the Stage, to bring him back again. If theſe Curriers meet a Horſeman upon the road, they have power to diſmount him, if their own be not ſo good, or be tyr'd: and the Horſeman muſt either run after his Horſe, or ſend ſome body to the end of the Stage. Sometimes theſe Curriers abuſing their power, within a quarter of an hour after they have chang'd their Horſe, if they meet another better mounted, they will take away his Horſe too. Nor dares the Horſeman reſiſt, though he be never ſo much too ſtrong; for there is no pardon for them that lay ſo much as a finger upon one of theſe *Shappars*; at other times they will pretend to take away a mans Horſe only to get money. But they are forbid to deal ſo by the *Franks*; and I have paſs'd by them, when they have ſaid nothing to me.

Their Government in relation to Belly-timber is the beſt in the world. For there is a *Mohteſeb*, who is the chief of the Government, whoſe buſineſs it is to ſet a rate upon all ſorts of Proviſion, being aſſiſted by three or four more Aſſeſſors. Every firſt day of the week there is a public Proclamation of taxe upon the weight of every thing. Which Aſſeſſors in the evening advize together againſt the next day whether to raiſe or abate the price before ſet. This order was eſtabliſh'd by the great *Sha Abbas*, and was in his raign more punctually obſerv'd then it has been ſince. By the by obſerve, that all proviſions of belly-timber are ſold by weight and not by meaſure: ſo that you may ſend a Child to Market; for if the Commodity be not weight, 'tis well if the buyer be ſatisfy'd with having his money again. For if the ſeller be diſcover'd to ſell by falſe weights, they are led about the ſtreets with a *Taktekolas*, or a Bonnet like a Bee-hive upon their heads, and a Bell about their necks to expoſe 'em firſt to the laughter of the people: after that they are fin'd, and receive ſo many drubs upon the ſoles of their feet.

If this good order were not obſerv'd in *Perſia*, the poor would ſuffer very much. For the handicraft tradeſmen that work all day in ſhops remote from their houſes, where their wives are continually ſhut up, eat nothing at noon but a little fruit in ſeaſon: and then in the evening when they leave work, they go to the Market and buy for their Families boyld or roaſt meat, of which there is great plenty. Therefore are they ſo exact, leaſt ſo many poor labouring men ſhould be deceiv'd.

One day a Baker of the City came to the *Kan*, complaining that the Judge of the Government had ſet too low a price upon bread, ſo that he ſhould be a great loſer. To whom the *Kan* made anſwer, that 'twas not his buſineſs to alter the price: bidding him go to the Magiſtrate that was concern'd. But the Baker believing the *Kan* could do any thing, ſent him a preſent of fifty Tomans. The *Kan* ſeeing the ill deſign of the Baker to oppreſs the poor people, and the ill opinion he had of him as a ſeller of Juſtice, commanded him to be carri'd to the *Piazza*, and there to be drub'd upon the ſoles of his feet till he pay'd the other fifty Tomans, which the *Kan* forthwith diſtributed to the poor, and caus'd the price of bread to be abated inſtead of raiſing it.

CHAP. XIV.

Of the Manners and Cuſtomes of the Perſians.

THe Manners and Cuſtomes of the people are uſually correſpondent to their Religion. The *Perſians* never preſerve the name of their Predeceſſors, but like the *Jews*, for diſtinction ſake, ſay, ſuch a one, the Son of ſuch a one. When they Circumciſe a Child and give him a Name, they write three or four Names like Lots in Paper, which are drawn by a Child, and which the Child draws, that is the Name of the Child. The women that are barren, ſwallow that which is cut from the Child, believing it will make them conceive.

The *Perſians* are generally very inquiſitive after the time to come, conſulting their Aſtrologers like Oracles. The King has always two or three by him, to tell him the good or bad hour. There is an *Almanac* which is ſold every year in *Perſia*, which they call *Tacuim*; but is indeed an Ephimerides, containing the Longitudes and Latitudes of the Planets, the Conjunctions and Oppoſitions; and other ſuch things. This *Tacuim* is full of predictions about Wars, Sickneſſes and Famin. It ſets the proper ſeaſon to put on new clouthes, to let blood, to Purge, or travel, with many other inſtructions of the ſame nature. They give great credit to this *Tacuim*, and they that can get one, govern themſelves in all things according to the Rules there ſet down. Others to know the ſucceſs of their affairs, go to a Doctor of the Law, and deſire him to open the *Al-couran*, and to tell them the iſſue of their buſineſs. Thereupon the Doctor muttering ſome ſtrange words, opens the Book, and if he meets with affirmative commands, he declares the undertaking ſhall proſper. If negatives, he diſſwades from the enterprize. I remember a Gardiner belonging to the Capuchin Friers, would needs go to one of thoſe *Moullah's*, to know whether he ſhould get by an Ox that he was about to buy. Whereupon the *Moullah* aſſur'd him he ſhould reap great profit by his bargain: but quite contrary, the Ox dy'd upon his hands within three days, to the great aſtoniſhment of the Gardiner. When a Capuchin tax'd the *Moullah* for the falſities of his pretended Art, the *Moullah* reply'd, that God knew that the Gardiner would ſpend his Money upon lewd Women, and therefore took from him the means and ſupport of his debauchery.

Alcouran is the Book of the Law, ſo entitl'd for its excellency, as we ſay, the Bible.

They alſo uſe a ſort of divination, which is call'd *Rambé*, by even or odd, the Maſters of which myſtery, call'd *Rammals*, keep Shops on purpoſe to delude the people. When they ſee people coming, they have perſons ſuborn'd on purpoſe; who holding out their hands ſhut, ask the *Rammal* what he thinks they have in their hands. The Rammal at firſt ſeems to be at a ſtand; throwing certain Dice, call'd *Kiabetain*, the ſpecks whereof are ſome even, ſome uneven; but when there are people enough gathered together, he tells point by point how many ſpecks his fellow-Cheat has in his hands. Who counterfeiting aſtoniſhment, encourages the poor ſilly creatures that ſtand gazing, to ſpend ſomething for a lye which they tell them. They alſo make uſe of the *Faal*; which is to open a Book, & by numbers even or odd, to prognoſticate good or bad fortune. In their interpretation of dreams, the Interpreter foretells the future to him that enquires conformable to what he ſays he ſaw in his dream. He has a great Book lying before him, full of little Pictures and *Groteſco*-work, wherein he ſtrives to ſhew the people ſome Fantaſm or Apparition, which they will tell you they ſaw in the night. Theſe cheats are uſually practis'd about the Palace, where all the idle people flock together; as alſo upon the Road to *Zulpha*, where they lye upon the Road to catch the ſilly Paſſengers.

The *Perſians* are mightily addicted to ill language, and foul-mouth'd reproaches. So that when two men fall out, inſtead of fighting with their fiſts, they fight with their tongues, and curſe one another. But they never blaſpheme God: for if they ſhould hear one ſwear, or wiſh themſelves at the Devil, they would cry out in an aſtoniſhment, *Is not that Fellow a fool to give himſelf upon truſt to the Devil, and renounce Paradiſe?* When they would affirm any thing to be true, all their Oaths are *Ser-azire-ſha*, *By the King's beloved head*; or, *Erva pigumbar*, by the Spirit of the Prophet. I remember once at *Galata*, walking with ſome of the *French* Embaſſador's Servants, we ſaw two *Turks* at Cuffs; after they were parted, one of them gave the other a thouſand curſes; to which, the other reply'd no more than only this; I wiſh, ſaid he, thy Soul may have no more repoſe in Paradiſe, than the Hat of a *French*-man has in this World, alluding to our manner of ſalutation, and putting off our Hats ſo often as we do.

The *Perſians* are naturally great Diſſemblers and Flatterers; and they make it their ſtudy to acquire eſteem and applauſe. They love to give and receive Preſents: more eſpecially to preſent the King. Which Preſents are valu'd, and according to the eſtimate, they muſt ſend ten *per cent.* to the Serjeant Porter, and five *per cent.* to his Deputy: which, if they do not pay willingly, they are forc'd to pay: which I ſaw the Deputy of the *Holland*-Company forc'd to do.

The Luxury and the Expences of the *Perſians* is exceſſive, as I have in ſeveral places obſerv'd. And though it be againſt the Law of *Mahomet* to make uſe of Gold or Silver-plate, which ſets aſide that metal only for Commerce, and for Money; none but the poor obſerve that Law, for the rich make no ſcruple to tranſgreſs it.

The *Perſians* are very much accuſtom'd to make mutual Viſits one to another at their ſolemn Feſtivals, and to wiſh one another good cheer, and a merry ſeaſon. The more noble ſort ſtay at home to expect the Viſits of their Inferiors; after that they get a Horſeback, and return their Viſits. The *Curtiſans* continue their Viſits all the year long, and going to the Noble-mens Houſes, ſtay in the great Hall till they come out of their *Harams*. Whither, when the Noblemen come, they lay their hands upon their ſtomachs, and bow, which is their manner of ſaluting the Company that tarries for them. After ſome few Compliments, they get a Horſeback, attended by all their Viſitants, who accompany them to the King's Houſe, in expectation of ſome kindneſs, by vertue of their favour. The favours which the King uſually does to ſuch people, is to ſend them to the Governours of Provinces with a Hawk or a *Calaat*, with order that the ſaid Governours remember the Serjeant Porter.

The *Kan* being advertiz'd that the *Calaat* is coming, he rides forth of the City to meet it, attended by all his principal Officers, the chief of the City, and the greateſt part of the Inhabitants. The Juglers alſo muſt give their attendance, together with the Drums and Trumpets, and all the Muſick-makers. They rendezvouz uſually in a Garden one or two leagues from the City, where the King's Meſſenger ſtays with the *Calaat*. So ſoon as the Governour perceives him, he makes a low obeyſance, and a Prayer for the King; giving God thanks for that the King is pleas'd to preſerve him in his memory: then he puts on the *Calaat*, which is according to the quality of the Governour: ſometimes the Robe alone; ſometimes Robe and Cloak: ſometimes Robe, Cloak, Girdle, and Bonnet; to which, if he be a Grandee, are added the Scimitar and Dagger: which method is alſo obſerv'd toward Embaſſadors. When the *Kan* has put on the *Calaat*, he returns to the City with all his Retinue, goes to the King's Houſe; (for the King has a Houſe in every City,) kiſſes the Columns of the Gate, and makes certain other Prayers for the proſperity of the King: At length he rides home, where he makes a great Feaſt, ſhewing the *Calaat* to all perſons that come to him, who by way of complement cry *Moubarek-baſhet*, that is, *may it be bleſt, and prove a good omen.*

The *Perſians* are not much addicted to play: for beſides, that the Law forbids it; the *Meſhaldar-Baſhi* has a power to fine and puniſh Gameſters, as I have ſaid already. For which reaſon he has ſpies, to which the meaner ſort of people dare not refuſe entrance into their Houſes: but the richer ſort laugh at 'em; and will give 'em nothing. Among the *Perſian* Games, there is one game at Cards which the *Perſians* call *Gengeſé*. We have but four diſtinct marks upon ours, but they have eight. They alſo play at a kind of Cheſs, and at *Trictrac*; which two Games are moſt in uſe. The Shopkeepers play in the Streets with little Marble-bowls, not much unlike our Childrens Bowling-ſtones. But as for Bowling-greens, or Tennis-Courts, they know not what they mean.

Neither the *Perſians* nor any of the Eaſtern People accuſtom themſelves to walk as we do. And therefore when they ſee us walking to and fro together in a Garden-Ally for two or three hours together, they are amaz'd. They only ſpread a Carpet in the faireſt place of the Garden, and ſet themſelves down to contemplate the verdure of the place; and if they riſe, 'tis only to pull the fruit from the trees. For they love to eat what they gather themſelves, never caring for what others have handl'd.

The Men never dance, only the Women of Pleaſure, which are always ſent for to their Feaſts; where they dance open-fac'd, and ſhew a thouſand poſtures to divertiſe the Company. Their juglers are every jot as good as ours; but whereas ours make uſe of Balls, they ſhew their tricks with large Hen-eggs. Their Dancers upon the Ropes far exceed ours. I have ſeen ſome of them that have ty'd a Rope to the top of a high Tower, and faſten'd the other to the ground, and then walking up to the top with their counterpoiſes in their hands, have laid themſelves upon the Rope upon their backs, and have ſlid to the bottom with a ſwiftneſs like lightning.

The *Perſians* are altogether as ſuperſtitious as the *Turks*. Before they ſay their Prayers they are oblig'd to waſh: every one having a Reſervatory for water in his own Houſe, which is always full of water. They plunge their heads in the water, waſh their mouths, rub their forheads; and if a man ſhews them any naſtineſs in the Veſſel, there's water enough, they cry, for purification; though, if it be Pond-water, it muſt be four or five foot deep. But if it be Running-water, the leaſt quantity in the World ſerves to purify 'em, and render 'em fit to pray: while they ground their belief upon this maxim of the Law of *Mahomet*, that if it ſhould run through *Piſhill*, or Camels-dung, it would be ſufficient for purification. There is one ſort of waſhing appointed by their Law, which is, to go to their

Baths after they have been with their Wives; and there are ſome ſo ſuperſtitious as to go there every day. Theſe Baths are round Chambers, ſo cloſe, that there is no light but what comes from little round windows made in the top of the roof. In the firſt place, there is the *Kraſiné*, which is a Chamber ſeven or eight foot ſquare; where, in the middle of the Room, is a great Copper-plate, in the form of a flat Baſon, and underneath they make a fire of Bruſhes or Horſe-dung: ſo that the Plate heats all the water which is in the Chamber: When it is hot enough, a ſervant belonging to the Bath goes up to the Terras, and winds a horn, to give notice to them that have a mind to come. Should a *Perſian* or a *Mahumetan* miſs once in eight days, he would feel an itching all over his body not to be endur'd. For the pores, which the heat of the Bath had open'd, coming to be ſhut, the vapours of the body not able to get out, prick and tickle the skin. The Men go early in the morning, and ſtay till two hours after Sun-riſing: At the entry of the Bath is the place where they undreſs; and when they are ſtript all but the ſecret parts, which they cover with a napkin, they pour hot water upon their ſhoulders; and then comes a man and rubs off all the ſweat and filth of the Body with a coarſe Cloath; after which they plunge themſelves into a Reſervatory of hot water, which they call *Kolletain*. But theſe common Baths are very dangerous, and many people of both Sexes have got the fowl Diſeaſe, who were never addicted to impurity.

There are alſo in *Perſia* hir'd people, which they call *Saka's*, whoſe buſineſs it is to give water to the people as they go along the Streets. Their Barbers are very neat, and ſurpaſs ours for lightneſs of hand; for a man can hardly feel their Raſors. They have alſo a Knife to pare the nails of the hands and feet, which they do very dextrouſly. As for their Beards, thoſe that belong to the Law cut it with Sciſſers, but they leave it not ſo long as the *Turks* do, by much. But the Courtiers and Souldiers ſhave all off, except from their upper-lips, where they take it for a mark of great honour to wear long *Muſtaches*, which they ſay is the ornament of the face.

The habit of the *Perſians* is a Robe which they call *Cabaye*, that comes down a little below their knees. This is of very fine quilted Cloath, well cotton'd in the Winter, but much thinner in the Summer. Theſe Linnens would be very cheap, but that the Perſons of Quality change their Robes every day. Their Sleeves are long, and cloſe to their arms, and reaching as far as the wriſt. The Robe is fit to their Bodies as far as the Waſt; but then it is made wide and looſe. Over this they wear a noble Girdle of Silk, adorn'd at the end with flowers of Gold, over which they were another Girdle of fine *Kerman*-wool. The richer ſort are ſo vain as to wear three Girdles, two of Silk, and one of *Kerman*-wool, which is ty'd uppermoſt. Under the Robe or Veſt they wear a ſhort Waſtcoat of flower'd Fuſtian quilted, their Shirts being of Silk of divers colours. They uſe as little Soap in *Perſia* as they can; for Soap is very rare in *Perſia*. When we come out of the *Indies*, we are forc'd to bring with us Linnen enough to ſerve us for ſix months, and then to carry it back again; for they waſh much better in *India* then in *Perſia*. Their breeches being of Silk, come down to their Ankles, without any codpieces. Their *Seſſe*, or Bonnet, which we call a *Turban*, is made of a piece of fine Silk mingl'd with Gold, being in form much like our large Pompions: the top thereof is a little flat; and here it is that the end of the Silk being garniſh'd with flowers of Gold and Silver, ends in a kind of Poſie. Theſe Bonnets are very heavy, eſpecially thoſe that are for the moſt part nothing but Gold and Silver. The meaneſt of thoſe is worth 200 Crowns; but there are ſome which the King and the great Lords wear, that are worth four or five hundred. You ſhall ſeldom meet an Officer of any Quality that does not wear a rich Jewel in his Bonnet. The Courtiers and Souldiery wear their Daggers upon their ſtomachs, ſtuck in their girdles. The meaneſt Souldier inlays the handle and ſheath of his Dagger; but the Grandees have them all beſet with Pearls. There was in the handle of *Sha-Abbas* the Second's Dagger, a Diamond of above ſixty Carats, which, with ſome other Stones that belong'd to it, was valu'd at 13000 *Tomans*, or 200000 Crowns. Over their Veſt they wear a Juſtcoat, much like ours. It is faſten'd at the top with a button: and moſt uſually they have nine tufted buttons before ſet by three and three at an equal diſtance: but they only ſerve for ornament. This Juſticoar is either of Cloath, or Tiſſue; which in Winter is lin'd with *Martins*, or elſe with a grey Lambskin that comes from *Koraſan.* And indeed the *Perſians* love diverſity of colours in their habits: for their Juſticoar is of one colour, their Veſt of another, their Breeches of another; and their Shooes, eſpecially the Womens are green, red, yellow, or violet. The Girdle and *Turban* are always of ſtrip'd Stuff, unleſs it be the *Moullah's*, which are always plain.

Beſides all this, in the Winter they wear a long Cloak down to their heels, with ſleeves of the ſame length, lin'd with rich Furs. The Perſons of Quality, and ſome of the meaner ſort of people make no more of Cloath of Gold and Siver, then we do of Druggets. A man that has but ſeven or eight *Tomans* a year, ſhall ſpend five in Clothes; which exceſs in habit is crept down among the Rabble, ſo that a man can hardly tell the Servant from the Maſter. And it is a Proverb among the *Perſians, Corbebl Lebas,* fine Clothes make Men eſteem'd at Court. Neither *Sha-Abbas* the Second, nor his Grandfather *Sha-Abbas* the Firſt, would allow of this diſorder, but that Men ſhould go clad according to their conditions. For one day, ſeeing one of his Servants with a pair of Cloath of Gold-breeches, demanded what wages he had? but when he underſtood that it was nothing neer ſufficient to maintain him at that rate; to deter others from the like vanity, he order'd him ſo many *Baſtinadoes* upon the ſoles of his feet, that he dy'd in a few days. Others ſay that the Fellow being ſurpriz'd at the King's Queſtion, made him anſwer, that being troubl'd with the Gout, he had been adviſ'd to wear that ſort of Stuff for its warmth. To which the King reply'd, that he had been told a very bad remedy, and that he would ſhew him a better and a ſhorter way to cure the Gout, and ſo commanded him to be drubb'd, as before is related.

In regard it is very cold in *Perſia*, they make uſe of three ſorts of Furs. The Lamb and Fox's skin for the meaner ſort, together with the Cat's and Fox's skin. But the third ſort, which is the *Martin*'s Fur, is for Grandees of the Court, and other Perſons of high Quality. They have alſo a way to make Caſſocks that will keep out the rain, the wind, and the cold, which are made of *Kerman*-wool, as our Felt-makers make their Hats.

And now I have ſaid 'tis cold, give me leave to tell ye how they warm themſelves. In all Houſes there are little Chambers, in the middle whereof there is a ſquare hole about a foot deep, and three or four foot long, according to the bigneſs of the Chamber. Over the hole is a thing like one of our *Tabourets*, which covers the hole with a large Carpet, to keep in the heat of that which is kindl'd in the hole; ſo that being plac'd under the *Tabouret* as far as the waſt, though as cold as ice before, in a minute you ſhall be almoſt in a ſweat, and be ready to fall a-ſleep, if you take not a great care. All the Nobility have Chambers with Chimneys, where they ſet the Wood upright; the Mantle-tree comes forward, low, and ſemi-circular. It is two or three foot deep, and as many wide, to avoid ſmoaking.

They are full of their Compliments, which they call *Travezea*: and their manner of ſalutation is quite different from ours. For they never uncover their heads, but bow, and lay their right-hand upon their breſts. When they come into the company of their Betters, they fall upon their knees to ſet themſelves upon their heels, which is a mark of reſpect.

The Women in *Perſia* are very richly habited; but their habit is all of a piece, though little different in ſhape from the Mens. It is open before, and comes not down below the calf of the leg. Their Girdle is not ty'd faſt, but hangs careleſly; their Sleeves are alſo cloſe to their arms, and reach to their wriſts. Upon their heads they wear a little Bonnet rais'd like a little ſpire, and adorn'd with precious Stones, according to their Quality; from which Bonnet falls a veil behind, which is very graceful. They wear Breeches like the men, and their Shooes are almoſt like theirs. The Women of *Ormus* wear only a ſingle pair of Breeches with a ſhift over them. The *Armenian* Women wear beſides, a little Juſticoar without ſleeves, and upon their heads, a fine Linnen-Coif ty'd under their chins. Their hair is gather'd into a long treſs, to which they ſometimes add more, which is falſe, to make a long lock that is done up in a Velvet or Sattin-Caſe embroider'd, and hangs behind down to the waſt.

Handſome Women are very plentiful in *Perſia*, as well the tawny as the white. For the Merchants that bring both from all parts, chooſe the handſomeſt they can pick out. The white Women are brought from *Muſcovia, Poland, Circaſſia, Mengrelia, Georgia*, and the Frontiers of *Tartary*. The black from the coaſt of *Melinda*, and the Red-Sea.

The *Perſian* Women are ſeen by none but their own Husbands. They are very idle in their Houſes, not ſo much as looking after any thing of Houſewifery. Indeed every thing is at the Husband's diſpoſal, ſo that the Women are rather Slaves then Wives. They ſpend their time in taking Tobacco, after ſeveral faſhions. When they go to the Baths, ſhe's the Woman that wears the beſt Clothes, and brings the beſt Collation. They that have Slaves, cauſe 'em to rub their arms, their legs, and their thighs, till they fall aſleep; having no other divertiſement in their voluptuous Priſon. The higher a man is in dignity, the more he glories in having a great number of Wives and Slaves; and his abſolute power keeps them in order either willingly, or by conſtraint.

There are two ſorts of Eunuchs for the guard of the Sultaneſſes and the Wives of the Nobility: Some are white, but they never come neer the Women, but are order'd to guard the firſt doors of the *Haram*. The others are black, frightful to look upon, and flat-nos'd; who attend only upon the Women. If there be a neceſſity for a Woman of Quality to go abroad, the Eunuchs go before and behind with Battoons in their hands, to make the *Corrouk*, and drive all the people out of the way. When the King goes into the Countrey if any one be aſleep in the high-way, and be perceiv'd before he wakens, he is immediately cut to pieces as he lies. In the time of *Sha-Abbas* the Second, one of the Fellows that help'd to ſet up the Womens Tents, being weary, fell aſleep in one of them upon the ground. When the Women came, they, ſeeing a man aſleep, ſet up a ſhrieking; upon which, the Eunuchs coming in, wrapt up the Fellow in the Carpet as he lay, and carrying him into the Fields, buried him alive, Carpet and all.

CHAP. XV.

Of the Diſeaſes of Perſia, and the manner of curing them.

THE *Perſian* Children are ſeldom ſick of the ſmall-Pox, but in lieu of that, they are very ſubject to Scald-pates, till ten or twelve years old. Which, it may be, proceeds from their ſhaving ſo young, and ſo often: for they ſhave at five or ſix months old, and two or three times a week.

As to the Pox, the *Perſians* would be more troubl'd with it, but that the dry Air of the Countrey is an enemy to it: beſides, they never lye twice with the ſame Woman, without going to the Bath to ſweat out the venom of that diſtemper. As for the Gout, or Gravel, the *Perſians* know not what it means: But the *Armenians* are troubl'd with the latter, eſpecially thoſe that in their youth accuſtom'd themſelves to drink more Wine then Water.

To thoſe that are troubl'd with the Cholick, they uſually preſcribe the eating of Horſe-fleſh; and I have ſeen many cur'd by that means.

Generally the *Perſians*, eſpecially the rich, or thoſe that have wherewithal to live handſomely, are much leſs ſubject to Sickneſs then the people of *Europe*. Some take the reaſon to be, becauſe of their *China*-drink, which they drink every Spring, boyling an ounce in three pints of water, and ſo continuing the Doſe for ten or twelve days one after the other: all which time they keep a very moderate diet, and eat no fruit for a month together. This drink cauſes the Patient to ſweat; and the ſweat being wip'd off, dyes the Linnen, nay the very walls of the Chamber of a yellow colour. As for any method of Phyſick, they have none in *Perſia*.

For the *Dyſentery*, they take ſower Curdl'd-milk, with Rice unbruis'd boyl'd in water, to which they add a little Rhubarb powder'd.

At the beginning of a Diſeaſe they forbid Bread, and inſtead thereof preſcribe Rice boyl'd in Hen-broath, or ſometimes in fair water. For diet is the chief Remedy which the Phyſitians preſcribe in all Diſeaſes, and account moſt ſoveraign. Indeed the remedy is well preſcrib'd in many diſtempers; however it is by them never preſcrib'd according to reaſon or method, but only according to cuſtom; whereby it often comes to paſs that they forbid that which is good, and preſcribe that which is bad. If the Patient be ſo poor as not to be able to ſend for a Phyſitian, two or three men ſet him upon an Aſs, with a Scarf about his neck, which denotes him to be a ſick perſon, and ſo lead him to the Phyſitian; who preſently feels his Pulſe, lets him Blood, and by and by taking his Pen in his hand, in a ſmall piece of Paper preſcribes more Hog-waſh at one ſtroke, then three mens bellys are able to contain.

When a Phyſitian is call'd to a Conſultation, he pretends not to take any Money: But his *Atar* or Apothecary finds a way to have the Doctor ſatisfi'd for his pains. They never permit the Sick to change their Linnen, how naſty ſoever it be. When they come home to the Patient, though they find him ready to expire, they tell the Servants that he will certainly recover; but then, on the other ſide, they go to the Parents or Kindred of the Patient, and tell them that the Patient is in a deſperate condition, and cannot live. By this means they ſave their credit; for happen what will, they have told truth either of the one ſide, or the other.

CHAP. XVI.

Of the diviſion of Time among the Perſians.

THE *Perſians* divide the natural day into four parts. The firſt is from Sun-riſing to Noon; the Second from Noon to Sun-ſet: The third from Sun-ſet till Midnight; and the fourth from Midnight till Sun-riſe. At Midnight, Morning, and Sunſet, they make a moſt horrible din in every great City, of Kettle-Drums, Haut-boys, Latten-Baſons, and other Inſtruments: upon which there are certain men hir'd to play for a quarter of an hour together, in ſome place where they may be heard all over the City. They have alſo great Cornets, about ſeven foot long, with deep mouths, which may be heard above half a league. But theſe Cornets are never us'd but in Cities where the *Kans* or Governours reſide. Theſe Inſtruments are alſo always employ'd at their great Solemnities; as alſo when the King creates any new Officer or Governour. Theſe Inſtruments have alſo a priviledg to play at all Houſes where they underſtand there is a Male-child born. The meaner ſort dare not refuſe 'em; but the Nobility value not their priviledg of a ſtraw.

The *Perſians* in the computation of time make uſe of Lunar-months. The firſt *Monharrem*, the ſecond *Cepher*, the third *Rebia-el-Avel*, the fourth *Akner*, the fifth *Gemadil-Avel*, the ſixth *Gemadil-Akner*, the ſeventh *Regeb*, the eighth *Shaabon*, the ninth *Ramezan*, the tenth *Shaval*, the eleventh *Zikadé*, the twelfth *Zilhagge*. And every Month begins from the firſt appearance of the *Creſcent*.

In their Aſtronomical Accounts, and the Calculations of the Longitude and Latitude of the Planets, for the compoſing their Almanacks, they make uſe of Solar-months, thus call'd: *Azar* 31 days. *Onzon* 30 days. *Ajar* 31. *Harizon* 30. *Temmuz* 31. *Ab* 31. *Eilul* 30. *Techrion-el-Avel* 31. *Techrion-el-ilani* 30. *Kanon-el-Avel* 31. *Kanon-Elſani* 31. *Shaabat* 28 or 29, anſwering to our *February*. The firſt month *Azar* begins upon our eleventh of *March*: ſo that it anſwer'd to our month of *March* before the *Gregorian* Reformation. Therefore they call this month *Mah-Roumi*, or the *Roman* months. They alſo make uſe of the *Egyptian* months, which are thus call'd: *Fervordin*, [illegible], *Kourdad*, *Tir*, *Mordad*, *Sheriver*, *Mohré*, *Mehri, Aban, Azer, Dei, Bahmen, Eſpendarmouad*. The firſt month, *Ferverdin*, begins with the Vernal Equinox, every month not containing above 30 days, adding the five which remain to the end of the year, which they call *Kamſe Mouſtereked*.

The day of the *Vernal Equinox* is the firſt day of the year, which they call *Nev-rouze*, and is one of their Principal Feſtivals. For that day all the Grandees appear at Court, and preſent the King according to their quality. If they can meet with nothing that is rare, they preſent him in Ducatts of Gold, and there are ſome that preſent him to the number of ten Thouſand. They alſo give God thanks for preſerving them to ſee the new year, and for preſerving the fruits of the Earth from bad ſeaſons, for the Corn is by that time well come up. Upon this firſt day of the year, if a *Perſian* has not money to buy him a new habit, he will go and morgage his own body to have one. So proud and luxurious are the *Perſians* from the higheſt to the loweſt.

CHAP. XVII.

Of the Feaſts and ordinary Diet of the Perſians.

THe *Perſians* are nothing eager after delicacies or dainties; both the nobler and the meaner ſort being very temperate in dyet. In regard that wood is ſo ſcarce and dear about *Iſpahan*, they never eat boyl'd meat above once a day: and as for their Dinner which they call *Shate*, it conſiſts of bread, cheeſe, curds, milk, burnt wine, melons and other fruits in ſeaſon, to which the rich add wet and dry ſweet-meats: At night their uſual food is *Pilaw* and roſt meat. They buy their Proviſion from hand to mouth, eſpecially the *Mahumetans*, which is a double charge. But for the *Armenians*, they live thriftily, and buy at once a good quantity of proviſions to laſt for ſo long time.

Muttons, Kidds, Pullets and Pidgeons, are the uſual dyet of the *Perſians*; for as for Beef they very rarely eat it. The King and the great Lords will eat a piece of a Hare ſometimes when they have been a hunting: but when they have kill'd a wild Boar, they ſend it always to ſome Chriſtian, in expectation to be preſented for the honour done him. They have no diverſity of Victuals or made Diſhes in *Perſia*, their dyet being more proper to ſatisfie hunger, then to pleaſe a nice palate. Mutton and Lamb would be very good in *Perſia*, if they knew how to roaſt it our way. But the *Perſians* roaſt only at an oven, which is a hole made in the ground two foot and a half broad, and five or ſix foot deep. They burn nothing but buſhes, and a kind of Turf mix'd with the dung of Cattel, and dry'd in the Sun. There are ſeveral roaſting Cooks at *Iſpahan*, that roaſt a whole Sheep at a time, where he that comes to buy may have as much cut out as he pleaſes. Other Cooks ſhops are only for boyl'd meat or rice: their fruits which they pickle up in Vinegar being the only ſawce which they have.

As for their Bread it is very white, for they have wheat enough to furniſh the whole Kingdom. They bake every day, making up their Dow in the form of a thin Cake, ſtrow'd over with *Seſamum*. They bake theſe Cakes in their Ovens in the ground, covering the batch over with little round flint ſtones, that are quickly hot and retain the heat. At *Iſpahan* they make a great fire in an earthen pot, and when it is hot they ſpread the Dow againſt the ſides of the pot. The *Armenians* make a ſort of bread as thin as Paper, which they bake upon a thin Iron plate which is as thin as paper. Their Plate and Diſhes are of red Copper tinn'd within ſide. For they are forbid to make uſe of Silver by the Law of *Mahomet*. Nor does the King uſe any other then Gold Plate, of which he has great ſtore. They have alſo a ſort of *Porcellane* made at *Kerman*. To eat their broths they make uſe of wood'n ſpoons: for as for their rice, which is thick, they take it up in their fingers, and wipe their hands upon their handkerchiefs.

The firſt thing ſet upon the Table is the Pipe, the Tobacco, and the diſh of

Coffee, and indeed thus it is that they begin all their debauches. They ſuck and ſmoak of their Tobacco through water in a long glaſs bottle, by which means it comes cool into their mouths; elſe they would never be able to take it all day long as they do. They ſing very little in their Cups: but they recite a vaſt number of wicked Verſes, which they rehearſe with a great deal of gravity. They are ſo accuſtomed to take Tobacco, both men and women, that a poor tradeſman that has not above five *Sous* to ſpend, will lay out three of them in Tobacco. If they had none, they ſay they ſhould not have *damaque*, that is, gladneſs in their hearts. Many will confeſs that their exceſſive taking Tobacco is hurtful; but if you tell 'em of it, they anſwer in a word, *Adedehoud*, *'Tis the cuſtome.*

Beſides their Tobacco they have alſo *Opium* made of Poppies, cut as they grow, out of which they draw the juice and make it into Pills. They take no more at firſt then the head of a pin, increaſing their doſe by degrees, till they come to take the quantity of half a wall-nut. When they are come to that pitch they dare not give over, for fear of endangering their lives, or addicting themſelves to drink wine. In their youth you ſhall ſee theſe *Theriakis* or *takers of Opium*, with pale penſive and dejected countenances, and the uſe of their ſpeech almoſt loſt: If they omit to take for a day together this ill-continued drug that heats their brains, and cauſes them to act ridiculouſly and to talk idly, when it has done working, they are as cold and ſtupid as before, which obliges 'em to take it again. For this reaſon they are ſhort liv'd: or if they do live till forty, they complain heavily of the pains that proceed from the cold venome of the herb. They that have a mind to kill themſelves, ſwallow a large piece, and drink Vinegar after it, to prevent the relief of any other Counterpoyſon, and ſo they dye ſmiling.

They have another ſort of drink to make themſelves merry, which they call *Kokemaar*, compos'd of boyld Poppy ſeed. They take it in broth, and there are particular houſes call'd *Kokemaar Krone*, where people meet to divertiſe thoſe that ſee the ridiculous poſtures which that intoxicating drink cauſes them to ſhew. Before it works they quarrel with one another, and call one another all to naught, but never fight. When the drug begins to work, they grow friends; and ſome are for making complements, others for telling a long tedious ſtory, which renders them very vain. They have alſo another ſort of liquor, which is call'd *Bongue*, very bitter, being made of the leaves of Hemp and ſome other drug mix'd with it. It makes thoſe that uſe it ſhamefully fooliſh and ridiculous, which is the reaſon the Law has forbid that and not the former. The *Usbecks* have brought into *Perſia*, the Cuſtome of taking in Pipes *Tchouberſe*, which is the flower or rather the woolly ſubſtance which is found in hemp-cloſes. This fills the head with ſtrange conceits, ſometimes pleaſant and ſometimes furious; thoſe that take it being quite beſides their ſences for two or three hours.

Their Feaſts are thus order'd: The gueſts come in the morning to the houſe whither they are invited, and all the day long they ſpend their time in taking Tobacco and telling ſtories. Between whiles they have Sweetmeats, Coffee, and Fruits ſet before them. In the evening the *Sofra* is ſpread, and the table ſerv'd with boil'd and roaſt. If the perſon that treats be of any quality, he has a kind of a Governour of his houſe, that ſits upon his heels with a Ladle or great wooden ſpoon in his hand. Then the Inviter makes his complements to the chief of his gueſts, aſſuring him that the entertainment is only provided for him, only at his command he is ready to let the reſt ſhare with him. The Complements being thus paſs'd, the Governour of the Houſe with his great Spoon puts rice and meat upon the little plates, which the ſervants preſent by equal portions to every one of the gueſts. Then they fall too, taking out the rice by handfuls, and the meat with their fingers. Sometimes they mix curdl'd milk with their rice and meat, and making up a lump of all together as big as a Tennis ball, put it all in their mouths at a time, which is the reaſon they never ſit long at Table; one making room for another till they have all done: for as ſoon as one has done, another comes into his place without any farther Ceremony. They have ſeveral Liquors in the room in *Porcellain* Veſſels, but at meals they only drink to drive down their meat and to prevent thirſt. When all is done, they bring a Baſon with an Ewre full of hot water to waſh their hands and faces. After which the Inviter complements his gueſts, and every one returns home; at which time the ſervants are very diligent to bring every man his ſhoes, in hopes of ſome little piece of ſilver.

The *Armenians* entertain their friends in the ſame manner; only that they begin their Feaſts with a cup of ſtrong water, and ſome ſweet-meats, after which they give a couple of hard Eggs to every one of the gueſts. The *Perſians* alſo have ſoon done, but the *Armenians* eat ſwift, and a long time without drinking, which they never do till the end of the meal. After they have given thanks and taken away the cloth, then they fall to drinking to exceſs. He that gives the entertainment never thinks he has done well, till his gueſts are not able to find the way out of the room, and the more they tumble about the room, the leſs he thinks he has ſpent his money in vain.

To conclude, the *Perſian's* are very Gentile, and afford their victuals with a free-will to all that will come and eat with them at Supper time: admiring at the cuſtome of the *Franks*, who ſhut their doors when they ſit down to their meals.

CHAP. XVIII.

Of the Marriages of the Perſians.

THe *Perſians* betroth their Children very young, that is at nine or ten years; but among the *Armenians* there are ſome marry'd and lye together at five or ſix. The Law of *Mahomet* allows them but four lawful Wives, whom they call *Nekba*. But there are others whom they call *Amontba* or hir'd women, and of whom they may have as many as they can keep, and for ſo long time as they pleaſe, which is ratifi'd by the allowance of the Judg. They may alſo enjoy the Slaves whom they purchaſe. The Children both of the one and the other are accompted lawful, and inherit all alike, without the diſtinction of Elder or Younger; but two Daughters can have but the ſhare of one boy. When the womans time that was hir'd is out, the man diſmiſſes her, and ſhe is oblig'd to ſtay forty days before ſhe engage again, that it may appear whither ſhe be with Child or no.

The man gives to the woman that he marries a Dowry aſſign'd upon his Eſtate, and ſends her money and ſilks to make her cloaths. The maid alſo ſends ſomething to him, but very little, and all by the interpoſition and intercourſe of the women. For the two parties never ſee one another. Upon the wedding day, they ſend to the Bridegrooms houſe, by the ſound of Drums and Trumpets, certain Horſes and Men laden with the Brides goods, which is many times done out of vain-glory, and more for ſhew then ſubſtance. The Bridegroom is led a foot, attended by ſeveral women with Tapers in their hands, and a noiſe of Drums and other Inſtruments marching before them. Being come to the door of the Bridegrooms Houſe, if he have promis'd a larger Dowry to the woman then he is able or willing to give, he keeps his door ſhut. The Parents of the Maid knock, and he declares he will not have her at that price. But at length after ſome conteſts on both ſides they agree, and the Virgin enters with her Mother and all her Kindred. Then the *Moullah* reads the conditions of Marriage; which being done, the women retire into the inner part of the Houſe, the men feaſting by themſelves, and the women by themſelves.

This is all that is done upon the Wedding-day, but the following days are not always ſo pleaſing, and it often follows that both parties do not agree, or that the husband miſuſes his wife. Then the woman that requires ſeparation, requires the Dowry promis'd her by her husband: which the man oft-times refuſes and if ſhe perſiſts in her demand, is many times ſo ſeverely us'd by him, that ſhe is conſtrain'd to cry, *I'th Devils name let me go, I demand nothing of thee.* Then they both repair to the *Caſi*, or *Cheit-Leſloon*, who is a Doctor of the Law, and in his preſence they diſcharge one another. This they may do by their Law three times.

After that, the ſame woman can never return to her Husband again.

The Children derive their Nobility from the Father, whither he be born of a Slave, or an *Amoutha*, or a Legitimate wife. The Nobility of the *Perſians* which is call'd *Negabet*, is founded upon their being deſcended from *Mahomet*. They who claim that extraction, have the title of *Mir* or Prince: and their Daughters carry the appellation of *Mirza* or Princeſs. They are very numerous and very poor. But the title of *Mir* without a good Eſtate or high Employment ſignifies little or nothing.

CHAP. XIX.

Of the Death and Burials of the Perſians.

’TIs the Cuſtome among the *Perſians*, that when the Patient lyes very dangerouſly ill, they light ſeveral fires upon the Terraſs of the Houſe, to give the People notice to pray for him. So ſoon as the breath is out of his body, the whole houſe rings with cries and lamentations, eſpecially of the women who tear their hair, and ſhew ſuch antick poſtures, that a man would think them poſſeſs'd. In the midſt of their tears they make long repetitions of the worthy actions of the deceas'd, and every foot they ſet up a yelling. Then they go and advertize the *Caſi*, that ſuch a one is dead; to whom the *Caſi* anſwers *Sarchoama Salamet-Buſhet. May your head be in ſafety.* In the mean while he ſeals a Licence to the *Mourderchour*, to take the body and waſh it in a houſe which is built on purpoſe near a running water. After that come a great number of *Moullah's*, with the Enſigns of the *Moſquee*, which are long ſtaffs like Pikes, at the end whereof are thin plates of Iron and Latten, ſo weak that they bend downward with the leaſt motion: the bodies of the ſtaves being wrapt about with certain pieces of Taffata. Theſe *Moullahs* tear their throats crying out *Alla, Alla, Alla*, repeating nothing elſe, and dancing ſometimes upon one foot and ſometimes upon another; and becauſe they that baul loudeſt get the moſt money, they put their thumbs in their ears with their fingers upon their cheeks, and tear their throats with all the force they have. The body being waſh'd, the cloaths of the deceas'd belong to the *Mourderchour*. When they carry the Beire, it is the cuſtome that every one that meets it, proffers their ſhoulders to help carry, while the others eaſe themſelves; for which the Kindred of the deceas'd make ſome acknowledgment. If he be a perſon of Quality, all his Horſes are bridl'd and ſaddl'd, and others perhaps borrow'd: One carries his Turban, another his Scimitar, another his Bow, another his Arrows, another his Buckler, and whatever elſe is of any uſe to ſet forth his Quality and his Courage. The biggeſt Church-yard that belongs to *Iſpahan*, is *Calreſton*; but there is not one handſome Tomb in it. The *Armenians* lay a great ſtone over the grave, and the rich ſet up an Arch with four Pillars, under which they eat and drink in the ſhade when they viſit the Tombs of their Anceſtors.

Their graves are ſix foot long, ſix foot deep, and two foot wide, wherein they lay the bodies with their faces turn'd toward *Mecca*; and then they ſet up two tiles of each ſide his face to keep the earth from falling upon it. If he be a rich man, or have been a ſtout Souldier, they bury with him his Turbant, Scimitar, Bow and Arrows, and ſet Victuals by him; which part of the hole being made up with brick, the reſt is fill'd up with earth. The *Moulla*'s alone return to the houſe of the deceas'd, where they have meat ſet before 'em, and are alſo farther pay'd for their ſinging and bawling. A while after the Kindred coming to viſit the Heir, diſcourſe him upon the contempt of the world, tell him that it is but as a *Caravan*, ſome of which arrive ſooner at their journeys end then others. Eight days after the Heir returns their viſits. As for the Grandees they order in their Wills that their bodies ſhall be either carry'd to *Mecca* or *Meſhed*.

As well the *Perſians* as the *Turks*, believe that as ſoon as the grave is fill'd, that the two Angels *Negair* and *Mauguir*, revive the dead as far as his waſt; ask him the reaſon of Faith, and which way he ſaid his Prayers, and that according to his merits they uſe him well or ill. As for the torment of Souls before the Reſurrection, that only conſiſts in a grief for not having arriv'd to thoſe perfections and Sciences to which they might have attain'd, and conſequently for not having attain'd to that perfection which God requir'd of them. Others hold that the Souls of the unfortunate are tormented with Dreams and Viſions; but that the Souls of the happy always enjoy the ſight of pleaſing objects; till the *Saheb-el-zaman*, or Maſter of time ſhall come to confirm the Law of *Mahomet*, who ſhall kill *Dedgar*, who is like our *Antichriſt*, with his own hand; at which time all then alive ſhall dye in an inſtant, and then ſhall happen the general Reſurrection, which they call *Moavedet-bechre*. That the ſame Bodies and Souls ſhall unite to appear at the day of Judgment before the Throne of the great Judge of the world; and that to go thither they muſt paſs over a bridge call'd *Polſerat*, ſharper then the edge of a razor, which nevertheleſs the Muſſulmen ſhall paſs over without any danger with the ſwiftneſs of a bird. But that misbelievers ſhall fall as ſoon as ever they ſet their feet upon it, and ſhall fall into a torrent of fire among a thouſand Devils arm'd with Cramp Irons, Pincers, and tenter-hooks. So that it is a kind of a Proverb among the *Perſians*, if a man cannot obtain of another the Juſtice of his bargain, or to yield to right, *Well*, ſays he, *before thou paſſeſt* Polſerat, *thou ſhalt reſtore it me double, for I will take hold of thy Coat, and hinder thee from getting over till thou haſt given me ſatisfaction*; But the craftier ſort laugh at this, and make anſwer with a ſmile, *Well, well, we will venture ſtumbling as we paſs over* Polſerat. The Porter of Paradiſe whom they call *Ruſuen* ſhall open them the gate. There they ſhall ſit upon the banks of the great *Kauſſer*, which is a fountain where their Prophet ſhall give them of the water to drink out of a Ladle, and that afterwards they ſhall have a great number of women created on purpoſe for them, with all ſorts of moſt delicious food. And for fear of fouling this place of recreation and holineſs with the excrements of eating and drinking, they ſay, that thoſe things ſhall always evacuate in a perfum'd ſweat, and that they themſelves ſhall always remain in that condition. Others more refin'd, and not believing material enjoyments, affirm that Beatitude conſiſts in the perfect knowledge of the Sciences; and for the ſences they ſhall have their ſatisfaction according to their quality.

CHAP. XX.

The Author departs from Iſpahan *to* Ormus, *and deſcribes the Road to* Schiras.

I Set forth out of *Iſpahan* the 24. of *Feb.* 1665. in the afternoon, and ſtai'd a League from the City, in a field whither ſome of my friends would needs accompany me. About ten a clock at night, I ſet forward again, and travell'd till break of day; and then I came to a place where the *Radars* kept guard half a league from a great Town call'd *Iſpſhaneck*, which you are to croſs. About ten a clock in the forenoon I came to *Mahiar*, where there is a very good Inn. But the Land between this and *Iſpahan* is all very barren and without wood.

The *26th*, three hours after midnight, I ſet forward through a dry Plain, which begins to grow more fruitful, about a League from *Comſhe* a great City, where I arriv'd by eleven a Clock in the morning. In it are ſeveral Inns, and indifferent handſome ones, conſidering that they are built only of Earth. This City is compos'd of a row of Villages that extend about half a League in length. About three quarters of a League on this ſide the City ſtands a neat *Moſquee* with a pond full of fiſh. But the *Moullahs* will not permit you to catch any, ſaying that they belong to the Prophet to whom the *Moſquee* is dedicated. However becauſe it is a ſhady place in the Summer, Travellers rather chooſe to lye by this pond, then to ſhut themſelves up in the City.

The 27*th* I travell'd from four in the morning till ten in the forenoon, through a plain ſow'd with ſtore of grain, and lodg'd in an Inn call'd *Makſonbegui.*

The 28*th* I departed two hours after midnight, and after eight hours travel through a barren plain, I arriv'd at *Yeſdecas*, a little City built upon a rock in the midſt of a great Valley, and lodg'd in an Inn at the foot of the Rock. The ſame day in the morning I paſs'd on to a neat houſe with fine Gardens, call'd *Amenebad*; built by *Iman-Kouli-Kan*, Governor of *Schiras.*

The firſt of *March* I departed an hour after midnight, and a little after I croſs'd a ſhort mountain, but ſo rugged and ſo craggie, that they have given it the name of *Kotel-Innel-tebekeni*, that is, *the Mountain that breaks the Horſes ſhoes.* The next day we paſs'd by a ſcurvy Caſtle call'd *Gombeſſala*; then travelling through a flat Country, I came by ten in the morning to *Dehigherdou*, or the Village of Wall-nuts. I endur'd very ſharp weather all the morning, for all that Country, and that which I travell'd the next day, is very cold at ſome times of the year.

The ſecond day I travell'd from midnight till ten a clock in the morning, through the Snow over a barren Plain to come to *Cuzkzar*, where there is a new Inn well built.

The third I was a horſeback from five in the morning till noon, firſt over the ſame Plain by a Lake ſide in a very bad way cover'd with ſnow that hid the holes; then paſſing a tedious long and rugged mountain, I deſcended to a Village call'd *Aſepas*, where there is to be ſeen an old ruin'd Caſtle upon the point of a Hill. The Inhabitants were all *Georgians* by deſcent, but now turn'd all *Mahumetans.* I met with wine and fiſh, in regard of the many Rivolets, but the *Caravanſira* is old, and ill provided.

The fourth, ſetting out by day-break, I rode over a Plain, which *Sha Abbas* the firſt gave the *Georgians* to till, and in eleven hours I came to *Ondgiom*, a large Village upon a River, over which there is a fair ſtone bridge.

The fifth, I got a horſeback by two a clock in the morning, and had two leagues in the firſt place of deep miery way; afterwards I paſs'd a ſteep Mountain, craggy and durty. I paſs'd through a Village call'd *Imam Sçade*, from the name of one of their Prophets that lyes buried there, and gave the Mountain its name, being all cover'd with bitter Almond-trees. I travell'd ſometime between rude and craggy rocks, after which I met with a ſmall River, which runs to *Mayn*, a little City where I lodg'd in a fair Inn.

The ſixth, I departed three hours after midnight, and travell'd through a large Plain encompaſs'd with high and rugged Mountains; upon one of which that is divided from the other, ſtood a Caſtle which they ſay was ruin'd by *Alexander* the Great, of which at preſent there does not remain the leaſt ſign or footſtep. I croſs'd the river of *Mayne* over two ſtone Bridges, and then came to *Abgherme*; a place that ſtands in a Plain where there is an Inn half built; ſo call'd by reaſon of a Spring of hot waters that riſes not far from it. In the morning I paſs'd over a fair and long Cauſey, call'd *Pouligor*, being above 500 paces long, and 15 broad, divided alſo by certain Bridges, to give the water free paſſage, by reaſon the Country is very full of merſhes. At the end of this Cauſey ſtands an Inn very well built, but the gnats that haunt it will not ſuffer it to be frequented. I paſs'd along by the foot of a Mountain, and after three hours travel, I ſtopp'd a while at an Inn that ſtands at the foot of another ſteep and craggie mountain.

I arriv'd at *Schiras* about ſix a clock at night. But here give me leave before I enter the City, to make two obſervations, the one touching the Road from *Iſpahan* to *Schiras*, the other concerning the ruins of *Tche-elminar.*

As to the Road from *Iſpahan* to *Schiras*, obſerve that in winter time when the Snow is fallen, when you come to *Yeſdecas*, you muſt of neceſſity leave the direct road, becauſe it is impoſſible to paſs the ſtreights of thoſe Mountains, which I have mention'd. Therefore you muſt keep the left hand road eaſtward, through the Plains, taking a guide along with you.

This way, which is the longer by two days journey, was formerly unknown, becauſe of a River, that in one place beats upon a ſteep rock, and cloſes up the paſſage. But *Iman-Kouli-Kan* with a vaſt expence of time and money, caus'd a way to be levell'd out of the Rock about 15 or 20 foot above the River, which he ſecur'd to the water-ſide with a Wall three or four foot high. This way continues for half a league, and then you come to lye at a great Village in a Plain, where you take Guides to ſhew you the Fords of the River.

Having paſt the River, you croſs over ſeveral fertil Plains water'd with great ſtore of Rivers. Then you aſcend a Mountain, from whence you have but a league and a half to *Tche-elminar*.

At the point of the Mountain, upon the right-hand of the great Road, are to be ſeen twelve Pillars ſtill ſtanding, that form a kind of a ſquare. In the ſpaces of the Mountain are a great number of *Niches*, that are oppoſit to the Pillars, and were certainly the places where the ancient *Perſians* put their Idols. Thence you come to *Tche-elminar*; where are to be ſeen a great many old Columns, ſome ſtanding, and ſome lying upon the ground, and ſome ill-ſhap'd Statues, with little four-ſquare dark rooms. All which together, eaſily perſwades me, who have well conſider'd the principal Pagods of *India*, that *Tche-elminar* was only a Temple formerly dedicated to Idolatrous worſhip. And that which confirms my opinion, is, that there is no place more proper for an Idolatrous Temple then this, by reaſon of the abundance of water. Beſides, that the dark Rooms could be no other then the Chambers for the Prieſts; and where the Rice and Fruits that were the feigned nouriſhment of the Idols, were the better ſecur'd from gnats and flies.

Leaving *Tche-elminar*, you come to lye at a Village half a league farther, where is very good Wine. From thence to *Schiras* is a hard days journey; eſpecially when the Snow begins to melt: for then the Road looks like a little Sea.

CHAP. XXI.

Of the City of Schiras.

THE City of *Schiras* lies in 78 degr. 15 min. of Longitude, and 29 deg. 36 min. of Latitude. It is ſeated in a Plain that extends it ſelf about four leagues from the North to the South, and from the Weſt to the Eaſt about five leagues. Upon the South-eaſt there is a Lake of ſalt water four leagues in compaſs: leaving the Plain as you travel to the South, you paſs between two Mountains, which are not ſo cloſe, but that they leave room for certain pleaſant Valleys a league and a half wide.

The Soil about *Schiras* is good, and fruitful; and it is particularly famous for the moſt excellent Wines of all *Perſia*. As for the City it ſelf, there is nothng handſome in it: for it looks rather like a Town half ruin'd then a City. Formerly it was begirt with walls of Earth, which are now utterly decaid. The Houſes are of the ſame Earth dri'd in the Sun, and whiten'd over with lime; ſo that when it happens to rain, when the Earth comes to be well moiſten'd, the Houſes fall of themſelves. Only the Colledg which *Iman-Kouli-Kan* built, and ſome of the *Moſquees* are are of Brick: and the beſt of thoſe *Moſquees* is call'd *Sha-Soiraque*, which out of a particular devotion is kept ſomewhat better in repair. However, there is nothing in it worth taking notice of. Upon the North-eaſt ſide, the City runs within a quarter of a league of the Mountain: and from a Stone-bridg, as you go out of the City to the foot of the Mountain, is a long Street in a ſtreight line, where there ſtands a *Moſquee*, built by *Iman-Kouli-Kan*. Without, it appears fair enough; but within, it falls to ruine. There is an *Octogonal Piazza* before the Gate, and in the middle of the *Piazza* an *Octogonal Vaſe*, which is fill'd by a little ſtream that runs through the Street from the Mountain. Both ſides of the Street from the *Moſquee* to the Mountain are wall'd in: and at certain ſpaces are great Gates one againſt another, with rooms over them; the Windows whereof open into the Gardens behind the walls; all along by which runs a row of Cypreſs-trees in a direct line: and in the middle of the Street, about two hunder'd paces on this ſide the *Moſquee*, is another *Vaſe*, which receives the ſame water as it runs from the Mountain. This Street was made by *Iman-Kouli-Kan*, after he had cut the Mountain at the end of it, to ſhorten the way from *Schiras* to *Iſpahan*.

There are in *Schiras* three or four Glaſs-houſes, where they make great and ſmall Bottles, to tranſport the Sweet-waters that are made in the City. There are alſo made the ſeveral ſorts of Veſſels wherein they pickle their fruits of all ſorts, which they ſend in great quantities into *India*, to *Sumatra*, *Batavia*, and other places.

There is no Silk made, nor any other manufacture in *Schiras*: only there are ſome few *Chites* or Painted-cloaths made there, which nevertheleſs are very coarſe, and in uſe only among the meaner ſort.

As you go out of the City upon the North-weſt ſide, you meet with a long Alley or Walk, in three parts whereof are plac'd three Stones, which they call *Mills*. At the end of this walk is a Garden call'd *Baj-Sha*, or the King's Garden. Over the Gate whereof is a great Room half ruin'd: and at the end of a large Walk planted with Cypreſs-trees, ſtands a neat piece of building, but altogether neglected. Upon the left-hand whereof is a great Pond pav'd with Free-ſtone, being all the beauties of the Garden: which, it is true, was full of Fruit-trees, Roſes and *Jaſmins*; yet, for want of order, it look'd like a Wilderneſs.

From the Garden to the Hill is a Plain of two leagues long, and one broad; which is all but one large Vinyard belonging to ſeveral perſons. Beyond the Vinyard riſe very high Mountains, from whence fall ſeveral little Springs that form a River, which is call'd *Bend-Emir*, from the name of a Town where the biggeſt Spring riſes. This River of *Bend-Emir* waters the whole Vineyard of *Schiras*; where it never rains from Spring till Autumn: which is the reaſon that in the Summer there is no water in the very Channel next the City.

Their Wines are the beſt in *Perſia*; but there is not ſo great a quantity made as people imagin. For, of all this great Vineyard, and in all the places round about the City for four or five leagues together, good part of the Grapes are dri'd, and a greater quantity pickl'd: and of the Wine, there are many Veſſels full, which are burnt for the benefit of the poor Travellers, and Carriers, who find it a great refreſhment to drink it with water.

Their Wine, as all other things, is ſold by weight, and not by meaſure. In the year 1666, a moſt plentiful year for Wine, the Proviſion of the King's Houſe amounted to 50000 *Mens* of *Keukné*, or the ancient *Men* containing nine pound of ours, at ſixteen ounces to the pound, (being the only weight for Wine,) and the King allows as much to the *Franks*, as for his own Houſhold. The Jews of *Schiras*, who boaſt themſelves of the Tribe of *Levi*, make above a hunder'd and ten thouſand *Mens*, it being their chiefeſt livelihood; but the Governour of *Schiras* knows how to ſhare with them in their profit. The whole account of Wine made at *Schiras* amounts to 200025 *Mens*, or 4125 Tuns, at three hunder'd pints to the Tun.

In *Schiras* is an ancient *Moſquee*, wherein is the Sepulcher of a *Sadi*, whom the *Perſians* eſteem the beſt of their Poets. It has been a very fair one, accompani'd with a large Building, which was once a Colledg; but it runs to ruine, as do alſo many other Edifices within the City. Juſt againſt this *Moſquee* you deſcend by a pair of Stairs into a large Well, at the bottom whereof is a *Vaſe* full of Fiſh, which no-body dares to touch, it being Sacriledg to rob the *Sadi* of what belongs to him. A little beyond this *Moſquee*, upon a high Rock, ſtand the ruines of a Caſtle; and upon the top of all the Rock is a ſquare Well cut out of the Rock. It is very deep, and ten or twelve foot broad: formerly, they told me, their Adultereſſes were all thrown into it. There is one wonderful Well in this City; which is 15 years riſing, and 15 years falling; that is, the water is one fifteen years riſing to the top, and another fifteen years ſinking to the bottom.

There are in *Schiras* two or three *Bazars* well built, through the midſt whereof the water runs in a Channel.

To the South-weſt, a good league from the City, there is a little Hill divided from the great Mountain, upon which Hill are three Gates to be ſeen, the remainder of an Idolatrous Temple. There were four Gates, but the South-Gate is tumbl'd down: the reſt are ſtanding, compos'd of three Stones: Upon both the Stones that make the Jaums, there are two figures in half Relief, with their faces one looking upon another, with their arms extended; one holding in his hand a Pan, out of which iſſues a flame of fire; and the other a Towel folded up. The other Statue holds as it were a Purſe in one hand, and a bowl of Fire in the other; the Figures being as big as the Life, only their faces are ſpoil'd; and as for the other doors, they are both the ſame.

Two Muſquet-ſhot from thence, in a plain, riſes a little Mountain, from the North-ſide of which fall many Springs that meet in a large Pond full of Fiſh. Some high Trees grow there, to ſhade the Habitation of a *Dervi's* that lives there. The place is pleaſant, and all the Springs together fill a Channel large enough to water the neighbouring Fields. Here it was that certainly the ancient Idolaters came to waſh, and thence went to the Temple to ſay their Prayers, and make their Offerings.

Half a league beyond, at the foot of a Mountain, is a place about 500 paces in compaſs, whence there fall a good number of Springs that meet in a Pond, environ'd with high Trees, and full of Fiſh. In one corner of the Mountain ſtand Figures, cut out of the Rock much bigger than the Life. The two which are uppermoſt look one upon another; and that upon the left-hand carries a large Turbant, ſuch as the *Grand Vizier* of *Conſtantinople* wears when he goes to the *Divan*. From his *Turbant* to the middle of his Forhead, he was bound with the Treſſes of his own hair, the ends whereof were faſten'd together with large Buckles behind in his neck. His habit was a Robe after the ancient faſhion, with a kind of a Cutlace by his ſide. Nor did the oppoſite Statue much differ from this, only inſtead of a Turbant, he wore a kind of Miter upon his head. The two other Statues underneath the former, ſtretch'd forth their arms one to the other: the one repreſenting a Man, the other a Woman. The Man ſeem'd to preſent the Woman a Noſegay of Flowers; but in truth it was a difficult thing to diſcern them, in regard they were both cover'd with a Fig-tree that grew juſt before them out of the rock.

About two thouſand paces farther, there is a Lake of ſalt water about ten leagues in compaſs, which is fill'd by ſeveral Springs that fall from the Mountains: and here it is that the people make a great quantity of Salt. There runs into it alſo a ſalt River, over which you croſs upon a large ſtone-Bridg about three miles from *Schiras*, in the way to *Bunder-Abaſſi*.

Half a league from the City are two remarkable Wells: the one upon the top of the Mountain, the other upon the deſcent, cut out of the Rock: both of an extraordinary depth. There is no water in either, becauſe they are half full of Stones, which they that come to ſee the Wells, throw into 'em. There are alſo to be ſeen the ruines of a Caſtle formerly built there for the Guard of the Highways. But ſince *Iman-Kouli-Kan* made the new way, he caus'd all thoſe Fortreſſes to be defac'd, as being expenſive to the King, and burthenſome to the Merchant, from whom the Guards exacted Toll in thoſe places. Now all the ways are free, and the Merchants travel ſecurely.

About half a league from the City, toward the North, upon the brow of a high Mountain, ſtands a little *Moſquee*, like a Hermitage: and fifteen foot below it guſhes out a fair Spring, which is the beſt in the places neer to *Schiras*. Neer to it is a little place encompaſt with a Pale, with four Pillars that uphold a Ceeling. Here it is that a *Dervis* ſits, and entertains all them that come to viſit him, to whom he preſents Tobacco, according to the cuſtom of the Countrey. This place is one of the beſt Proſpects in all *Syria*, from whence you behold one way all the plain of *Schiras*, and all the City from one end to the other, with the Gardens. But people go not thither for the fair Proſpect, or to viſit the *Dervis*, but to admire a Cypreſs-tree not above three or four paces from the Proſpect, planted among the Rocks; and of that bigneſs, that four men can can hardly fathom it: it is proportionably high, and is look'd upon to be the faireſt Cypreſs-tree in all *Perſia*, where ſo many grow beſides. This Tree is fed by the Spring which I have mention'd, falling ſome eight or ten foot below into a Ciſtern, which is always full; whence through a Canal it runs into a Garden in the plain ſome ſeven or eight hunder'd paces from the Mountain. In this Garden are to be ſeen the remains of a Palace of one of the ancient Kings of *Perſia*:yet what is ſtill to be ſeen, does not declare it to have been very magnificent. The King was call'd *Padſha queſhel*,the *Scald-pated King*.A thing not to be wonder'd at, in regard there are few *Perſians* but ſuch as either have or have had ſcald heads.

Two leagues from *Schiras*, to the South-weſt, at the foot of the great Mountain, ſtands a Hermitage, call'd *Pir-Bonno*, where three or four *Dervis* live, as being a pleaſant place; for the *Dervis* always chooſe out the moſt delightful places to pitch their Tents in: where they ſit ſmoaking their Pipes with that gravity, that if the King himſelf ſhould come by, they would not ſtir to give him reverence. That which adds to the pleaſure of that Hermitage, is a fair Spring of water that refreſhes the Garden, and the number of fair Trees that are about it.

About a quarter of a league from the City, toward the Weſt, is to be ſeen a Church-yard encompaſt with Walls; in the middle whereof, looking toward *Mecca*, ſtands a Monument very much frequented by the *Dervis*,and other devout people, who ſay their Prayers there, it being the Sepulcher of *Hougia Hafiz*, for whom they have a very great veneration. The year of his deceaſe is ſet down upon his Tomb; being in the year 1381: and he purchas'd that great eſteem among the *Perſians*, for having compos'd a great Book of Morality, and for that he was alſo one of the beſt Poets of his time.He has left one great Poem behind him in the praiſe of good Wine; which has caus'd many to aver, that *Hougia-Hafiz* was no good *Muſſul-man*, in regard he has ſo highly prais'd a thing which is ſo ſtrictly forbidd'n by the Law of *Mahomet*.

Neer to the Church-yard is a fair Garden, which men go to ſee for the beauty of the Cypreſs-trees, which are its chief ornament. They are to be admir'd for their height and bigneſs, among which there is one that was planted by the hand of *Sha-Abbas* the Great himſelf, in the year 1607; and it may well deſerve to have been planted by the hand of a Monarch; for it was bigger then the reſt that had been planted above a hunder'd years before.

Without the City, upon the North-ſide, at the foot of the Mountain, is a Garden belonging to the ancient Kings of *Perſia*, call'd *Bag-Firdous*. It is full of Fruit-trees, and Roſe-trees in abundance. At the end of the Garden, upon the deſcent of a Hill, ſtands a great piece of Building, and below a large Pond affords it water. The rich Inhabitants of *Schiras* have been formerly very curious to have fair Gardens, and have been at great expences to that purpoſe. But neither at *Schiras*, nor at *Iſpahan*, is there any thing that may compare with thoſe lovely Paradiſes of *France* and *Italy*.

There are many Inns in *Schiras*, but the *Franks* generally lodg at the Convent of the*Carmelite* Friars:and they that would be more private,lodg at another Houſe that belongs alſo to the ſame Friars, which they would fain ſell, as being a charge to 'em at this time.

CHAP. XXII.

A continuation of the Road from Iſpahan *to* Ormus, *from* Schiras *to* Bander-Abaſſi.

THE ſixth of *March*, by eight of the Clock in the morning, I departed from *Schiras*; and after ſix hours travel through the plain that continues fertil for a league together beyond the City, I came to an Inn call'd *Badaadgi*. The water is bad, being as it were luke-warm. Here cold weather begins to ceaſe. The next day I ſet out by break of day, and came to a large and well-built Inn, only it ſtood remote from any Town. It is call'd *Mouzaffers*, and is the only place in *Perſia* where I met with black *Saligots*, or Water-nuts, as big and as good as ours in *Dauphine*. The Countrey breeds nothing but Goats and Sheep: and about two leagues off runs a River along by the Mountain to the Weſt.

The 18*th* I departed by day-break, and travell'd eleven hours through a ſtone-Countrey, cover'd with bitter Almond and Turpentine-Trees. I lodg'd in a fair Inn, call'd *Paira*, neer to a River that comes from the Weſt, and makes the Countrey fertil. There is ſome Wood in the Valleys, and ſome Villages appear on the other ſide of the River toward the South.

The 19*th* I ſet out by four of the Clock in the morning, and travell'd along a Valley, wherein were many Villages receiving the benefit of the River laſt mention'd. About eight in the morning I ſtopt at an Inn built in an *Octogonal* form, a good league from the River, with ſeveral Villages between. The name of the Inn is *Kaffer*.

The 20*th* I ſet out two hours after midnight, and travell'd till ten in the morning through a dry Valley. By the way I met ſeveral Shepherds and Herdſmen, who were forſaking the hot Countreys, and driving toward *Schiras* for coolneſs.

They that travel upon their own Horſes, and would ſee one of the richeſt parts of *Perſia*, and ſome Antiquities, ſetting out from *Kaffer*, inſtead of following the *Caravan*-road, take the right-hand way by the ſide of the River, that runs a league and a half from the ſame Inn. When you have paſt the River, the way is very ſtreight, and lies for two leagues together through a ſteep Rock, the Mountain upon the right, and the River upon the left, where there is not room in ſome places for two Horſes to ride a-breſt. All along this way, toward the top of the Mountain, are little paths that lead to Caverns, ſome of which are ſo large, that they will contain two or three thouſand men. Having paſt this way, you come into a Plain call'd *Dadivan*, four or five leagues in circuit; the greateſt part of which is planted with Orange-trees, Citrons, and Granats. Some of theſe Orange-trees two men can hardly fathom, being as high as our Walnut-trees; and this is one of the moſt delicious ſituations in all *Perſia*. I have travell'd through it ſeveral times, and ſometimes only to divertiſe my ſelf. The reſt of the Plain is ſow'd with Rice and Wheat. You ſet up your Tents under theſe Trees, and then the Countrey people bring Proviſion of ſeveral ſorts, eſpecially Partridges, Hares, and wild Goats. The River that croſſes the Plain is full of Carps, Barbels, Pikes, and Crey-Fiſh. I remember one time a Countrey-man carri'd me down to the water, and before my face took up a Fiſh with his hand. He was ſo nimble at it, that having caught one which he did not think big enough, he threw it back again, and took up another. Now in regard that Travellers generally ſtay about ten or twelve days in that place, the Tumblers that live there-abouts, fail not to come and give you a Viſit, to ſhew ye ſome of their tricks, and to taſt your *Schiras* Wine. The *Engliſh* and *Hollanders* uſually ſpend the end of the Summer in this Plain, for the benefit of the River, and the Trees: which become ſo large and fair, by means of the River, which the Countrey-men bring in by Canals, and ſhut it up in Ponds, among the Trees, to water their Grounds; which is all the good this River does in *Perſia*: for all the reſt of its courſe is through cragged Rocks, and ſalt Marſhes.

The 20*th* of *March*, by ten in the morning, I came to an Inn which was call'd *Monſbek*, which is a-lone-Houſe at the foot of a Rock. There is a Spring about five hunder'd paces from it, but the water is hot, and has a ſulphury taſt; ſo that the Cattel will hardly drink it. Therefore you muſt go to a Ciſtern about two Muſquet-ſhot from the Inn, where there is one newly ſet up, inſtead of another that was there before, into which a Jew once chanc'd to fall in, and was therefore broken by the ſuperſtitious *Mahometans*.

Three quarters of a league from *Monſbetz* are two roads that lead to *Lar*, the one for the Camels, the other for the Horſes and Mules. The firſt is the longeſt by three days journey, and is call'd the Road of the Deſert; for after you have paſt a great Town inhabited only by Camel-Maſters, where you lye the firſt night, between that and *Lar*, you ſhall meet with nothing of Houſes but only Herdſmens Tents, that feed ſometimes in one place, ſometimes in another. Upon the Camels Road there are another ſort of Fowl like the great Partridges in their bodies, but their legs and feet reſemble thoſe of wild Ducks. The Camels take this Road, becauſe it is impoſſible for them to paſs the Mountain *Jarron*, over which the Horſes and Mules are hardly able to travel.

I ſet out from *Monſbek* the 21*th* of *March*, at two in the morning, and having travell'd till eight through a plain, but ſtony Countrey, I came to the little City of *Jarron*, which is rather to be call'd a Forreſt of Palm-trees that bear excellent Dates. I lodg'd in an Inn five hunder'd paces from the City, and ſtaid there two days.

The 24*th*, ſetting out preſently after midnight, I travell'd a good hour, and then I began to mount the ſteep Mountain of *Jarron*, which is very high, and very long; but the deſcent is the moſt dangerous that ever I ſaw in all my Travels; and beſides that, the Moon did not ſhine. Being at the top, after you have deſcended three or four hunder'd paces, you meet with a Bridg of one Arch, that reaches from one Mountain to another; a bold piece of Architecture, not enough to be admir'd, being rais'd at the charges of *Iman-Kouli-Kan* for the benefit of Travellers. Being come to the bottom of this, you muſt paſs two others as ſteep in their aſcent as in the deſcent; upon the top of one of which ſtands a Ciſtern, which, though it be very large, is generally emptied by the end of the Summer. Upon theſe Mountains there is ſuch an infinite quantity of Partridg that a man cannot miſs that will but ſhoot. By eight in the Morning I came to an Inn which is call'd *Shakal*, which is a-lone Houſe in a Deſert Countrey, but ſtor'd with bitter Almond-trees, and Turpentine-trees. Approaching neer to the Inn, you meet with two or three Ciſterns, which are a great comfort to Travellers, water being very ſcarce upon this Road. There are at *Shakal* nine or ten *Radars* for the Guard of the Road, who are alſo Maſters of the Inn: So ſoon as you are alighted, they ask you if you will eat any Kid, being ſure of their blow, and having no more to do but to go to the Mountain and fetch one, where they ſwarm. There are ſtore of Partridges, which are almoſt as big as Pullets; of which you may eaſily kill as many as you pleaſe.

The 25*th* I travell'd five hours, from morning till noon. An hour after I took Horſe, I met with a Mountain, the deſcent whereof was very ſteep. They call it the Mountain of *Huſben*, at the foot whereof is a Fountain of excellent water. A good league farther you meet with a fair Inn call'd *Moniezeré*, in the midſt of a pleaſant Grove, where there is an excellent Spring of water; but becauſe there is no food to be had, you muſt go as far as *Detadombé*, a Village ſeated in a plain. A quarter of a league on this ſide, upon the top of a Mountain, appears the ruins of an old Caſtle; the Village it ſelf being ſurrounded with Palm-trees. The Inn is a good one, provided with a very good Ciſtern.

The 25*th* I travell'd through a plain for three hours, and ſtopt at *Banaron*, a little City well built, at the foot of a high Mountain; upon which appears the remains of a large Caſtle. *Benaron* is the Frontier Town of the Province of *Fars*, bordering upon the Province of *Lar*.

The 26*th* I departed an hour after midnight, and travell'd till nine in the morning, partly through the Plain, and partly through the Mountains, where I ſaw an old Tower for the guard of the Road. I ſtaid at *Bibry*, a little City ſeated upon a plain, that borders upon a high Mountain. The Inn is new, and very magnificently

cently built by the Mother of *Aimas, Kan* of *Lar*, when the great *She-Abbas* took this Countrey from the *Gaures*, whom he conſtrain'd to turn *Mahumetans*.

The *27th* I ſet out at four of the Clock in the morning, and about ſeven I paſt through a Village ſeated in a ſmall plain. A league from thence I lodg'd in an Inn call'd *Pai-Cotali*; that is to ſay, the foot of the Mountain, as being built at the foot of the Mountain. From thence to *Lar* is not above four or five hours travelling; but the way is very bad, and ſeveral ſwift Torrents are to be paſt over.

You may take another Road from *Bibry*, upon the right-hand toward the Weſt; it is the ſhorter way by two or three leagues: but ſo bad, and ſo narrow, that in many places two Horſemen cannot ride a-breſt, being for the moſt part all Rocks and Precipices.

Lar is the Capital City of the Province of the ſame name, which formerly bore the title of a Kingdom. It is but of an ordinary bigneſs, encloſ'd on both ſides with high Mountains, being built round about a Rock, upon which there ſtands a Caſtle of Free-ſtone, wherein the King keeps a Garriſon. The whole Country is very hot, nor have they any water but Rain water, which they preſerve in Ciſterns, and which ſometimes cauſes a wide Torrent that runs by one ſide of the City, and falls from a Caſcade two ſtories high, made of Free-ſtone. In the City and parts adjacent, grow a great number of trees, eſpecially Date trees and Tamariſk. The Gardens alſo and Mountains are full of Orange trees.

There are but two Inns in *Lar*, the one within the City, which is not a very good one; the other at the end of the City toward *Ormus*, which would be convenient, but that it is always afloat when the Rains fall; for which reaſon the *Franks* generally lye at the *Hollanders* Houſe at the end of the City. And there is a neceſſity for ſtaying at *Lar*, to change the Camels; for the Camels that come from *Iſpahan* can go no further; every City having their particular priviledges. Which ſometimes proves prejudicial to the Merchant, in regard the Governour will delay the change of the Camels till he is preſented.

The Fortreſs of *Lar* takes up the whole ſurface of the top of the Rock; and there is but one way to climb it up, with great difficulty. It is more long than broad; and the four corners are fortifi'd with four Baſtions, or Bulwarks, between which are rais'd ſeveral Towers, for the Souldiers Lodgings. That Fortreſs is the Royal Priſon, whither the King ſends ſuch Priſoners as he takes in war or ſurprizes by ſtratagem. I met with two there, one a Prince of *Georgia*, the other of *Mengrelia*. The two Princes had each of them a Toman a day allow'd them, and ten or twelve Servants to wait upon them. Upon one of the corners of the Caſtle, toward the Weſt, was built a Banquetting Houſe with three or four Chambers. In the middle of the Court ſtands the Magazine, full of Bows and Arrows, Bucklers and Muskets, enough to arm fifteen hundred men. For the Inhabitants of the Province, but more eſpecially of the City of *Lar*, are accounted the beſt Muſqueteers in *Perſia*, and the beſt at making the Barrels of Muskets, all but the Breach, which they know not how to order ſo well as we. The Governours Houſe anſwers to the great Road; but there is nothing at all of neatneſs without, only before the door there is a good handſome Court, about ſixty paces ſquare, and clos'd in with Walls, which leads you into two large Bazars of good Stone, very well arch'd.

The moſt part of the Inhabitants of *Lar* are Jews, who are famous for ſeveral Silk Manufactures, eſpecially for making neat Girdles. The Countrimen were upon their heads a kind of a felt of fine wool, and very well wrought. It reſembles a Cap not yet ſhap'd, with four Corners behind, and cut on the ſides; and theſe ſorts of Caps are made at *Kerman*.

There are an infinite number of Ciſterns, as well within the City, as in the parts adjacent; and all but little enough, in regard that ſometimes it does not Rain for three years together. When the Rains fall they do not fill their Ciſterns the firſt day, but rather cover them quite up, till the earth be well ſoak'd. Now for the diſtribution of this water they take an excellent courſe; for they never keep open above three Ciſterns at a time; and when they do op'n them, the Governour or ſome other perſon appointed for that purpoſe, is preſent; ſo precious is water in that place, though never ſo bad. The water thus ſtanding in the Ciſterns ſometimes for many years together, breads worms, ſo that whither you ſtrain it, or boil it, there will appear a kind of foulneſs in it, which is the ſeed of theſe worms. And this corruption it is that breeds worms in the legs and feet of men; which puts me in mind, that after my return to *Paris*, the fifth time of my travelling, I had one came out of my left foot an Ell an a half long, and another from under the ankle of my right foot half an Ell long.

The firſt of *April* I ſet out from *Lar* by five in the morning, and travell'd till three in the afternoon, through a barren ſtony Country, except it were only one Village call'd *Tcherkab*; near to which I met with ſome Corn-land, and ſeveral Palm-trees. I lodg'd at a little Inn call'd *Shamzenghi*. It is low, built like a Croſs, with four doors to receive the cool winds every way. All the Inns are built in this faſhion between this and *Bander*, and near to one another for the eaſe of Travellers. As for the Beaſts, they lye without, for they have no Stables. All the Houſes from *Lar* to *Ormus* are built after one manner. For there is a kind of a Pipe, like a Chimney, that runs from the bottom to the top to gather wind.

The ſecond I left *Shamzenghi* about four in the afternoon, becauſe the heat is cool'd by a gentle breeze toward the evening. Three hours I travell'd through a barren Plain, afterwards over moſt fearful Rocks, and about ten at night I came to *Cormout*, a great Village well ſtor'd with Palm-trees.

From *Lar* to *Cormout* is the worſt way in all *Perſia*. For many times there is no water to be found.

The third, I parted from *Cormout* a little after midnight; and having travell'd ſeven hours in very bad way, full of great ſtones and filthy puddles, I came to a new Inn call'd *Tenquidalen*. In the middle of it is a little vaſe of running water, fed by a little ſtream that falls from the Mountain. But the water being ſomething brackiſh, they have ſince that built a very fair Ciſtern. They alſo broach'd the Mountain to bring the water into a Plain, which was barren before, but is now fruitful, and beautifi'd with two good Villages. This was done by a rich Merchant, whoſe Children enjoy the Revenues of both.

The fourth, I ſet forward an hour after midnight, and travell'd through an uninhabited Countrey, full of wide Torrents when the rain falls. There are but two ſmall Inns upon the Road, and about eight in the morning I arriv'd at that which they call *Gourba-Sarghant*. It was built with the Money which a Merchant of *Ormus* left for that purpoſe; whoſe ſtrength fail'd him in that very place, for want of a reſting place. This Inn is not far from a Village that ſtands upon the Mountain to the North.

The fifth, ſetting out a little after midnight, I travell'd till ſeven in the morning through a dry and deſert Countrey, yet ſtor'd with Lentisk-trees, and lay at a good Village call'd *Cauvreſtan*, where the people were mowing large Fields of Barly. Here, if the Inn be full, you may lye at the Countrey-mens Houſes, who are accuſtom'd to entertain Travellers, and get well by it. This place is famous for water-Melons, as big as our Pumpkins; and are the beſt in all *Perſia*. The meat is very red, and as ſweet as Sugar, which is a great refreſhment to Travellers. The *Kelonter* of the place gave me two Raddiſhes, one weighing 30, the other 45 pounds, and were very good meat.

The 6*th* I ſet out after midnight, and travell'd till it was day through plains of Sand, over which it is impoſſible to find the way without a guide. About three a Clock in the morning I croſs'd over two Bridges joyn'd together by a long Cauſey. Before I came to the firſt, I rode over another for a good quarter of a league, which Cauſey runs on a great way to the ſecond Bridg, under which flows a ſalt River, the ſhoar of which is full of moving ſands; ſo that before thoſe Bridges were made, it was dangerous to foard it without a guide.

This Cauſey and the two Bridges were made and built by a *Perſian*, whoſe name was *Aly*; who wanting employment at home, apply'd himſelf to the King of *Golconda*, who lik'd him ſo well, that he made him General of his Army. Being thus advanc'd, he alſo turn'd Merchant, and trading firſt with one Veſſel, then with two, got a great Eſtate. At length, all that he had thus got in forty years, to get himſelf a name in *Perſia*, he employ'd in making this Cauſey and the two Bridges.

Theſe Bridges are both built over a River that comes from toward *Kerman*, and is ſwell'd by other ſtreams that fall from the Mountains with a great noiſe, and diſcharges it ſelf into the *Perſian* Gulph, neer to *Bander-Congo*; but becomes brackiſh by paſſing through Mountains that are nothing but Salt.

From the great Bridg to *Guitchi* is one of the moſt pleaſant Countries in all *Perſia*, being a continu'd Grove. *Guitchi* is a place accommodated with two Inns, one a very fair one, and convenient; the other very ill ſeated, by reaſon of the duſt that continually annoys it, ſtanding upon a ſandy ground. It ſtands neer ten or twelve *Arabian* Tents; ſo that as ſoon as you come to the Inn, the *Arabian* Women preſently bring Milk and Butter, and other refreſhments.

A league and a half from *Guitchi* you meet with two Roads, one upon the left-hand that ſeems more beaten, the other upon the right. There a man may eaſily be deceiv'd that has no guides. For the left-hand way is a dangerous paſſage, and a kind of a continu'd Labyrinth among Rocks and Precipices. The right-hand way, which is the beſt, is all upon the ſand to *Bander-Abaſſi*, and is uſually a days journey. You meet with two Inns by the way, the laſt of which is call'd *Bend-Ali*, built by the Sea-ſide.

From *Ben-Ali* to *Bander-Abaſſi*, is but a little more then two leagues through a Countrey abounding in Palm-trees.

CHAP. XXIII.

Of the Iſland of Ormus, *and of* Bander-Abaſſi.

O*Rmus* is an Iſland in 92. *d.* 42. *m.* of Longitude, and in 25. *d.* 30. *m.* of Latitude. It lies at the mouth of the *Perſian Gulph*, two good Leagues from the firm Land. There is neither tree nor herb that grows in it: for it is all over cover'd with Salt, which is very good and as white as ſnow. And as for the black ſhining Sand-duſt of *Ormus*, it is very much us'd for ſtandiſhes.

Before the *Portugueſes* came to *Ormus*, there was a City where the Kings of *Ormus*, who were alſo Kings of *Larr*, reſided. When the *Portugals* took it there were in it two young Princes, Sons of the deceaſed King, whom they carri'd into *Spain*. Where, in regard they were handſomely proportion'd, though ſomewhat ſwarthy, the King entertain'd them very kindly, and gave them an honourable allowance. One day that he had ſhew'd them the *Eſcurial*, and all the chief pieces of Architecture in *Madrid*, the King ask'd them what they thought of living in *Spain*. To whom they anſwer'd, that they had ſeen nothing but what was worthy admiration, but then fetching a deep ſigh, and perceiving the King deſirous to know the meaning of it, they gave him to underſtand that it was for grief that they muſt never more ſit under their own Tree. For near to the City of *Ormus* was a *Bannians* tree, being the only tree that grew in the Iſland.

The *Portugals* being maſters of the Iſland from an ill-built City, rear'd it to that hight of Magnificence which that Nation admires; ſo that the very barrs of their doors and windows were all guilt. The Fortreſs was a noble thing, and in good repair; and they had alſo a ſtately Church dedicated to the Virgin, where they were alſo wont to walk. For other place of promenading they had none. Since the *Perſians* took it, the Caſtle indeed ſtands in good repair, with a Garriſon in it: but the City is gone to ruine; for the Dutch carried moſt of the ſtones away to build *Battavia*.

Between the Iſland of *Ormus*, and the Continent the Sea is not very deep; for the great ſhips that ſail in and out of the *Gulf*, paſs by the other ſide of the Iſland. As for the Fortreſs which ſtands upon a poynt of the Iſland, it is almoſt encompaſs'd with the Sea, and lyes right over againſt *Perſia*.

Bander Abaſſi, ſo call'd becauſe the great *Sha-Abbas* the firſt brought it into reputation, is at preſent a City reaſonably well built, and ſtor'd with large ware-houſes, over which are the lodgings of the Merchants. While the *Portugueſes* kept *Ormus*, though they liv'd in the City, all the trade was at *Bandar-Abaſſi*, as being the moſt ſecure Landing-place upon all the Coaſt. About 15 years ago it was an op'n town, but becauſe it was an eaſie thing then to get into the Town, and rob the Cuſtome-houſe in the night, it has bin ſince encloſ'd with walls. To this place come all the ſhips that bring Commodities from *India* for *Perſia*, *Turkie*, or any part of *Aſia* or *Europe*. And indeed it would be much more frequented by the Merchants from all Regions and Countries.

But the Air of *Bander* is ſo unwholeſome and ſo hot, that no ſtrangers can live there, in probability of health, unleſs it be in the months of *December*, *January*, *February* and *March*; though the Natives of the Country may perhaps ſtay without prejudice to the end of *April*. After that they retire to the cooler Mountains, two or three days journey off, for five or ſix months, where they eat what they gain'd before. They that venture to ſtay at *Gomron* during the hot weather, get a malignant Fever, which if they ſcape death, is hardly ever cur'd. However it bequeaths the yellow Jaundies during life to the party. *March* being paſs'd the wind changes, and blowing at weſt ſouth weſt, in a ſhort time it grows ſo hot and ſo ſtifling, that it almoſt takes away a mans breath. This wind is by the *Arabians* call'd *El-Samiel*, or the poyſonous wind, by the *Perſians Bade-Sambour*, becauſe it ſuffocates and kills preſently. The fleſh of them that are thus ſtifl'd feels like a glewie fat, and as if they had been dead a month before.

In the year 1632. riding from *Iſpahan* to *Bagdat*, I and four more *Perſian* Merchants had bin ſtifl'd but for ſome *Arabians* that were in our Company. For when they perceiv'd the wind, they caus'd us to light, lye down upon our bellies and cover our ſelves with our Cloaks. We lay ſo for half an hour, and then riſing we ſaw our horſes were in ſuch a ſweat, that they were hardly able to carry us. This happen'd to us two days journey from *Bagdat*. But this is obſervable, that if a man be in a Boat upon the water when the ſame wind blows, it does no harm though he were naked at the ſame time. Sometimes the wind is ſo hot that it burns like Lightning.

And as the Air of *Gomron* is ſo bad and dangerous, the ſoil is worth nothing: For it is nothing but Sand, nor is the water in the Ciſterns very good. They that will be at the charge fetch their water from a fountain three leagues from *Bander*, call'd the water of *Iſſin*. Formerly there was not an herb to be ſeen: but by often watering the ground, Lettice, Radiſh and Onions have begun to grow.

The People are ſwarthy, and wear nothing about them but only a ſingle ſhirt. Their uſual dyet is dates and fiſh. Which is almoſt the dyet of their Cattel, for when they come home from browſing the barren buſhes, they give them the heads and guts of their fiſh boyl'd, with the kernels of the Dates which they eat.

The Sea of *Bander* produces good Soles, good Smelts and Pilchards. They that will have oyſters muſt have 'em caught on purpoſe, for the people eat none.

Upon Land they want neither for wine of *Schiras* nor *Yeſd*; nor for Mutton, Pigeons and Partridge, which are their ordinary dyet.

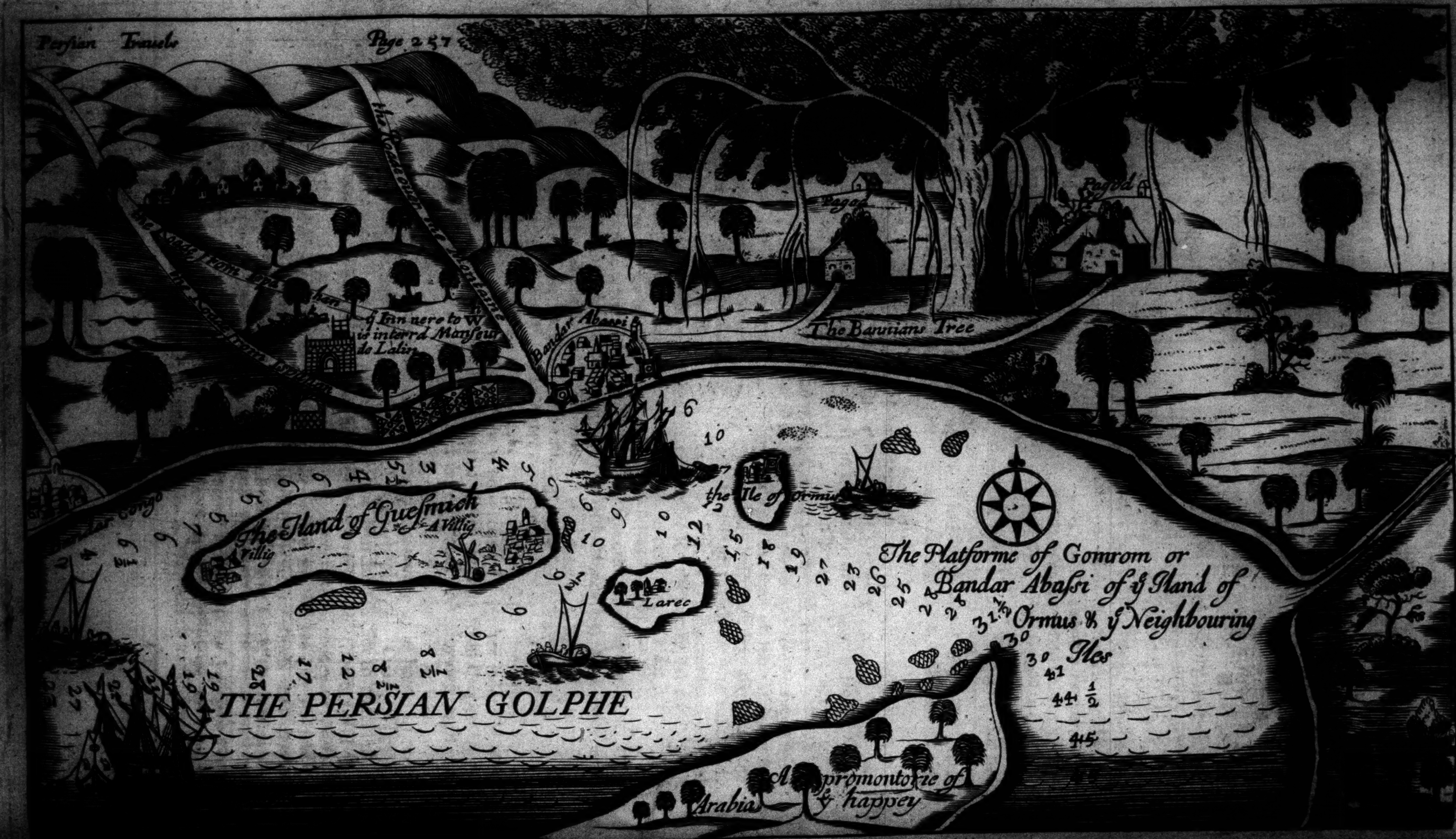
There are two Fortreſſes, one upon the Eaſt, the other toward the Weſt. The Town increaſes in trade and building, and fills with inhabitants, who build their houſes with the remaining ruins of *Ormus*.

The reaſon why the Trade is ſettl'd rather at *Bander Abaſſi*, then at *Bander Congo*, where the Air is good and the Water excellent, is becauſe that between *Ormus* and *Congo* lie ſeveral Iſlands, which make the paſſage for ſhips dangerous, beſides that the often change and veering of the wind is requir'd: neither indeed is there water enough for a Veſſel of 20 or 25 guns. Then the way from *Congo* to *Lar* is very bad. From *Bander Abaſſi* to *Lar* it is very good, and provided with good Inns.

From the day that a Merchant takes up mony at *Gomron*, he is bound to return it in three months, and the change goes from ſix to twelve *per Cent.* When the Goods come to *Iſpahan* or any other place, the Merchant is not to touch them, till he has pay'd the money which he borrow'd, unleſs the Creditor will truſt him farther. Some *Turkiſh* and *Armenian* Merchants take up money at *Gomron* to pay it at *Surrat*; where they take up other money for *Iſpahan*; at *Iſpahan* for *Erzerom* or *Bagdat*, paying the old debt with the new ſums, which they take up in each place. The money taken up at *Erzerom* is pai'd at *Burſa*, *Conſtantinople* or *Smyrna*. Money taken up at *Bagdat* is pai'd at *Aleppo*.

I always made accompt, that to take up money at *Golconda* for *Ligorn* or *Venice*, at change for change, the money returns at the cheapeſt rate, to 95 *per Cent.* but more oftentimes it amounts to a hunder'd.

CHAP.


the Roade over the Montaine
the Roade from Ispahan
the Roade from Lyddan
ÿ Inn nere to W is interr'd Monsieur de Lalin
Bandar Abassi
Pagod
Pagod
The Bannians Tree
Bandar Congo
The Iland of Guesmich
A Villig
A Villig
the Ile of Ormus
Larec
The Platforme of Gomrom or Bandar Abassi of ÿ Iland of Ormus & ÿ Neighbouring Iles
THE PERSIAN GOLPHE
A promontorie of Arabia ÿ happey

CHAP. XXIV.

Of the Road by Land from Casbin *to* Iſpahan *to the Frontiers of the Territories of the Great* Mogul, *through* Candahar.

THe moſt uſual road from *Iſpahan* to *Candahar*, which the Merchants chooſe in regard of the plenty of water which they meet with, lies thus,

The Perſians count the diſtances of places by Agats, that make a large Provence League.

From *Iſpahan* to *Sakunegi.*	*Agats* 7
From *Sakunegi* to *Mouchena de Radar.*	10
From *Mouchena de Radar* to *Nanni.*	8
From *Nanni* to *Danaraquie.*	15
From *Danaraquie* to *Baſabad.*	15
From *Baſabad* to *Abiger.*	9
From *Abiger* to *Biabanact.*	5
From *Biabanact* to *Caſeni.*	5
From *Caſeni* to *Samagi.*	10
From *Samagi* to *Sadarou.*	15
From *Sadarou* to *Chechme-cha.*	8
From *Chechme-cha* to *Karte.*	14
From *Karte* to *Tabas*, ville.	4
From *Tabas* to *Eſpaque.*	7
From *Eſpaque* to *Teoque.*	7
From *Teoque* to *Talkeaue.*	6
From *Talkeaue* to *Cors.*	10
From *Cors* to *Teſaitan.*	9
From *Teſaitan* to *Berjan.*	7
From *Berjan* to *Moti.*	7
From *Moti* to *Sarbicha.*	5
From *Sarbicha* to *Mont.*	7
From *Mont* to *Dourat.*	12
From *Dourat* to *Chechmeband.*	6
From *Chechmeband* to *Zela.*	10
From *Zela* to *Fara*, ville.	10
From *Fara* to *Tecourmazetan.*	6
From *Tecourmazetan* to *Siabe.*	6
From *Siabe* to *Bacou.*	4
From *Bacou* to *Dilaram.*	6
From *Dilaram* to *Chaquilan.*	4
From *Chaquilan* to *Dexkak.*	4
From *Dexkak* to *Griche*, ville.	12
From *Griche* to *Kouskienogout.*	10
From *Kouskienogout* to *Candahar.*	12

All this while the Men ride upon Horſes, and the goods are carri'd by Camels.

The City of *Candahar* is the chief of one of the Conquer'd Provinces of *Perſia*; having been often the occaſion of war between the Kings of *Perſia* and *India*. At length *Sha Abbas* became Maſter of it, the Prince that then raign'd there, chooſing to put himſelf under the Protection of the King of *Perſia* rather then of great *Mogull*: but upon this condition, that the Governour ſhould be always one of his race. And therefore *Alimerdan-Kan* was the Son of the laſt Prince of *Candahar*. That Prince left behind him ſuch a vaſt Treaſury, that his Plate was all of Gold, and he had ſo much Gold in his Coffers, that when he went to the Great *Mogul* he would not accept of any thing for his maintenance, but contented himſelf with one of the higheſt Dignities in the Empire, which he enjoy'd till his death. At *Jehanabad* he built a moſt neat Houſe, with a fair Garden upon the River.

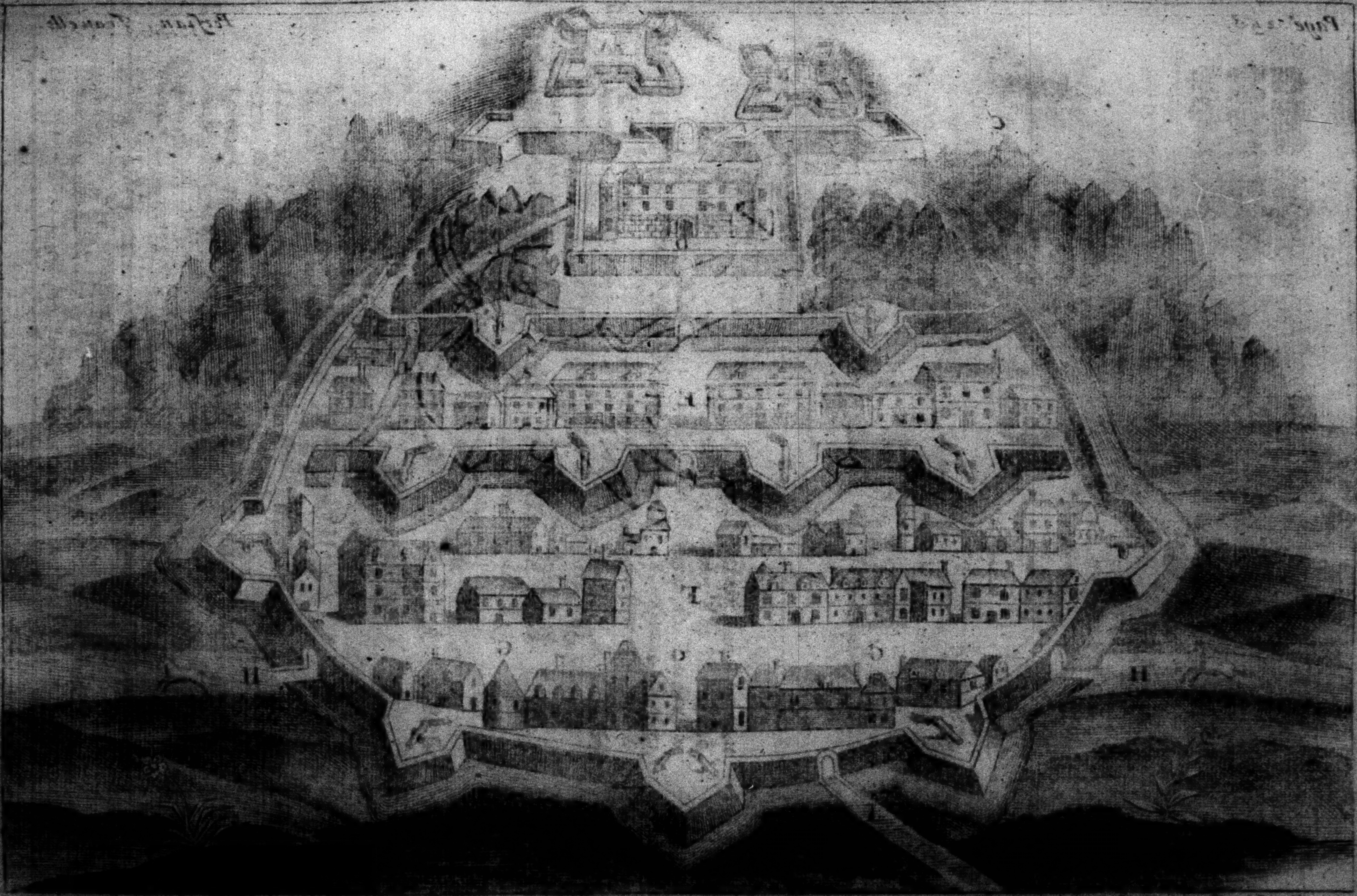
He got his wealth in ſome meaſure, for the greateſt part came by Inheritance, by the great advantages which he made of the *Caravans* that then paſs'd oft'ner through *Candahar* then they do now adays. For by delaying the Merchants at the Cuſtome-houſe, and by treating them himſelf, and receiving treatments from them again, he cauſ'd them to ſpend their Proviſions, which they were forc'd to recruit again at *Candahar*.

The Grand *Sha Abbas* left the peaceable Poſſeſſion of *Candahar* to *Sha-Sefi* his Grand-child. In whoſe time *Alimerdan-Kan* deliver'd it up to the Great *Mogul*. *Sha Abbas* the Second retook it in the year 1650. Whereupon *Sha-gehan* ſent his eldeſt Son to drive him out. But though his Army conſiſted of three hundred thouſand men, yet the place was ſo well defended that he loſt the beſt part of his Army before it. The next year *Sha-jehan* ſent another Army under the Command of *Sultan-Sujah*, but he had no better ſucceſs then his Brother. Thereupon *Begum Saheb*, *Sha-jehan's* eldeſt Daughter, and paſſionately belov'd by him even to Inceſt, bearing the greateſt ſway in the Kingdom, and having a vaſt Treaſure, rais'd an Army at her own charges, and made *Aurengzeb* Commander of it. After many aſſaults, *Aurengzeb* diſcourſing with his Generals one day who ſhould have the honour if he took the City, and being told that his Siſter would have the honour in regard ſhe had rais'd the Army, the Prince either jealous of his Siſter, or elſe not loath to give occaſion of being envy'd by his Brothers, aſſaulted it no more, and when the rains came, rais'd his ſiege.

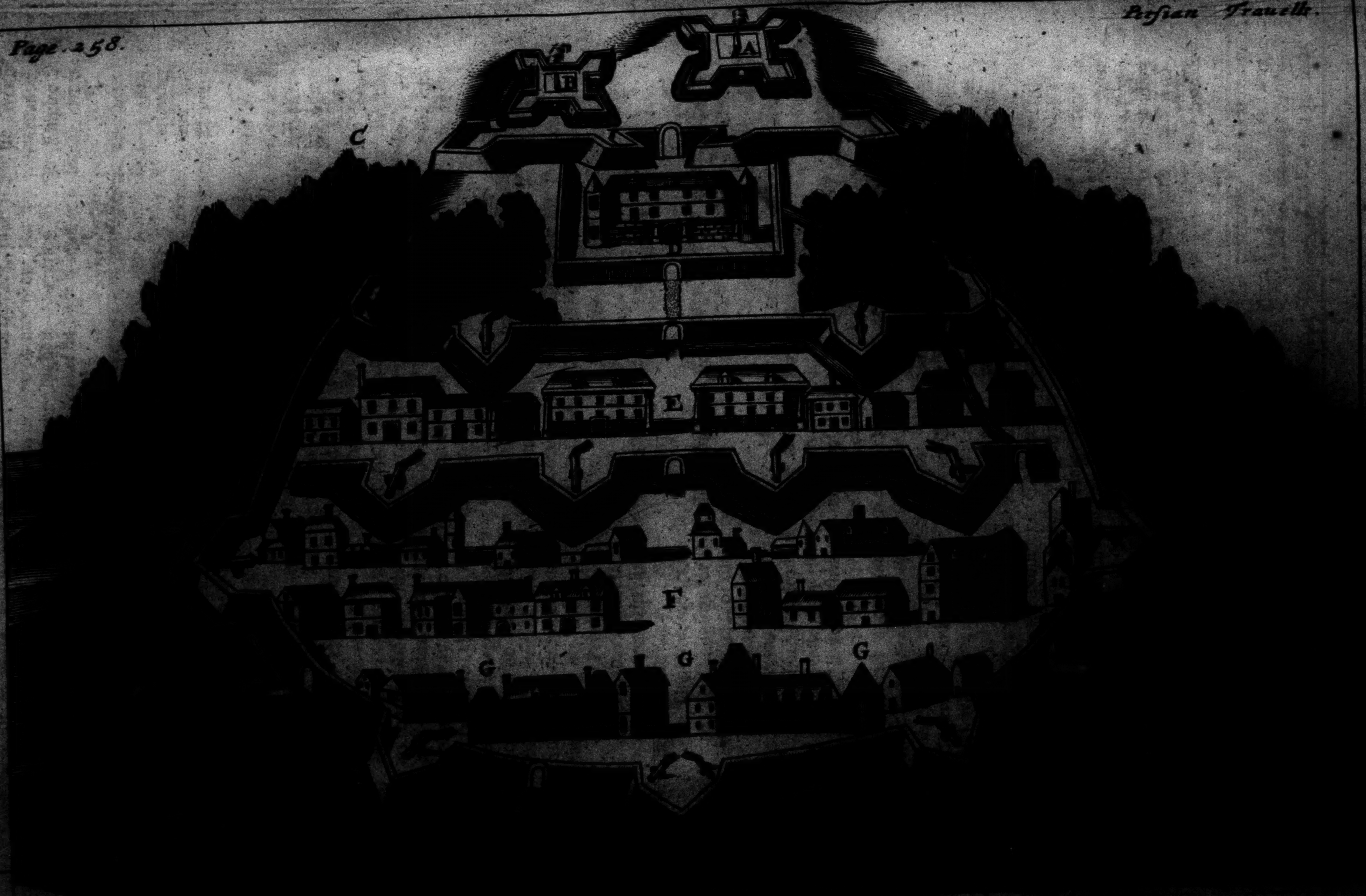
A. The Principal Citadel.
B. Another Citadel.
C. The Mountain that reach'd to the next Citadel, which *Sha Sefi* cut away after he took the City.
D. The Governours Houſe.
E. The Lodgings for the Officers and Souldiers.
F. The *Piazza* of the City.
G. The great ſtreet.
H. The two Cauſeys that lead to the City.
I. The Path that leads from the *Merſh* to the City.
K. The leſſer way that leads from the City to the Citadel.

Thus I have finiſh'd the moſt conſiderable Obſervations as well in reference to *Turkie* as to *Perſia*. I have been curious to underſtand things, and have lookt with a ſtrict eye upon them: and I am oblig'd to inform the Reader, that he muſt not travel into *Aſia*, in expectation of mending his experience in any of the nobler Arts of Painting, Sculpture, Goldſmiths work, or Turning. As for the Coverlets, Embroideries, Tiſſues of Gold and Silver, which are made in *Perſia*, and which we admir'd formerly in *France*, all theſe give place to our new manufactures. Inſomuch that the *Perſians* themſelves admire the rich goods of *Europe*, and when we carry any thither, they are immediately bought up by the King and the Nobility. They neither underſtand any thing of Architecture: nor is there any thing in all *Aſia* that equalls the Riches and Beauty of the *Louvre*, or of any other of the Kings houſes in *France*, which infinitely excell in workmanſhip all the magnificence of the Eaſtern Monarchs. Which has made me with aſtoniſhment admire that ſo many Travellers have aſcrib'd to *Perſia* and other Regions of *Aſia*, thoſe beauties for which they were never beholding either to Art or Nature. For if all they have ſaid had been true, thoſe wonders could never have eſcaped my ſight; and I dare aſſure the Reader that I have deſcrib'd the naked truth of things as really they are.

The End of the Relations of PERSIA: *and of the firſt Part of* ASIAN *Travels.*



The Platform of the famous Fortreſs of Candahar which is the beſt Place in all Aſia.



The Platforme of the famous Fortreſs of Candahar which is the beſt [illegible] in the [illegible]

THE INDEX TO THE Perſian Travels.

A.

Accident that befell the Author at Balſara. 64, 65.

Aleppo *deſcrib'd*, 57.

Alexandretta, 55. *The road dangerous for Ships*, ib.

Ali-Kouli-Kan *his Story*, 218, 219.

Allachars,-- vid. Philadelphia.

Almanack Perſian, 234.

Almerdan-Kan *delivers up* Candahar *to the* Mogul, 198. *His anſwer to the* Mogul, ib.

Amadan *deſcrib'd*, 75.

Amadie, 108.

Amaſia, 4.

Anna, 111.

Antioch, 56.

Aphian Caraſſar, 37.

Arabian *Princes exact from the* Caravans, 59, 61, 63.

Aras *anciently* Araxes, 9.

Arbele *Plain*, 73.

Arch-Biſhop of Armenia, 16.

Ardevol *deſcrib'd*, 24.

Armenians, *their behaviour at Church*, 13. *Remov'd by* Sha-Abbas, 16. *Their Religion*, ib. *Their cuſtom before meals*, 18. *Great Traders*, 159. *Their Languages*, ib. *Their Marriages*, 172. *Their Chreſtnings*, 171, *&c. Their Burials*, 173.

Artaxate, 13.

Aſiaticks *idle*,

Aſparagus wild, 8.

Aſſaque, 114.

Aſtracan, 116.

Aſtrology admir'd by the Perſians, 234.

Athemadoulet, vid. *Officers*.

Athens, 121.

Aydar, 195.

B.

Bagdat *deſcrib'd*, pag. 84.

Balſara, 88.

Baker, how puniſh'd, 234.

Bandee-Abaſſi, 255.

Bannians *expell'd by* Sha-Abas, 202.

Baptiſm of the Armenians, 171.

St. Bartholomew, 16, 17.
Baſha *of* Cyprus, 81.
Bedovins, *what; and how they live*, 66.
Beauty among the Arabs, 112.
Betlis, 105.
Bey, *what*, 105, 106.
Biſhop Armenian *buri'd*, 18.
Books Perſian, 227, 229.
Bread, how made in the Deſert, 62.
Bufalo's; -- *fighting of* Bufalo's, *an* Armenian *ſport*, 12.

C.

CAchan, pag. 30.
Calaat, *how receiv'd by the* Kans, 236.
Camels, their breeding, nature, and ſeveral ſorts,
Camel-drivers, a rude ſort of people, 48. *One kill'd by a* Cafer, ib. *Great cheats*, 50.
Candahar *deſcrib'd*, 258.
Caudy, *remarks upon the Trade of it*, 118.
Carriage what, 11. *Where paid*, 38.
Caravans, *where they ſet out*, 2. *Conſtrain'd to ſtop*, 8, 9, 11.
Caravanſeras, *the order among them*, 45.
Casbin, 26.
Cazerom, 65.
Ceremony of the Taper among the Armenians, *and the occaſion*, 12. *At the Enthronement of the King*, 200, *&c.*
Chamber of the King's Accounts, 227.
Charkliquen *deſcrib'd*, 6.
Children of the King's of Perſia, *how bred*, 196.
Chimneys, how made in Perſia, 238.
Chio, 119.
Chriſtians of St. John, *and their* opinions, 90, *&c.*
Chryſoſtom's *Rock*, 6.
Churches, the three Churches, 10, 11. *The richneſs of the* Armenian *Churches*, 12, 13.
Circaſſia, 126. *Cuſtoms of the people*, 129.
Civility of two Arabians *very remarkable*, 111.
Coffee-houſes inſpected by Sha-Abas, 154.
Colledges Perſian, 227.
Comania, 126. *Cuſtoms of the people*, 129.
Combat between two Bulls, one call'd Ali, *the other* Mahomet, 29.
Comouks, *their Cuſtoms* and *Feaſts*, 128, *&c.*
Conſtancy of the Armenians *in defending their Religion*, 174.
Corgia Petrus *his Wealth*, 159.
Corinth, 121.
Coron, ib.
Corou, 31.
Covents Armenian, 16.
Courriers Arabian *uſe Dromedaries for ſpeed*, 61.
Coins of Perſia, 50, *&c.*
Curtiſans, how diſtinguiſh'd, 86.
Cuſtomers of Bagdat, 83.
Curdes, *a ſtrange ſort of* Arabs, 106.
Cuſtoms of Perſia, 234.
Cyclades *Iſlands*, 120.
Byprian *Birds*, 80.
Cyprus *deſcrib'd*, 79.

D.

DAnger *of leaving the* Caravan, pag. 6.
Darius, 73.
Debauchery puniſh'd, 232.
Dengbe, 26.
Dervichs, *the ſtrange reverence they gave to* Sultan Amurat, 60.
Deſert deſcrib'd, 61.
Diarbeguir *deſcrib'd*, 104.
Diet of the Perſians, 241.
Diſeaſes of Perſia, 239. *Their Cure*, 240
Diſpoſition of the Perſians, 235.
Domenico Santis, *the Story of him*, 72, *&c.*
Dromedaries; ſee Courrier.
Duties, where paid, 9, 10, 14, 18, 20, 59, 106, 107, 112, 115, 116.

E.

ECcliſia, 17.
Embaſſadors expences born in Perſia, 14.
Embaſſador Indian, *the ſtory of him*, 65.
Emirs *of* Arabia, 63, 64.
Epheſus, 34.
Erivan *deſcrib'd*, 13. *Betraid; retaken by the* Perſian, 14.
Erzerome *deſcrib'd*, 8.
Euphrates, 8, 58. 71.
Exchequer Perſian, 227.
Ezekiel *the Prophet, his Sepul-* 86.

F.

F*Eaſt of* Hozen *and* Huſſein, 161.
St. Francis *of* Paolo's *Miracle*, 113.
Franks *in* Alexander's *Army*, 14. *Seat themſelves near* Erivan, ib.
Funerals at Bagdat *deſcrib'd*, 85, 86. *Inconvenient to the poor*, ib.
Funerals of the Perſians, 244.

G.

G*Alleys of the Grand* Signior; *their demands when out at Sea*, 54. *Their preſent condition*, 122.
Gaming not allowd, 236.
Gaures, *their Religion and preſent condition*, 163. *Their Origiual and Prophets*, 164. *Their Books*, 165. *Their Baptiſm, Marriages, Feaſts, Faſts and Funerals*, 166. *Their adoration of Fire*, 167. *Their manners and cuſtoms*, ib. *Beaſts which they love or hate*, 168.
Genealogy of the Perſian *Kings*, 195.
Georgia, *the preſent ſtate of it*, 123.
Gezire, 108.
Godfrey *of* Bologne's *Arms*, 55.
Gorno *Fortreſs*, 68.
Government of Perſia, 219.
Grand Signior's *power over his* Baſhas, 8.
Gregory, *St. martyr'd*, 15.
Gulph Perſian, 95.
Guni, 114.

H.

H*Abit of the* Perſians, 235.
Halicarcara, 10.
Haly *not much reſorted to by the* Perſian *Pilgrims, and why*, 62.
St. Helena, 22.
Hizargerib *the faireſt Garden of* Perſia, 157.
High-ways, how ſecur'd in Perſia, 233.
Strangers bound to hire Horſes from Alexandretta *to* Aleppo, 55.
Horſes Arabian, 65.

I.

JAfer-Kan, *the Story of him*, 216.
Janizary *ſtrikes out an* Armenian *Biſhop's eye*, 10.
Jaſque, *the Prince there of Rebels*,
Jealouſie of the Perſians, 239.
Iman-Kouli-Kan, *the ſtory of his death*, 204, *&c.*
Jonas *Whale*, 54.
Iſpahan *fully deſcrib'd*, 148, *&c.*
St. Jude, 86.
Juſtice of the Perſians, 232.

K.

KAffa *the City*, 115.
Kaguiſgan *Fort*, 10.
Kalmouchs, *what ſort of people*, 127.
Kans *of* Perſia, 14. *Civil to ſtrangers*, ib. 225.
Kan *of* Erivan, *betrays the Town, and teaches the Grand Signior to drink*, 14. *The Kan of Kirman kind to the Author*, 41.
Kan *of* Kan, *his ſad end*, 30.
Kars *deſcrib'd*, 9.
Keckmiſh, 49. *Beſieg'd by the* Hollander, ib.

Kerman *deſcrib'd*, 41.
Kilet, 82.
King *of* Perſia'*s favours*, 236.
Kom *deſcrib'd*, 28.

L.

L*ake of* Antioch, 56.
Lance that pierc'd the ſide of Chriſt, 13.
Languages us'd in Perſia, 229.
Lar *deſcrib'd*, 253.
Latitudes of the chiefeſt Cities of Perſia, 135.
Locuſts, 65, 81.
Longitudes of the principal Cities of Perſia, 135, &c.

M.

Mahomet-Ali-beg, *the ſtory of him*, 42, &c. *He puniſhes his own Son*, 44.
Mahomet-beg, *his misfortune*, 212. *Revengeful*, 213, &c.
Malta, *the great Ceremony of the grand Maſter upon Lady-day*, 78.
Manners of Perſia. *See Cuſtoms.*
Marante, 20.
Market-price, how ſettl'd, 55, 234.
Marriages of the Perſians, 243.
Meal, the ſtrange nature of Perſian *meal*, 27.
Mengrelia, *the preſent State of it*, 125.
Meſſina *deſcrib'd*, 2.
Milo *Iſland*, 120.
Mirza-Ibrahim, 23.
Mirza-Take, *his ſtory*, 197.
Modon, 121.
Money of Perſia. *See Coins.*
Monuments Turkiſh, 3, 4, 24, 25.
Mother kills her own Son inſtead of a Bannian, 202.
Moulla's, 226.
Mouſſal *deſcrib'd*, 71.
Murder committed in the Deſert, 112. *Puniſh'd in Perſia*, 232.

N.

Nackſivan *deſcrib'd*, 16.
Names and Employments of the Officers of the King's Houſe, 221, &c. *Of the Military Officers*, 223.
Naxis, 120.
Nazar; vid. *Officers.*
Nemrod, *or the ſuppoſed Tower of Babel*, 86.
Nibia *deſcrib'd*, 3.
Niniveh, 71.
Noah, *where he liv'd*, 16. *His Wife, where buried*, 20.
Nogaies, *their Cuſtoms*, 132, &c.

O.

O*fficers of the King's Houſhold*, 221. *Military*, 223. *Eccleſiaſtick and Judicial*, 226.
Ormus, 255.
Ozeman, 4.

P.

Paros *Iſland*, 12.
Paſſage of the Author from Niniveh *to* Babylon, 82. *From* Bagdat *to* Balſara, 87. *From* Balſara *to* Ormus, 94
Paſſengers; ſee Travellers.
Patras, 121.
Patriarch of the Armenians, 11. *Feaſts the* Caravan, 12.
Pearls of great beauty and value, 95, 144.
Perſia, *its extent and Provinces*, 141. *The Flowers and Fruits thereof*, 144. *The Beaſts of ſervice*, 145. *Fiſh and Fowl there*, ib. *Buildings*, 147.
Perſians, *their Superſtition*, 24. *Their manner of Entertainment*, 5. *Their Civility*, 77. *Their extravagancy in Apparel*, 238. *Their Religion*, 160. *Their Feaſts and Diet*, 241. *Artiſts, wherein*, 230. *Commodities of the Countreys*, ib. *Their manners and cuſtoms*, 234.
Philadelphia *now* Allachars, 31.

Places

Places of priviledg. 24.

Plains of Salt, 31, 39.

Polia *or* Tolis, 4.

Policy of the Perſians, 232.

Pointing at the King of Perſia, *loſs of the hand*,. 207.

Porter of the King of Perſia *belov'd by him for his whiskers*, 47.

Printing not us'd; and why, 229.

Proverb in Perſia *about living happy*, 44.

Q.

Quitros *Haven*, 114.

R.

RAdars; *what*, 233.

Rafedi's; *what*, 85. *Severely chaſtiz'd for Superſtition*, ib.

Reſtoration for robbery, how made, 233.

River that peutrifies, 15.

Relicks Armenian, 17.

Roads from France *to* Conſtantinople; 2. *From* Conſtantinople *to* Iſpahan; 3. *From the borders of* Perſia *to* Erivan; 10. *From* Erivan *to* Tauris; 15. *From* Tauris *to* Iſpahan *through* Tauris *and* Casbin; 24. *From* Tauris *to* Iſpahan *through* Zangan *and* Sultain; 26. *From* Smyrna *to* Iſpahan; 32. *From* Kerman *to* Iſpahan; 41. *From* Paris *to* Iſpahan *another way*; 53. *From* Aleppo *to* Iſpahan *through the great Deſert*; 60. *Through* Meſopotamia *and* Aſſyria; 66. *From* Niniveh *to* Iſpahan; 72. *From* Smyrna *to* Iſpahan; 102. *From* Aleppo *to* Tauris *through* Diarbequir *and* Van; 103. *Through* Gezire; 108. *From* Aleppo *to* Iſpahan *through the ſmall Deſert and* Kengavar; 109. *From* Conſtantinople *to* Iſpahan *by the* Euxin-*Sea*; 113. *From* Warſaw *to* Iſpahan *over the black Sea; and* Iſpahan *to* Moſco; 115. *From* Ormus *to* Schiras; 245. *From* Iſpahan *to* Ormus, *from* Schiras *to* Bandar-Abaſſi; 251. *From* Casbin *to* Iſpahan, *and ſo through* Candahar *to the Frontiers of the* Mogul, 257.

Robbery committed upon the Author neer Tocat, 40.

Robbery; how puniſh'd, 233.

Rock of a ſtrange nature; 10.

S.

SAdler Ralph; *his ſad ſtory*, 207.

Salmaſtre; 208.

Samatra; *a place of Devotion among the* Mahumetans; 83.

Santorini, *a remarkable Iſland*; 79.

Sardis; 37.

Sava; 28.

Schiras; 66. *Deſcrib'd*, 247.

Seal of the King of Perſia, 179.

Sedre, *his Office*, 226.

Sefi-Kouli-Kan *Governor of* Babylon; *his death*, 84, 85.

Sem *the Son of* Noah, 15.

Sexava, 28.

Sha-Abas, 158. *Sends to* Henry *4th of* France, ib. *To* Spain, ib. *His anſwer*, ib. *He turns Merchant*, ib. *Kind to the* Capuchins; 157. *His madneſs in drink*; 172. *He puniſhes the Baker and Cook*; 203.

Sha-Abas *the ſecond*, 209.

Shambe; *the Inhabitants mad at* 18 *years of age*; 17.

Shappars, *what*; 233. *Their priviledges*, ib.

Sha-Sefi *deſtroys the* Turks *Army*; 20. *His madneſs in drink*, 198. *His cruelty*, 206.

Shaoux; *what they are*, 47.

Sherazoul, 73.

Sidi Fatima, 29.

Sinopus, 118.

Smyrna *largely deſcrib'd*; 32, *&c.*

Sophiana; 20.

St. Simon; 86.

St. Stephens; 17.

Story of four French-men; 95.

Students Perſian; 227.

Sultan Amurat *makes his entry into* Aleppo; 6.

Sultain *deſcrib'd*; 27.
Superſtition of the Perſians; 236.

T.

Tamerlane; 195.
Tartars *eat raw Horſe-fleſh*; 7. *Leſſer* Tartars; 132.
Tauris *deſcrib'd*; 20; 21; &c. *And the places adjacent*; 23.
Temple of Epheſus. *See* Epheſus.
Teren; 108.
Thievery puniſh'd, 283.
Tigris; 71.
Time; how divided by the Perſians; 240.
Tocat; 5.
Tocia; 4.
Tower of Babel; vid. Nemrod.
Travelling very ſecure in Perſia; 18; 233.
Travellers; how to behave themſelves; 47.
The treachery of a Janizary; 35; &c.
Turkey; *bad travelling in* Turkey; 4.
Turks; *their Superſtition*; 9.
Turquoiſes; 144.

V.

VAn; 106.
Voyage; The Authors Voyage from Marſeilles *to* Alexandretta, 78. *The Authors firſt Voyage*, 95. *From* Paris *to* Smyrna, 99.

W.

W*Ater bitter*, 61. *Scarce in* Perſia, 156.
Women of Bagdat, 86. *Of* Arabia, ib. *Of* Perſia, 239.
Wool of Perſia *very fine*, 40.
Writing Perſian, 229.

Y.

YEſde *deſcrib'd*, 44.
Yeſdecas, 66.

Z.

ZEa *Iſland*, 120.
Zulpha *deſcrib'd*; 19,155,157, &c.

THE SIX TRAVELS OF JOHN BAPTISTA TAVERNIER, BARON of AUBONNE,

THROUGH
Turky and **Perſia**
TO THE
INDIES,
During the ſpace of Forty years.

Giving an Account of the preſent State of thoſe Countries, *viz.* of their RELIGION, GOVERNMENT, CUSTOMS, and COMMERCE.
AS ALSO
The *Figures*, *Weights*, and *Value* of the MONEY and COINS ſeverally currant therein.

The Second Part:

DESCRIBING
INDIA and the ISLES Adjacent.

Made *Engliſh* by *J.* P.

LONDON:
Printed in the Year, 1678.

THE FIGURES
Of the PIECES of
Gold, Silver, and Copper:
AND OF
The Sorts of *Shells* and *Almonds* that paſs for MONEY over all *ASIA*.

The Money of Arabia.

Larin, Figure 1. *Half-Larin*, Fig. 2.

THIS Money (*Fig.* 1.) is call'd Larin, and ſignifies the ſame with our Crowns. The Five Pieces are as much in value as one of our Crowns; and the Ten Half-Larins as much. Only the Five Larins want in weight Eight Sous of our Crown. This is that which the *Emirs*, or Princes of *Arabia* take for the Coining of their Money; and the profit which they make by the Merchants that travel through the Deſart, either into *Perſia* or the *Indies*. For then the *Emirs* come to the *Caravans*, to take their Tolls, and to change their Crowns, Reals, or Ducats of Gold, for theſe Larins. For they muſt of neceſſity paſs that way. And they muſt uſe very ſmooth words to boot; for there is nothing to be got by rough Languages. If they ſee the Merchants will not change their Money, then will they refuſe to take their Toll; but making as if they had not time to caſt up the accompt, they go a hunting, and leave the Merchants fifteen or twenty days without ſaying any thing more to them; while they in the mean time ſpend their proviſions, not knowing where to get more. If the *Caravan* goes on without paying their Tolls, theſe *Arabian* Princes will either cut them in pieces, or take away their Camels, or rob them of all they have, as they have ſeveral times done. In one Journey that I made, one of theſe Princes kept us one and twenty days; after which we thought our ſelves happy to be quit of him, when we had given him whatever he demanded. If theſe five Larins did but weigh as much as the Crown, or Real of *Spain*, the Merchants would never be much troubled. But when they come to *Perſia*, or the *Indies*, they muſt carry their Money to the Mint, as I have ſaid in another place, and looſe above eight Sous in a Crown, which amounts to 14 *per Cent.* As for what remains, the Larins are one of the ancient Coins

The Author not having given an account of the weight or fineneſs of the Coins he treats of, but having only expreſs'd their value in *French* Livres, it is thought fit for the better reduction thereof into *Engliſh* Coin, to advertiſe, That Three *French* Livres make a *French* Crown, which paſſes in Exchange from 54 pence to 58 pence half-penny; ſo that a *French* Livre may be in value as the Exchange goes, from 18 pence to 19 pence halfpenny. And twenty Sous make a Livre.

of *Aſia*; and though at this day they are only currant in *Arabia*, and at *Balſara*, nevertheleſs, from *Bragdatt* to the Iſland of *Ceylan*, they traffick altogether with the Larin, and all along the *Perſian Golf*; where they take 80 Larins for one *Toman*, which is 50 *Abaſſi's*.

The Money currant under the Dominions of the Great Mogul.

ALL the Gold and Silver which is brought into the Territories of the *Great Mogul*, is refined to the higheſt perfection before it be coined into Money.

The Roupy of Gold weighs 2 Drams and a half, and 11 Grains, and is valued in the Country at 14 Roupies of Silver. We reckon the Roupy of Silver at 30 Sous. So that a Roupy of Gold comes to 21 Livres of *France*; and an Ounce of Gold to 58 Livres, and 4 Deneer's. This Gold is like that which we buy at 54 Livres an Ounce. And if you bring this Gold in Ingots, or Ducats of *European* Gold, you ſhall have always 7 and a half profit; if you can ſcape paying any thing to the Cuſtom-houſes. The Half-Roupy comes to 10 Livres 10 Sous; and the Quarter-Roupy to 5 Livres 5 Sous. As I have ſaid, you muſt reckon the Silver Roupy at 30 Sous, though it weigh not above 3 Drams; whereas our pieces of 30 Sous weigh 3 Drams, and half 4 grains; but the Roupy is much the better Silver. In a word, they that underſtand Traffick well, and carry hence Gold or Silver to the Territories of the Great *Mogul*, get always 7 or 8 *per Cent.* profit, provided they take care to ſhun the Cuſtom-houſes. For if you pay them, the 7 or 8 *per Cent.* which you might make profit, goes to them; and ſo the Roupy comes to 30 Sous, the Half to 15, and the Quarter to 7 and a half, the Eighth part to 3 Sous and 9 Deneers.

As for their Copper Money, ſometimes 'tis worth more, ſometimes leſs, as Copper comes to the Mint. But generally the biggeſt ſort is worth 2 Sous of our Money, the next 1 Sous, the next to that 6 Deneers.

As for their Shell Money, the nearer you go to the Sea, the more you give for a Pecha; for they bring them from *Maldives*. Fifty or 60 of theſe make a Pecha, which is that piece of Coin that is worth but 6 Deneer's.

For their Money of Mamoudi's, half Mamoudi's, and Almonds, all that ſort of Money is only currant in the Province of *Guzeratt*, the principal Cities whereof are *Surat*, *Barocha*, *Cambaya*, *Broudra*, and *Amadabat*. Five Mamoudi's go for a Crown, or a Real. For ſmall Money they make no uſe of theſe Shells, but of little Almonds, which are brought from about *Ormus*, and grow in the Deſarts of the Kingdom of *Larr*. If you break one of the Shells, it is impoſſible to eat the Almond, for there is no *Coloquintida* ſo bitter; ſo that there is no fear leaſt the Children ſhould eat their ſmall Money. They have alſo thoſe little pieces of Copper which are call'd Pecha, 6 Deneer's in value. They give 20 for a Mamoudi, and 40 Almonds for a Pecha; ſometimes you may have 44, according to the quantity which is brought. For ſome years the Trees do not bear, and then the price of this ſort of Money is very much raiſed in that Country; and the Bankers know how to make their benefit.

Fig. 1. The Roupy of Gold. *Fig.* 2. The Half-Roupy of Gold. *Fig.* 3. The Quarter-Roupy of Gold.

Fig. 4. The Roupy of Silver. *Fig.* 5. Another Roupy of Silver. *Fig.* 6. The Half-Roupy of Silver. *Fig.* 7. The Quarter-Roupy of Silver. *Fig.* 8. The Eighth part of the Roupy of Silver.

Fig. 9. Four Pecha's of Copper. *Fig.* 10. Two Pecha's of Copper. *Fig.* 11. One Pecha.

Page. 2. Money of Arabia Larin & halfe Larin Travells in India.

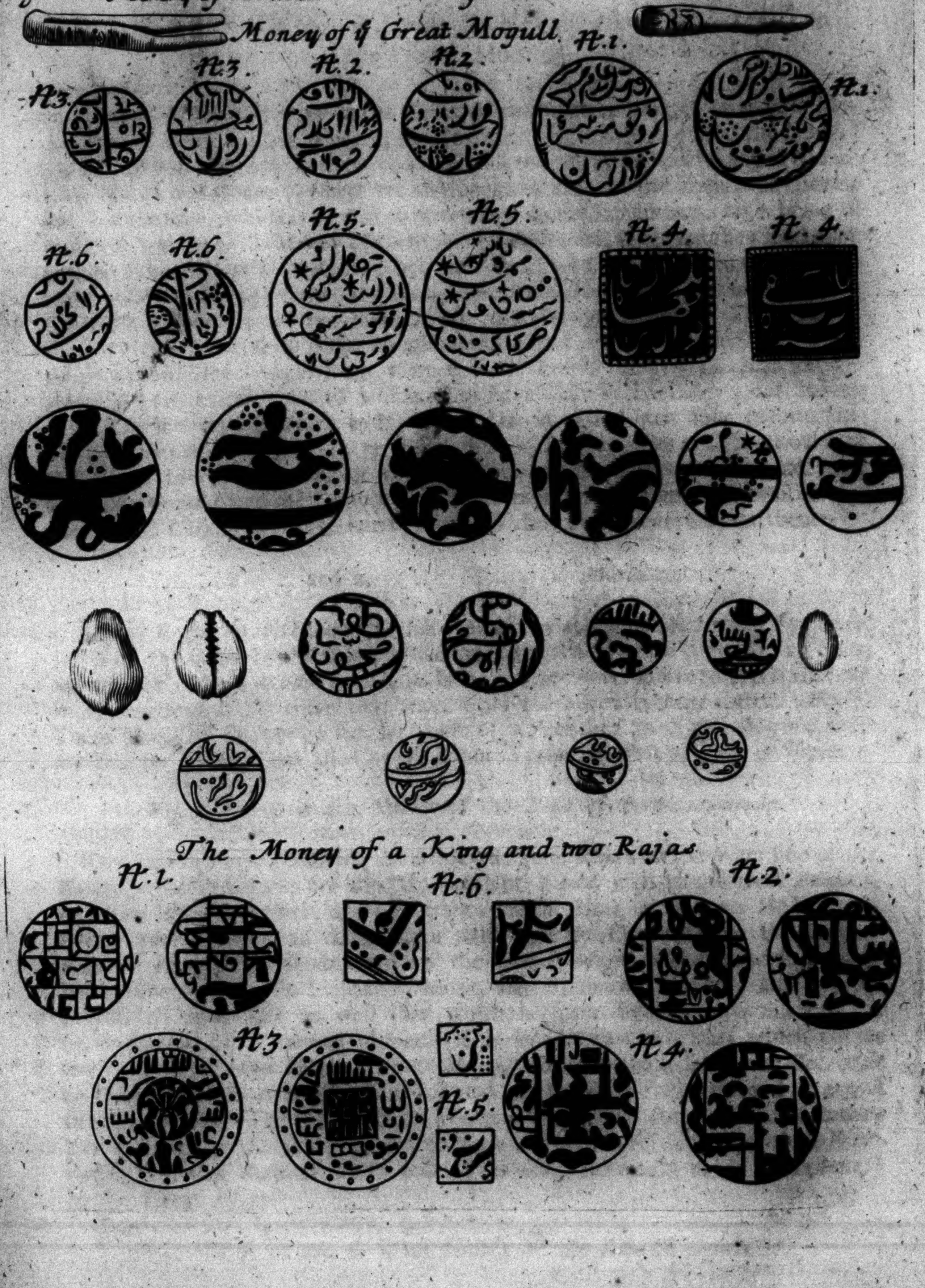

Money of ÿ Great Mogull
N.3
N.3
N.2
N.2
N.1
N.1
N.6
N.6
N.5
N.5
N.4
N.4
The Money of a King and two Rajas
N.1
N.6
N.2
N.3
N.5
N.4

Fig. 12. The Shells. *Fig.* 13. A Silver-Mamoudi, which is the Money of *Guzerat*. *Fig.* 14. Half a Mamoudi. *Fig.* 15. The Almond.

I have mark'd two ſorts of Roupies, the one ſquare, the other round. The ſquare one is as they coin'd it anciently; the round ones are as they make them at this day.

The Money of a King *and two* Raja's, *all three Tributaries to the Great* Mogul.

Maton-cha is a Tributary to the Great *Mogul*; yet he has power to coin Money. When you are at *Agra*, the Territories of this King lye to the North; and before you can come at them, you muſt paſs over very high and cragged Mountains. 'Tis a good Country, where are all things neceſſary for the ſupport of humane life, except Rice, which is a great inconvenience to the Inhabitants, who being all Idolaters, are depriv'd thereby of their chiefeſt delicacies, in regard they feed upon nothing ſo heartily as upon Rice. They have excellent Corn, and Grapes, but they make no Wine, though they make ſome *Aqua Vitæ*. They want neither Oxen nor Cows; but their Horſes are little, weak, and ill-ſhap'd. All the Trade which theſe people have with their Neighbours, is in Copper, whereof they have two extraordinary Mines, from whence they furniſh the greateſt part of the *Mogul's* Territories; out of which they have Salt in Exchange, not having any of their own. This Salt coſts them dear, in regard it is four months travel to the place where they fetch it, that is to ſay, from the Territories of *Maton-cha* to the *Indian* Coaſt towards *Bacaim*. They travel upon Oxen, and the ſame Oxen carry their Copper. There muſt be alſo ſome Mines of *Lapis-Lazuli* and *Garnets* in that Country, in regard they bring ſeveral from thence.

Fig. 1, and 2. is the Money of *Maton-cha*.

Fig. 1. is the Silver-Money, which weighs not above one dram and 19 grains, and is of the ſame goodneſs as the Roupy. The half-Roupy goes for 15 Sous, and this for 16 Sous, which is ſix and a half *per Cent*. more. But certain it is, that the more Northward you travel that way, Gold and Silver is more ſcarce. *Fig.* 2. Theſe pieces of Copper go for the value of a Pecha of the Great *Mogul*; they are heavier by half, but the Copper is not ſo good as that of *Pegu* or *Japan*.

Fig. 3, and 4. is the Money of the *Raja* of *Parta Jajoumola*.

The *Raja* of *Parta Jajoumola*, is one of the great *Raja's* on the other ſide of the *Ganges*. His Territories are directly North of *Patna*, nigh to the great *Mogul's*, to whom he is Tributary, and bordering upon the King of *Bantam*. He is bound every year to ſend an Embaſſador with twenty Elephants to the Governour of *Patna*, who ſends them to the Great *Mogul*. The greateſt part of his revenue conſiſts in Elephants, Muſk, and Rhubarb. He lays alſo a great Impoſition upon Salt, as well that which is ſpent by his own Subjects, as upon that which is carried abroad. This is all Sea-coaſt Salt, which comes from the Territories of the Great *Mogul*, and is brought from the Sea-coaſt to *Ganges*, and ſo over *Ganges* is carried as far as the fiftieth and five and fiftieth Degree. They lade above 150000 Oxen; and for every burthen they pay a Roupy at the Salt-Pits, and no more afterwards through the whole Kingdom. Had this *Raja* of *Parta* Salt of his own, he would never be Tributary to the Great *Mogul*.

Fig. 5, and 6. is the Money of the *Raja* of *Ogen*.

The *Raja* of *Ogen* is alſo a Tributary to the Great *Mogul*; his Country lies between *Brampour*, *Seronge*, and *Amadabat*; and it is one of the beſt Soils in the *Indies*. His Silver Money paſſes no-where but in his own Country, not being ſuffer'd in the *Mogul's*. His Silver Money goes for a quarter of a Roupy, at 7 Sous 6 Deneer's; but the Silver is baſe. His Copper Money goes for 6 Deneers, and is currant in the *Mogul's* Dominions as far as *Agra*. For his ſmaller Money he makes uſe of thoſe Shells whereof we have already ſpoken.

Pieces of Gold called Pagods, which are currant in the Territories of the King of Golconda, *the King of* Viſapour, *the Great* Raja *of* Carnatica, *the* Raja *of* Velouche, *and at the Diamond Mines.*

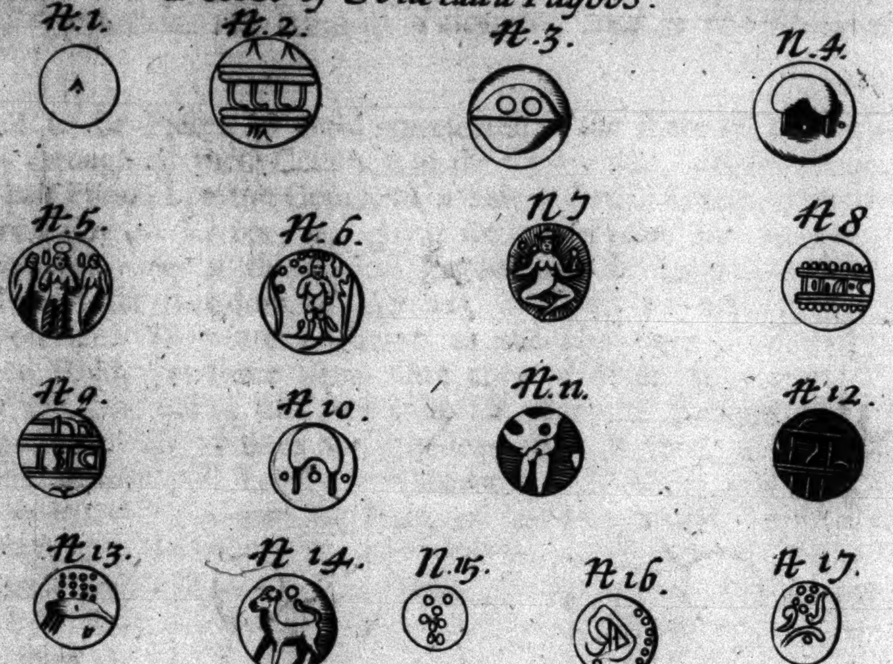
ALL the Pieces of Gold repreſented in the Plate of *Golconda*-Money, paſs through all theſe Countries at the ſame value, and are about the weight of our half Piſtol; but the Gold is of a baſer Mettal, ſo that an Ounce is not worth above 42 or 43 Livres; not going for more than four Roupies.

Fig. 1. Is one of the ancient Pagods, at the time when the *Raja's* were Maſters of the Kingdom of *Golconda*, and they are only ſtampt upon one ſide as you ſee. They are as heavy as the new ones; and though they be no better Gold, yet ſome years ſince they went at 20, and 25 *per cent.* more than the new ones; the reaſon is, for that the Bankers being all Idolaters, they are ſo ſuperſtitious as to believe, that if they melt down that Money, ſome calamity will befall their Country; and they hold this for ſuch a certain truth, that for fear the King of *Golconda* ſhould melt it, they paid him for certain years 20000 Pagods. But you muſt obſerve, that theſe old Pagods are no-where currant but in the Kingdom of *Golconda*. For my part, I think it is more for their profit than out of any ſuperſtition, that they make uſe of them in that manner. For in all the Kingdom of *Golconda*, in matter of trade, they never mention any but the old Pagods, though they make their payments in new Pagods, or Roupies; and in this caſe they who receive thoſe new Pagods, or thoſe Roupies, play their game ſo well, that they gain a fourth part, or a half, and ſometimes one *per Cent.* alledging for the reaſon, that thoſe new Pagods are either the King of *Viſapour's*, or the *Raja* of *Carnatica's*, or the *Raja* of *Velouche's*, or the *Engliſh*, or the *Hollanders*. And they make as much of the Roupies; for there is no conſiderable payment made, which is not received by the *Cheraff* or Banker, making it good to the Seller, who ſometimes has no need of his Money in a month or two, and ſo he receives the intereſt of it, though it be but for two days. If the payment be made in old Pagods, and that the ſum amount to two or three hundred, or three or four thouſand, the Banker takes them all, and viewing them one after another, he divides them into five or ſix parts; and then poiſing them all, he ſays of ſome, that they are more us'd than others, and that having paſſed through many hands, there is a waſte of the mettal about one *per Cent.* Others, ſays he, want not above half one *per Cent.* others but a fourth part. Theſe Pagods have been bor'd ſome half thorough, others a quarter thorough; and it is a wonderful thing what this boring amounts to. For in regard theſe Pagods are very thick, and cannot be clipt, thoſe that are Maſters of the trade, take a Piercer, and pierce the Pagod thorough the ſide, half way or more, taking out of one piece as much Gold as comes to two or three Sous. And provided they be not taken in the fact, they chuſe rather to follow this trade than any other; there being no handycraft tradeſmen among the *Indians*, that gain more than three Sous a day. After they have drawn out the piercer, they knock upon the holes with a little hammer, and are ſo cunning in cloſing up the holes again, that he muſt be very skilful indeed, that can diſcover the cheat. For this reaſon, they never receive any payment till they have ſhew'n the Pieces to the *Cheraff* or Banker; and though he looks only on two or three Pieces, he takes a Sous. They have alſo another cunning trick, and the more the Banker is in credit,

the

Page 5. Travells in India

Peices of Gold call'd Pagods.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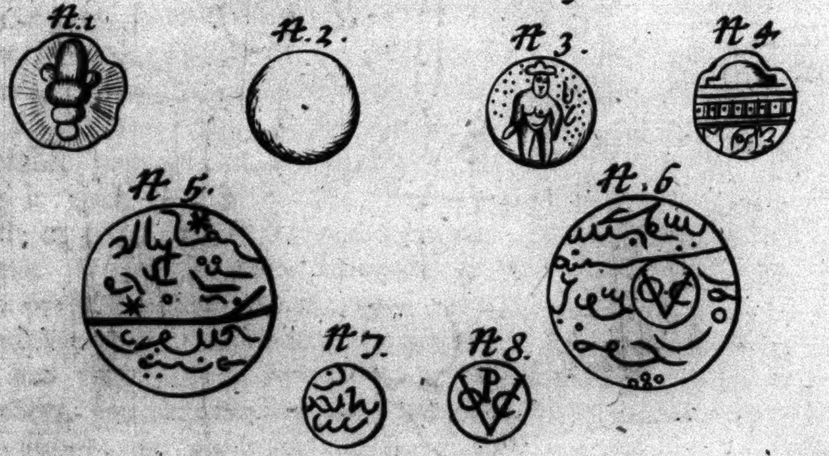
English & Holland Money.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the more he gains; for if he makes any payment, according to the quantity of the ſum, he puts the Pagods by fifty or a hundred together in little bags, and ſeals them up with his Seal, and writes upon the bag the number of the Pagods within; and ſo delivers them to him to whom he makes the payment. When the party makes uſe of them, he never opens the bag, but gives them as they are, to him to whom they are due; who goes to the ſame Banker that ſeal'd the bags. The Banker ſeeing his Seal whole, makes anſwer, that the Pieces are good, and in that manner they ſhall paſs all the year without opening the bags. But when ever they change the hand, they ſend for the ſame Banker, who always will have ſo much *per Cent.* for his viſit. But as I have ſaid, the Merchant leaves them in his hand to get intereſt; who then pays eight *per Cent.* for a year, and ſometimes twelve. Thus the Bankers have always the greateſt part of the Money in the Kingdom in their hands, of which they make large profit. 'Tis the cuſtom in that Country, every Month to pay the Soldiery; but for the moſt part, the Soldiers, Captains, and other Officers will not ſtay ſtill the Month be up, but come to the Bankers, who diſcount after the rate of eighteen or twenty *per Cent.* by the year, beſides that they pay them in theſe Pagods, againſt which others would often object. If there be any large Diamond to be ſold in any Country, theſe Bankers have intelligence of it preſently; or if there be any fair Ruby, 'tis not long before they have it in pawn; for every year when the Merchants return from *Pegu*, and have any Rubies, moſt commonly they are in debt; and in regard it is the cuſtom to pay within fifteen days after the Merchant comes aſhoar, he pawns his beſt goods he has for payment, as well of the freight of the Ship, as of what he may have taken up at *Pegu*. After that he ſells the worſt of his goods to pay the Banker, who lent him the Money upon his arrival. Thoſe that work in the Diamond Mines, or the Merchants that hire the Mine, when they have any fair Stones, they ſell them to theſe Bankers, becauſe there is ready Money; or elſe they pawn them to the Bankers, till they can find a Chapman to buy them.

Fig. 1. The old Pagod.
Fig. 2. The King of *Golconda*'s Pagod.
Fig. 3, and 4. The King of *Viſapour*'s Pagod.
Fig. 5, and 6. The *Raja* of *Carnatica*'s Pagod.
Fig. 7, and 8. The *Raja* of *Velouche*'s Pagod.
Fig. 9, 10, 11, and 12. are the Half-Pagods of thoſe Kings and *Raja*'s.

Fig. 13, 14, 15, 16, and 17. are little Pieces of Gold call'd *Fanos*, which are of different value. There are ſome whereof ſix go to a Crown; others from ten to fifteen; and ſome are very baſe mettal. This is the Money that paſſes all along the Coaſt of *Coromandel*; from Cape *Comorin* as far as *Bengala*. And they have very little other than that, beſides the Pecha of Copper, and the Shells, which paſs for ſmall Money.

The Money which the Engliſh *and* Hollanders *Coin in the* Indies.

Figure 1, and 2. is the Money which the *Engliſh* coin in their Fort St. *George*, or elſe at *Madreſpatan*, upon the Coaſt of *Coromandel*. They call them Pagods, as thoſe of the Kings and *Raja*'s of the Country are call'd. They are of the ſame weight, the ſame goodneſs, and paſs for the ſame value. Formerly the *Engliſh* never coin'd any Silver or Copper Money; for in ſome parts that border upon the *Indians*, where they have Factories, as at *Surat*, *Maſlipatan*, or at *Bantam*, they find it more profitable to carry Gold from *England*, than Silver; Gold lying in leſs room, and not being ſo troubleſome; beſides, that by carrying Gold they more eaſily eſcape the paying thoſe Cuſtoms which the Kings impoſe upon Gold and Silver. But ſince the preſent King of *England* married the Princeſs of *Portugal*, who had in part of her Portion the famous Port of *Bombeye*, where the *Engliſh* are very hard at work to build a ſtrong Fort, they coin both Silver, Copper, and Tinn. But that Money will not go at *Surat*, nor in any part of the Great *Mogul*'s Dominions, or in any of the Territories of the *Indian* Kings; only it paſſes among the *Engliſh* in their Fort, and ſome two or three Leagues up in the Country, and in the Villages along the Coaſt; the Country people that bring them their Wares, being glad to take that Money; otherwiſe they would ſee but very little ſtirring, in regard the Country is very poor, and the people have nothing to ſell but *Aqua vitæ*, made of Coco-Wine and Rice.

Fig. 3. and 4. is the Gold Money which the *Hollanders* coin at *Palicate*, which is a Fort that they poſſeſs upon the Coaſt of *Coromandel*. Thoſe pieces are alſo call'd Pagods, and are of the ſame weight with the others; but for the goodneſs, I think they are better by two or three in the hundred, than thoſe of the Kings and *Raja*'s of the Country, or which the *Engliſh* make. I made this obſervation, being at the Diamond-Mines, and in other parts of the *Indies* where there is any great Trade. For the firſt thing they ask you is, whether you have any Pagods of *Pelicate*; and if you have, you ſpeed much better in your buſineſs.

Fig. 5, and 6. is a Roupy of Silver, which the *Hollanders* coin at *Pelicate*, being of the ſame weight with thoſe which the Great *Mogul*, or the Kings of *Golconda* and *Viſapour* make. It has in the middle upon one ſide the mark of the *Holland* Company, to diſtinguiſh it from others. The *Hollanders* Roupies of Silver are quite contrary to their Pagods of Gold, which are more eſteemed by the *Indians* than thoſe of the Princes of the Country. For they make far leſs account of theſe Roupies of Silver; and if you pay any great ſum in theſe pieces, though the Silver be as good as the others, you muſt loſe one half *per Cent*.

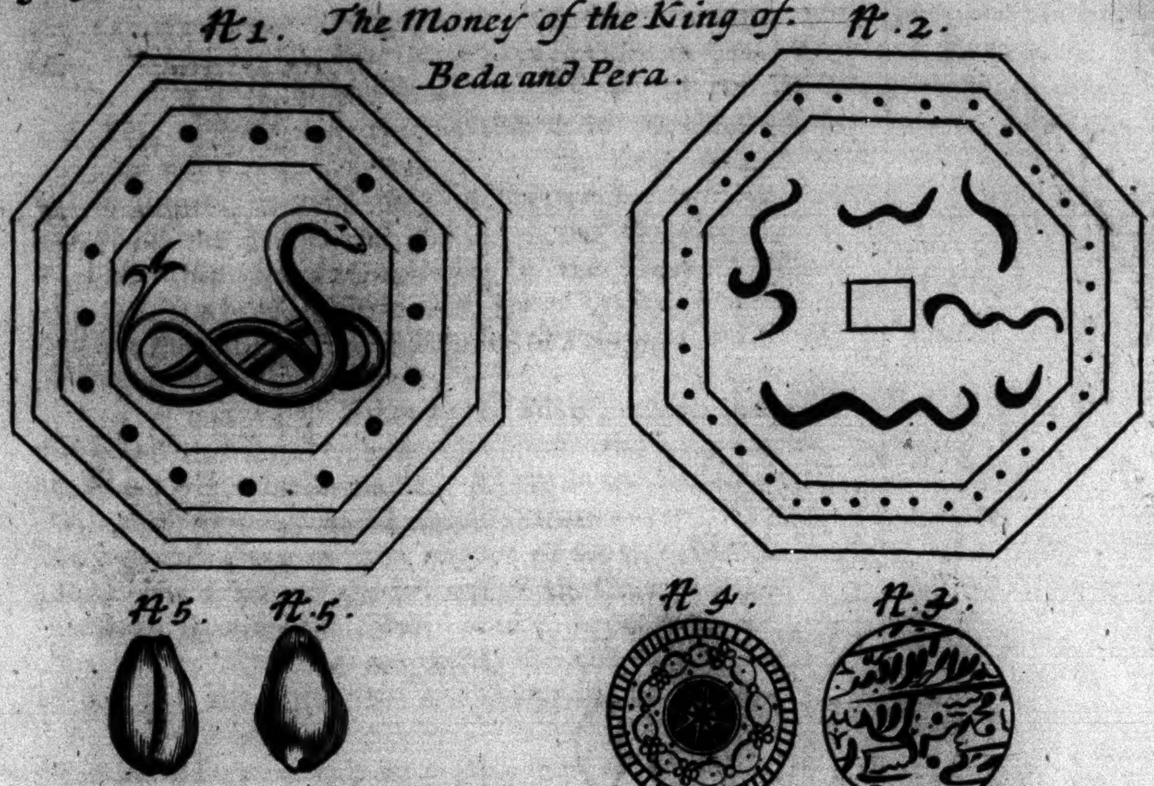
Fig. 7, and 8. is the *Hollanders* ſmall Copper-Money, wherewith they ordinarily pay their Soldiers. It has upon one ſide the mark of the Company. And indeed the *Hollanders*, who mind nothing but their profit, had great reaſon to obtain leave to coin Money; for bringing only Gold from *Japan*, from *Macaſſar* only Gold in Powder, and from *China* Gold in Ingots, and ſelling all theſe to the Bankers, they found that they loſt five or ſix *per Cent*. which proceeded from the miſtruſt of the Changers, and the chief of the Factories belonging to the Company. Now they ſhun that loſs, and make the ſame profit which the Bankers did, coining all theſe mettals into money. Though in every Voyage which they make to *Japan*, they generally loſe one Veſſel by ſtorm; yet ſome years they make five or ſix Millions of Livres profit, all freights diſcharged, and hazards eſcaped. But that profit is quite loſt, ſince their loſs of the Iſland of *Formoſa*.

The Money of the King of Cheda *and* Pera.

THis Money is of Tin, and is coin'd by the King of *Cheda* and *Pera*. He coins no other Money than Tin. Some years he found out ſeveral Mines, which was a great prejudice to the *Engliſh*. For the *Hollanders* and other Merchants buy it, and vend it over all *Aſia*. Formerly the *Engliſh* brought it out of *England*, and furniſhed great part of *Aſia*, where they conſum'd a vaſt quantity; they carried it alſo into all the Territories of the Great *Mogul*, as alſo into *Perſia* and *Arabia*; for all their Diſhes are of Copper, which they cauſe to be Tinned over every month. Among the meaner ſort of people, there is little to be ſeen but this Tin-money, and the Shels call'd *Cori*; which I have ſpoken of already.

Fig. 1, and 2. is that great piece of Tin, which weighs an ounce and a half, and in that Country goes for the value of two of our Sous. But in regard that Tin is there at 14 Sous a pound, it is not worth above one Sous and

The Money of the King of Beda and Pera.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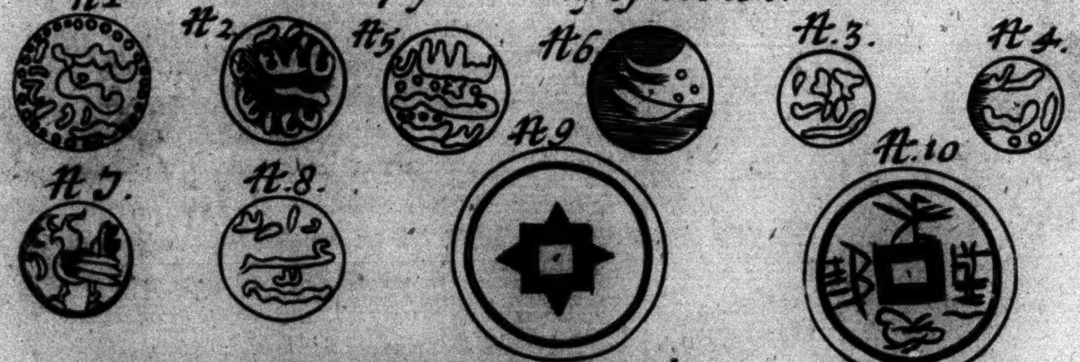
Money of the King of Achen.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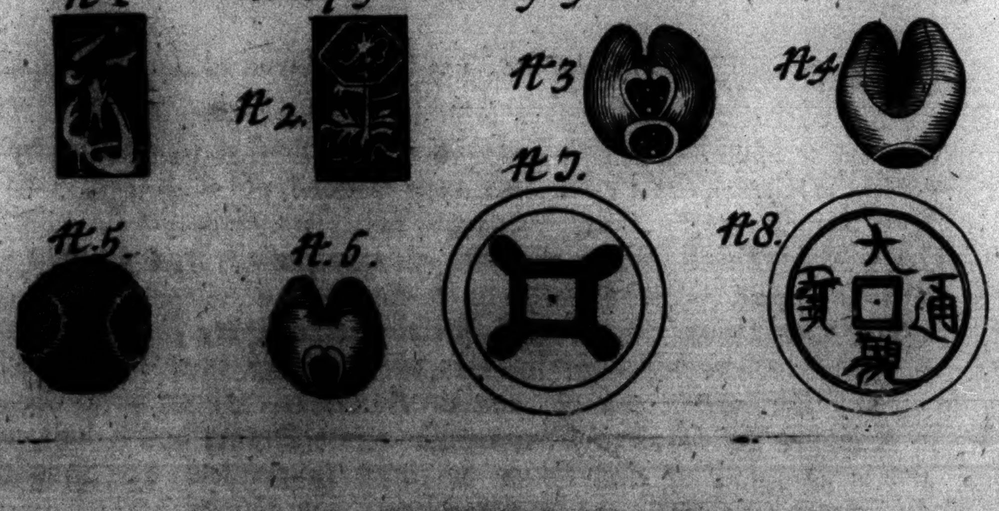
Money of the King of Siam.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three Deneers. This piece of Tin is only thick in the ſides, the middle being as thin as Paper.

Fig. 3, and 4. is a piece that goes at the value of four Deneers.

Fig. 5, and 6, are their Shells, whereof they give fifty for the little piece of Tin.

The Money of Gold and Tin of the King of Achen. *With the Money in Gold Coin'd by the King of* Macaſſar, *and the* Celebes. *And the Silver and Copper Money of the King of* Camboya.

Fig. 1, and 2. is the Money in Gold coin'd by the King of *Achen*, in the Iſland of *Sumatra*. In goodneſs it is better than our Louis; an Ounce being well worth fifty Franks. This piece weighs 10 Grains, and would be worth ſixteen Sous and eight Deneers of our Money.

Fig. 3, and 4. is the ſmall Money made by the ſame King, being of Tin, and weighs eight Grains. The Tin being good, I value it at 16 Sous a pound; and then 75 of theſe pieces is worth one Sous of ours.

Fig. 5, and 6. is the Money in Gold of the King of *Macaſſar*, or the *Celebes*. This piece weighs twelve Grains, and the *Hollanders* take it for a Florin of our Money; which comes to 23 Sous and eight Deneers.

Fig. 7, and 8. is the Silver Money of the King of *Camboya*; being good Silver, and weighs thirty two Grains. The piece comes to 24 Sous of our Money; nor does the King coin it at any higher rate. He has a great quantity of Gold in his Country, but he never coins it into Money; for he trades with it by weight, as he does with his Silver, according to the cuſtom of *China*.

Fig. 9, and 10. is the Copper Money of the King of *Camboya*. The King of *Java*, the King of *Bantam*, and the Kings of the *Molucca* Iſlands coin no other Money, but pieces of Copper after the ſame form and manner. As for their Silver Money, they let it paſs as it comes out of other Countries, without melting it down. In *Bantam*, in all *Java*, in *Batavia*, and the *Molucca's*, there is little other Money ſtirring, but *Spaniſh* Reals, Rixdollars of *Germany*, and Crowns of *France*; the greateſt part being Half-Reals, Quarters, and Eighth parts. But in *Batavia* they uſe beſides for ſmall Money, Shillings, double Sous and Sous, as in *Holland*.

The Money in Gold, Silver, and Copper, of the King of Siam.

Fig. 1, and 2. is the Money in Gold, coin'd by the King of *Siam*; and weighs 18 Grains more than our Half-Piſtol. The Gold is of the ſame Goodneſs, and may be worth 7 Livres and one Sous of our Money. When the Merchants, that trade in that Country, bring thence either Gold or Silver, 'tis for want of other Commodities, as Silk, Muſk, Sandal, Wood Gum Lake, Elephants teeth, and other things. For by carrying out Gold or Silver, they reap but two in the hundred profit.

Fig. 3, 4, 5, and 6. is a piece about the bigneſs of a large Hazle-Nut, flatted on the four ſides, like a ſemicircle, three ſides whereof are open like a Horſe-ſhoe; and upon two ſides are certain of their own Letters. There is no Money in the Eaſt ſo ſtrangely coin'd as this. It weighs three Drams and a half, and 25 Grains, and is as good as our Silver at three Livres and 10 Sous the Ounce. It amounts to 32 Sous and 4 Deneers of our Money.

Fig. 6, 7, and 8. is the Copper Money of the King of *Siam*; and they give two hundred of theſe pieces for one piece of Silver. For their ſmall Money, they make uſe of certain Shells that are gather'd upon the Sea-ſhore, which they bring from *Maldives.*

The Gold and Silver Money of the Kings of Aſem, Tipoura, Arakan, *and* Pegu.

ALL the Silver Money coin'd by the Kings whom I have nam'd, is in goodneſs equal to our Crown, rating it at three Livres ten Sous the Ounce, as we rate our Crowns here.

Fig. 1, and 2, is the Silver Money of the King of *Aſem*; it weighs three Drams and four Grains, and comes to 23 Sous of our Money.

Fig. 3, 4. is the Silver Money made by the King of *Tipoura Chatermani.* In the language of the Country, he is call'd *Dieu-Ara-gari,* which is ſtampt upon one ſide of the Money, and upon the other *Chatermani Roy de Tipoura.* His Country begins about twelve days journey from *Daca* toward the North-Weſt. This Money weighs two Drams and a half, and twenty-two Grains; and is in value twenty-two Sous.

Fig. 5, 6. is the King of *Arakan*'s Money. It weighs two Drams and a half, and 15 Grains, which makes 21 Sous of our Money. This King coins no Gold; but he trafficks in Gold uncoin'd. The Mettal is very baſe, and not worth above 14 Carats, a Carat being the third part of an Ounce. The King however holds it at a high rate, to keep it from being carry'd out of his Country. In all *Bengala* this King is known by no other Name but the King of *Mogue.*

Fig. 7, and 8. is the King of *Pegu*'s Silver Money, and weighs two Drams and a half, and twelve Grains, which may come to about 20 Sous, and ſix Deneers of our Money.

Fig. 9, and 10. are the King of *Pegu*'s Fano's, or little pieces of Gold, and weigh not above 7 Grains to boot. Fifteen of theſe little pieces paſs for the value of a Real, or one of our Crowns, the Gold being courſe.

Fig. 11, 12. are the Kings of *Aſem*'s Fano's; they weigh alſo 7 Grains; but they are a much baſer Mettal than thoſe of *Pegu,* for twenty-two of them amount but to the value of our Crown.

Lumps or Pieces of Gold and Silver which go for Money in the Kingdom of China, *and the Kingdom of* Tunquin.

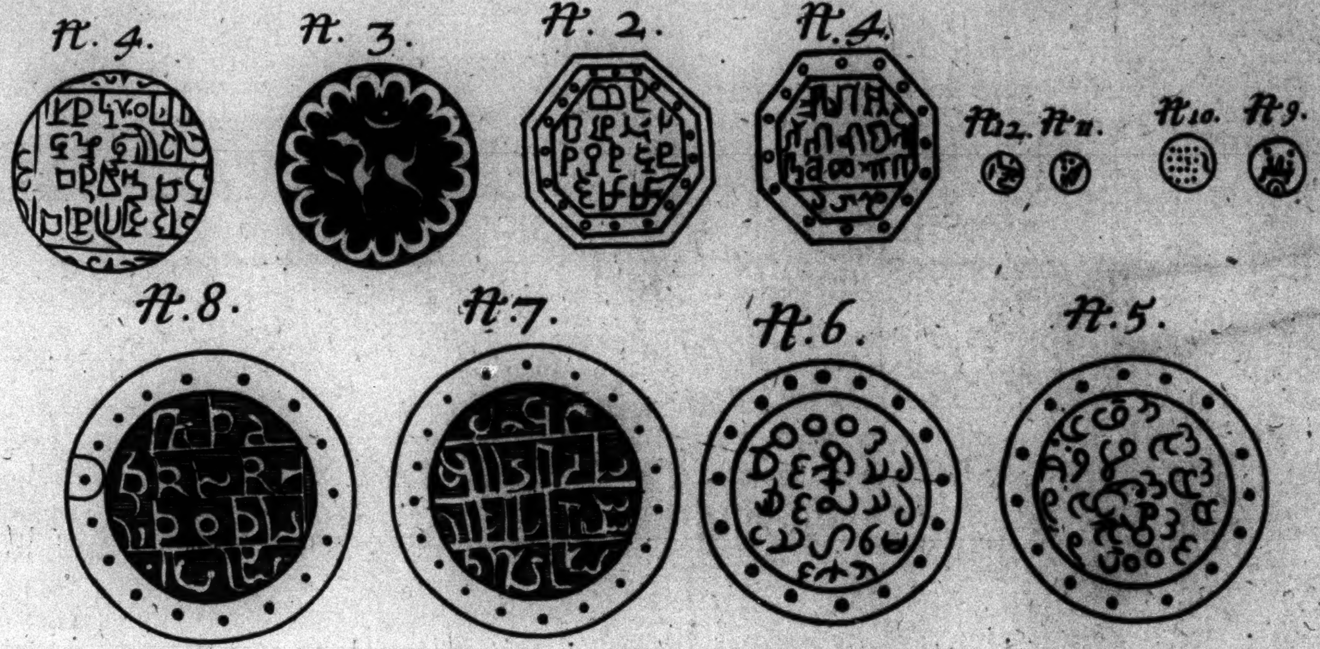
YOU are firſt to take notice, that in all the Kingdom of *China,* and the Kingdom of *Tunquin,* there is no Money coin'd, either Gold or Silver; that their ſmall Money is Copper, and that they make uſe in payments only of Lumps or Pieces of Gold and Silver, which have every one their particular weight as is here repreſented.

The Pieces of Gold mark'd, *Fig.* 1, and 2. are by the *Hollanders* call'd *Goltſchut,* that is to ſay, a Boat of Gold, becauſe they are in the form of a Boat. Other Nations call them Loaves of Gold; and there are but two different ſizes of them. The Gold is of ſuch a goodneſs, that an Ounce in *France* would not be worth leſs than 45 Franks. The great Pieces come to twelve hundred Gilders of *Holland* Money, and thirteen hundred and fifty Livres of our Money. The other Piece, which weighs but half as much, is in value according to its proportion.

As for their Pieces of Silver, they are of ſeveral ſizes, and different weight. *Fig.* 3. weighs ſix Drams and a half, and 23 Grains, and the Silver being

very

Page. 8. *Money of the King of Asem. Travells in India.*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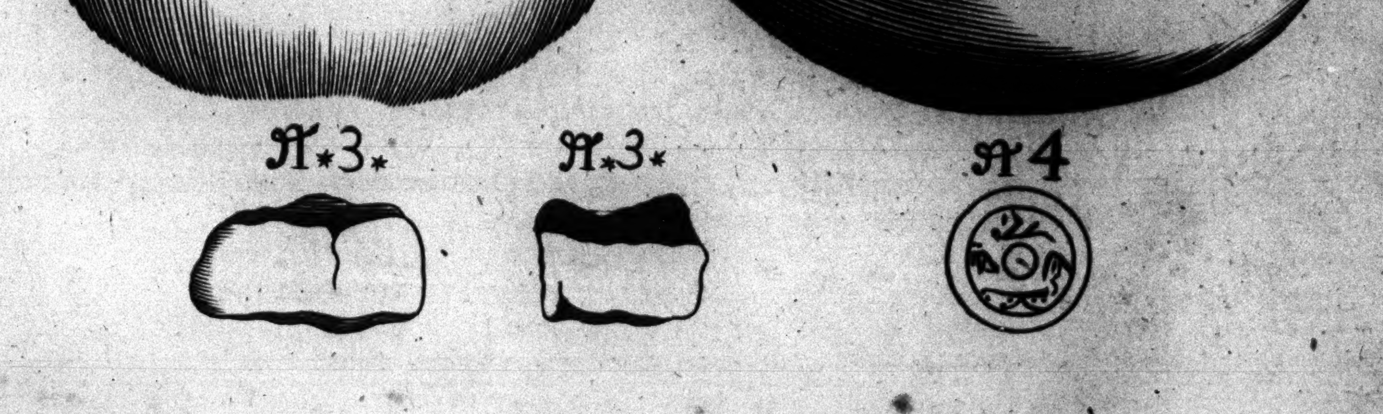
China Peices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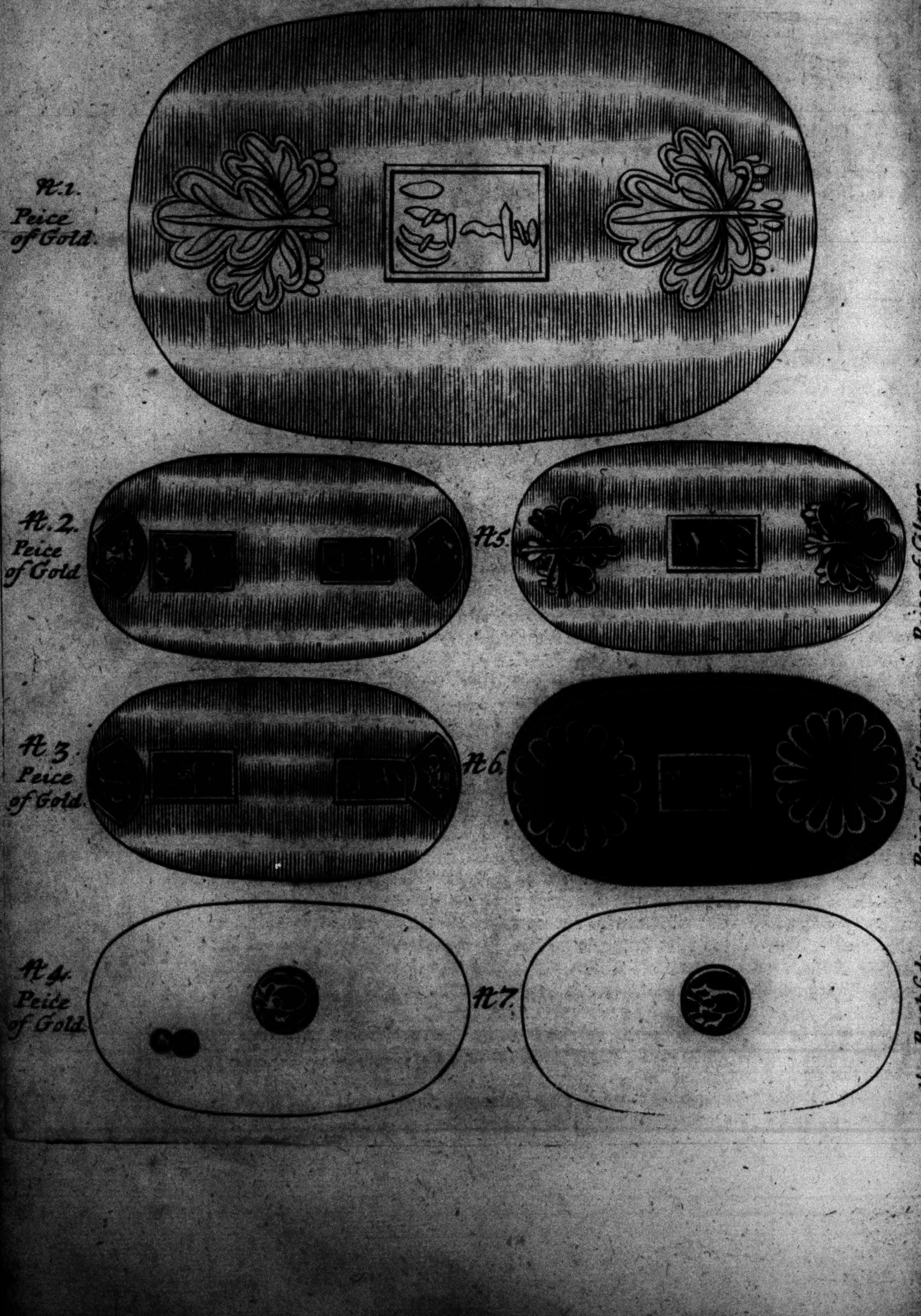
The Iaponners Call theſe peices as well Silver as Gold Coupent.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the Backſide.

very near in goodneſs to the *Pariſian*, it comes to fifty-nine Sous, and eight Deneers of our Money. The other Pieces, as well great as ſmall, are in value according to their weight.

In great payments they make uſe of *Ingots*, that come to a hundred *Franks* in value; and they have little Pieces of Silver that are not worth above a Sous.

When they buy any Commodity, if they have not whole Pieces enough to make up the ſum, they have always inſtruments ready, to cut off ſo much from a great piece as will perfect the payment.

When the *Chineſes* tranſport their Golden Loaves, or their Boats, into other Countries, the Merchants cut them in the middle, not daring to truſt the *Chineſes*, who have often deceiv'd them; and none have been more cheated than the *Hollanders*. For they have a way to ſtuff their Loaves of Gold, inſomuch that you ſhall ſometimes find in the middle, a third part of Copper or Silver. In all ſorts of Bargains the *Chineſes* are ſo cunning, that there are few ſtrangers whom they do not over-reach; eſpecially, in *Batavia*, the *Hollanders* when they come firſt. They carry their weights always along with them, being like a *Roman* Beam, or a Stelleer, about eight Inches long, with which they weigh all the Gold and Silver which they receive. As for the ſmall Money both in *China* and *Tunquum*, it is of Copper. It is made as in *Fig.* 4. They alſo thread theſe pieces, there being a hole in the middle, 12, 25, 50, and 300 upon a ſtring; becauſe they will not put themſelves to the trouble of telling them, when the number exceeds a dozen.

The Gold and Silver Money of Japon.

ALL the Gold that comes from *Japon*, is of the ſame goodneſs; ſomewhat better than our Louis; and is about that goodneſs for which we pay about 50 Franks the Ounce.

Fig. 1. This piece of Gold weighs one Ounce and ſix Drams, at fifty Franks the Ounce, comes to 87 Livres and 10 Sous.

Fig. 2, and 3. Every one of theſe pieces is of Gold, and every one weighs a third part of the great one; which is half an Ounce, and 48 Grains; and comes to 29 Livres, 3 Sous, and 4 Deneers.

Fig. 4. This, as it is mark'd, is the Backſide of the three pieces of Gold.

Fig. 5, and 6. are pieces of Silver of the ſame weight; every one weighing 4 Grains leſs than our pieces of 30 Sous, though it go nevertheleſs for the ſame value. As for the Silver, it is the ſame in goodneſs with our Money. However, in the Territories of the Great *Mogul*, whither the *Hollanders* carry all their Silver, their Bars, and *Japon* pieces, to coin them into Money, ſometimes they ſell them to the Bankers, where they have no convenience of coinage, as at *Surat* and *Agra*; and theſe Bankers give them from two to three in the Hundred more than they will give for our Crowns, Rix-Dollars, or *Spaniſh* Reals.

Fig. 7. is the backſide of the two Silver pieces.

The Portraicture of the Silver Ingots of Japon, *which go for Money.*

I Said before, that all the Silver that comes out of *Japon*, is equal in goodneſs to our Crowns.

Fig. 1. An Ingot of this form weighs ſeven ounces, at three Livres ten Sous the ounce: the whole comes to twenty four Livres, and ten Sous.

Fig. 2. Weighs two ounces, three drams and an half: the whole comes to eight Livres, ten Sous, and ſeven Deneers.

Fig. 3. Weighs once ounce, half a dram, and twelve grains: the whole comes to four Livres, five Sous, and five Deneers.

Fig. 4. Weighs one ounce, eight grains: the whole comes to three Livres, ten Sous, and an eleven Deneers.

Fig. 5. Weighs ſeven drams, one quarter, and ſeven grains: the whole comes to three Livres, eight Sous, and eight Deneers.

Fig. 6. Weighs two drams and an half, and twenty four grains: the whole comes to one Livre, five Sous, and one Deneer.

Fig. 7. Weighs two drams, twenty four Deneers: the whole comes to one Livre, nine Deneers.

Fig. 8. Weighs one dram and an half, and twenty four grains: the whole comes to ſixteen Sous, and four Deneers.

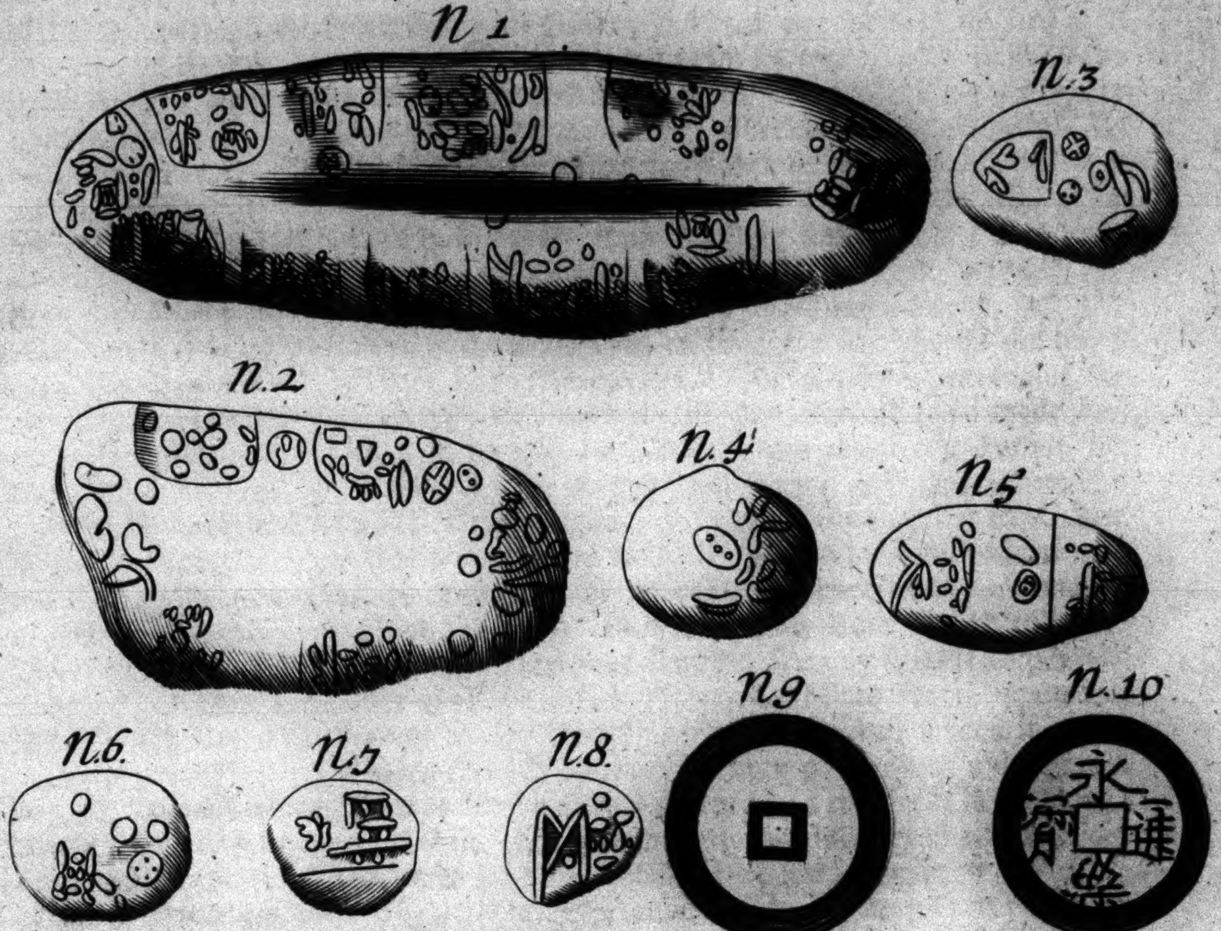
Fig. 9. Is the Copper-Money which they thread by fifteen, thirty, fifty, to the number of 600. which is the value of a Tell in Silver. Over all *Japon* they reckon by Tells; and the *Hollanders* reckon, that a Tell makes three Gelders and an half of their Money, which comes to four Livres, and five Sous of ours.

Fig. 10. Is the back-ſide of the Copper-piece.

Money that repreſents the Figures of the twelve Signs; and which were Coined during the twenty four hours, that Gehan-guir, *King of the* Indians, *permitted Queen* Nourmahall, *his Wife, to Reign in his ſtead.*

Sultan *Selim*, otherwiſe called *Gehanguir Patcha*, the ninth King of the *Indians*, Father of *Cha-gehan*, was a great Lover of Women: but he had a particular affection for one among the reſt, which he kept in his *Seraglio*; and which he had Eſpous'd, as meriting more than ordinary. She was a Woman of a Sublime Wit, and very liberal; and ſhe knew ſo well how to pleaſe the King's humour, and to divertize him, that he could not live without her. She had two Names; the one was *Nour-gehan-begum*, which ſignifies the *light of the World*; and this was the Name which was engraven upon her Signet: for as I have obſerv'd in my Relations, they never Sign any thing, but only ſet their Seals. The other Name, by which ſhe was call'd at Court, was *Nour-mahall*, which ſignifies the *Light of the Seraglio*. She was always a great enemy to the King's two Sons; more eſpecially to the ſecond, who was called *Sultan Kourom*: and who afterwards coming to the Throne, called himſelf *Cha-gehan*. He ſet himſelf to oppoſe all the deſigns of this Princeſs: who, for her part, had ſuch an Aſcendant over the King, that ſhe perſwaded him to ſpend the greateſt part of the year in the Country, under-hand ſoliciting certain *Raja's* upon the Frontiers to riſe againſt him, that ſhe might engage him in the Wars, and keep him from the company of his Sons. This Queen, being altogether Ambitious, made it her buſineſs to pleaſe the King, that ſhe might the more eaſily accompliſh her deſigns; and having a great deſire to eternize her Memory, ſhe could not think of a better way, than to Coin a good quantity of Money in her own Name: and of a different ſtamp from that which the *Indian* Kings were wont to Coin. For you muſt take notice, that all the Coins of thoſe Kings have only the Characters of the Countrey upon each ſide of the Piece. But this Queen caus'd one of the twelve Signs to be ſtamp'd upon upon each ſide of Hers, which is contrary to the Law of *Mahomet*, that forbids all manner of repreſentations. However, ſhe had never brought her deſign about, had *Sultan Kourom* been at Court. But ſhe took her time, when the King had caus'd the eyes of his eldeſt Son, *Sultan Koſrou* to be put out, becauſe he had taken up Arms againſt him, with an intention to depoſe him from his Throne. For after he had obtain'd that Victory, he ſent his ſecond Son, *Sultan Kourom*, into *Decan*, with

Silver Ingots of Iapan.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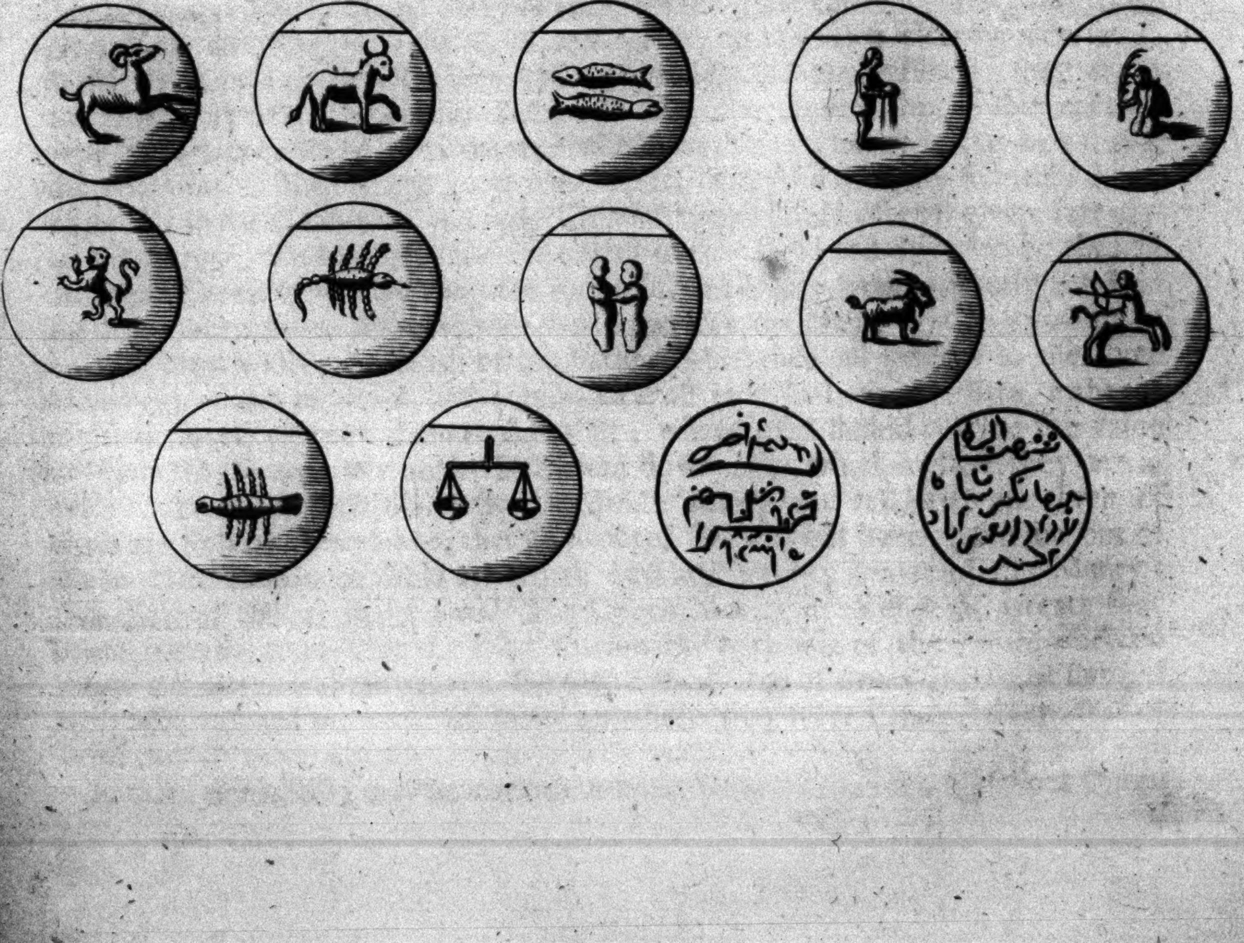
Money representing the 12 Signes



with a powerful Army againſt the King of *Viſapour*, who was in Rebellion. Queen *Nourmahall* ſeeing her ſelf deliver'd from thoſe that were able to croſs her deſigns, and particularly from *Sultan Kourom*, the moſt Potent, and the moſt inveterate of all her enemies, and believing it ſeaſonable to diſcover her purpoſe to the King, ſet her ſelf to flatter him more than ſhe was wont; inventing new ways to divertize him, ſometimes with Hunting, and ſometimes in the *Haram*, with Balls and Comedies: One day that the King was extremely well-pleas'd, and having drank briskly, began to be very merry; after the Queen had Danc'd in his preſence, he took her, and ſet her by him, proteſting to her, that he lov'd her above all the Princeſſes in his Court; and that but for her, he had dy'd for grief, to ſee that his Son *Sultan Koſrou* ſhould be ſo traiterouſly bold, as to endeavour to deprive him of his Scepter. The Queen ſeeing the King ſo highly affected toward her, fail'd not to make uſe of ſo favourable an opportunity. To which purpoſe, Sir, ſaid ſhe, if it be true that your Majeſty has that kindneſs for me, of which you would perſwade me to aſſure my ſelf, I know you will grant me one favour which I have paſſionately deſir'd a long time; that I may only Reign as Sovereign the ſpace of twenty four hours. This requeſt ſurpriz'd the King, and kept him very ſad for ſome days, being unwilling to deny her any thing, and yet being as loth to grant her a Boon of ſo high a nature. In the mean time the Queen ply'd the King with Paſtime and Divertiſements, pretending to take no notice of his melancholy. At length the fift day after ſhe had made her Petition, the King no longer able to reſiſt her Charms, nor the ſtrong Paſſion he had for her, told her he would retire for twenty four hours, and that ſhe might aſſume the abſolute Command of the Kingdom during that time. At the ſame time he caus'd all the Grandees that were then at Court, to be ſent for into his preſence, and then commanded them to obey her, and punctually to execute her Orders, as if it were he himſelf that ſpoke to them. It was a long time before that the Queen had made every thing ready, and that ſhe had ſecretly hoarded up great quantities of Gold and Silver in all the Cities where the Mints were appointed, and had diſtributed the Stamps as ſhe thought convenient. And indeed it was a wonderful thing, that a Woman ſhould ſo politickly carry on ſo great a deſign, as to have four and twenty Stamps engrav'd, and to keep in a readineſs in Gold and Silver above two Millions in all the Cities, without being diſcovered to the King, or any of the Court. There were none but the Mint-Maſters that knew any thing of her deſign, whom ſhe engag'd by large promiſes, and larger hopes; as believing that ſhe could certainly obtain her deſire one day of the King; and then, if ſhe had her Materials ready, that ſhe could do her buſineſs in twenty four hours. The day being appointed, ſhe ſent away Meſſengers to all the Cities, commanding them on that day to Coin *Roupies* of Gold and Silver, to the value already mention'd. When the King and the Grandees came to underſtand the buſineſs, they were ſtrangely ſurpriz'd; eſpecially *Sultan Kourom*, the Queens implacable enemy, who, as ſome perſons of the Countrey aſſur'd me, fainted away at the news, and did not come to himſelf in a good while after. The thing was ſo ſuddenly done, eſpecially in the Cities neer at hand, that within two hours after ſhe was ſate upon the Throne, ſhe caus'd ſeveral quantities of that Gold and Silver to be thrown among the people, which during the Reign of *Gehan-guir* went currantly for *Roupies*. But when *Sultan Kourom*, who took upon him the Name of *Cha-gehan* came to the Crown after the death of his Father, he forbad all perſons to uſe thoſe *Roupies* upon pain of death, and commanded all that had any of them, either in Gold or Silver, to carry them to the Mint; where they ſhould receive the value of them, to the end they might be melted down. For which reaſon they are at preſent very rare, particularly thoſe in Gold; among the reſt, two or three of them are ſo hard to be found, that an hundred Crowns has been given for one of them. The *Roupies* of Gold are worth one and twenty *Livres* of our Money: and thoſe of Silver, thirty *Sous*. The Queen, during her Reign of twenty four hours, had that reſpect for the King, that on the back-ſide of the Pieces whereon the twelve Signs were Engraven, ſhe caus'd the Name of *Gehan-guir* to be ſtamp'd with her own, and the name of the place where they were Coin'd, all in *Arabick* Letters.

Perhaps the Reader may be curious to know from whence this Illuſtrious Queen of the *Indians* deſcended: and therefore for his ſatisfaction, I will tell him in a few words. Her Father, a *Perſian* by Nation, a man naturally Ambitious, and who in his own Country was no more than a bare Captain of Horſe, without any hopes of riſing to any higher preferment, travel'd into the *Indies*, to ſerve the Great *Mogul*, who was then *Gehan-guir*, with an intention of raiſing his Fortune in a ſtrange Country. *Gehan-guir* had then many Enemies, the Kings of *Golconda* and *Viſapour* being in Rebellion againſt him, and ſeveral *Raja's* having taken their part. So ſoon as he came to kiſs the Kings Hands, the King took a liking to him, and gave him immediately the Command of five hundred Horſe. And becauſe he was very well skill'd in Aſtrology, (which is a Science to which the *Aſiaticks* are very much addicted) the King eſteem'd him the more, and in a ſhort time made him General of his Army. But afterwards, forgetting his duty, and the benefits he had received, he join'd with *Sultan Koſrou*, *Gehan-guir*'s eldeſt Son; and having gain'd a great part of the Army, they conſpir'd together to depoſe the King, and ſet up his Son in his ſtead. There was at that time in the Court, an *Eunuch* of great wit, who did more miſchief to the Army in his Cloſet, than he could have done in the Field. This *Eunuch*, ſo ſoon as intelligence was brought of the Rebellion, told the King, that if his Majeſty pleas'd, he would deliver *Koſrou* and the *Perſian* General into his hands in a ſhort time, without ſo much as ſtriking one ſtroke, or loſing one man. He was as good as his word in part, for he ſo order'd his buſineſs, by his politick contrivances, that the General was brought to the King, who would not preſently put him to death. *Sultan Koſrou* eſcap'd that bout, and continu'd the War many years againſt his Father, who at length took him in Fight, and caus'd his eyes to be pull'd out. The King detaining the General in cuſtody, his Wife and his Daughter found a way to ſave his life, as you ſhall hear. The Daughter of the *Perſian* General, who was his only Child, was about fourteen years of Age, the moſt accompliſh'd Beauty at that time in all the Kingdom; ſhe was moſt rarely educated, and could both write and read the *Arabian*, *Perſian*, and *Indian* Languages. The Mother and the Daughter went every day to Court, to hear what would become of the General; and underſtanding at length, that the King intended either to put him to death, or to baniſh him, they came to the *Haram*, and caſting themſelves at his Majeſties feet, they humbly begg'd pardon, the one for her Husband, the other for her Father; which they eaſily obtain'd; the King being ſurpriz'd at the Beauty of the Virgin, to whom he afterwards ſurrender'd his Affections. All the Court was aſtoniſh'd afterwards, how the General and his Wife could keep, ſo private, a Daughter that was ſo incomparably fair, that it ſhould not come to the Kings knowledg. At length he lov'd her ſo tenderly, that not being able to deny her the liberty of Reigning one whole day in his place, he gave her leave to ſhare with him afterwards in the Government. And ſhe it was, that gave motion to all the moſt important Affairs of State; the King excuſing himſelf to the Grandee's of his Court, who wonder'd why he let the Queen bear ſo great a ſway, by telling them, that ſhe was fit for the Government, and that it was time for him to take his eaſe.

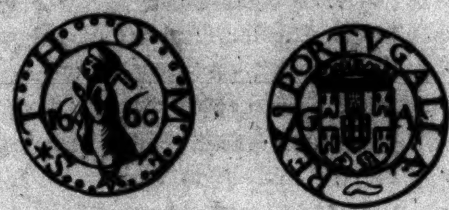
Fig. 1, and 2. is as all the reſt are, the backſide of the Twelve Signs. *Fig.* 1. is the backſide of the *Ram*, and *Fig.* 2. of *Cancer*. Both of them ſignifie the ſame thing; it being the Name of the King, Queen, and City where they were ſtamp'd. Theſe two were coin'd at *Amadabat*.

The Gold, Silver, and Copper Money which the Portugals *coin in the* Eaſt Indies.

THe Gold which the *Portugals* Coin in *Goa* is better than our *Louiſſe's* of Gold, and weighs one grain more than our half *Piſtol*. At the time when I was in *Goa*, this piece was worth four *Pardo's*, or ſix *Franks*. They hold it up at ſo

high

Portugall Money.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Muscovie Money.

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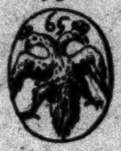

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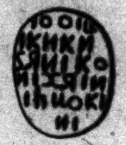

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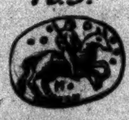

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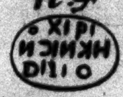

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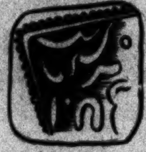

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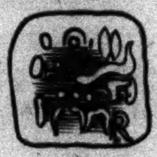


high a rate, to the end the Merchants, who come from all the Coaſts of *India* thither with their Wares, may not tranſport it out of the Countrey. This piece is called St. *Thomas*. Formerly when the *Portuguez* had the Trade of *Japon*, *Macaſſar*, *Sumatra*, *China* and *Moſambique*, which they ſtill preſerve; and is the place whither the *Indians* bring the Gold of the *Abaſſins* and *Saba*, it was a wonderful thing to ſee the quantity of Gold which the *Portuguez* Coin'd, and the ſeveral pieces of workmanſhip which they fram'd in Gold, and ſent into Forreign Countreys, even to the *Weſt-Indies*, by the way of the *Philippine* Iſlands. But now they have no other places but only *Moſambique* to furniſh them with Gold, they keep up thoſe Pieces called St. *Thomaſs's* at a very high rate, leſt they ſhould be carried out of the Countrey, as I ſaid before. They have alſo Silver Pieces, which they call *Pardos*, which go for the value of 27 Sous of our Money: As alſo a great quantity of ſmall Copper and Tin-Money, not much unlike that of the Kings already mentioned, which they thread upon ſtrings in particular numbers.

The Gold and Silver Money of Muſcovy.

I Have obſerved in my Relations, that in all parts of our *Europe*, where they Coin Money, there are great Sums tranſported all over *Aſia*, where they go currantly. But for the Money of *Muſcovy* there is great loſs in tranſporting it any where elſe; becauſe the Prince enhances it to ſo high a value. The pieces as well of Gold as Silver are very good Metal; for the Gold in worth is ſomewhat higher than our *Lewis*.

Fig. 1 and 2. This piece of Gold weighs 14 Grains; and to take the Gold at 48 Grains the Ounce, would amount to 20 Sous, one Deneer, and one half-peny of our Money. But going in *Muſcovy* for 24 Sous, there would be nineteen and an half loſs to tranſport it any where elſe.

Fig. 3 and 4. Is a piece of Silver that weighs eight Grains; and to take an Ounce of Silver at three Livres ten Sous, it comes to a Sous of our Money. But in the Countrey you have but fifty of theſe pieces, or at moſt ſometimes fifty two for one of our Crowns, or a Real of *Spain*, or an *High-German* Rixdollar.

Fig. 5 and 6. Is a piece of Silver alſo which only goes in *Muſcovy*. But I cannot tell in what Province it is Coin'd, in regard there are no Arms upon it, and that the moſt knowing perſons, to whom I ſhewed them, could not tell me what the Characters meant; which makes me think it is very ancient. The piece weighs 25 Grains, which comes to three of our Sous, one Deneer, and one half-peny.

This is all that I could collect of moſt certainty, concerning the Money and Coins of the Eaſt, during the long courſe of my Travels. Nor do I believe that any perſon has undertaken, before me, to write upon the ſame Subject. If any one of my Readers deſires to ſee the real Pieces themſelves, as well in Gold and Silver, as in Tin, Copper, Shells and Almonds, he may, without queſtion, obtain the Favour from *Monſieur*, the firſt Preſident, to whoſe Study I devoted them all, together with certain Medals, of which that Supreme Senator, moſt ſkilful in Antiquity, has great ſtore, being ſtill curious in ſearching after what is rare.

The end of the Coins.

TRAVELS IN INDIA.

The Firſt Book.

***What Roads to take, in Travelling from* Iſpahan *to* Agra, *from* Agra *to* Dehly *and* Gehanabatt, *where the Great* Mogul *Reſides at preſent: And how to Travel alſo to the Court of the King of* Golconda; *to the King of* Viſapour, *and to many other Places in the* Indies.**

CHAP. I.

The Road from Iſpahan *to* Agra *through* Gomron: *Where is particularly deſcrib'd the manner of Sailing from* Ormus *to* Suratt.

IN this Relation of my *Indian*, I will obſerve the ſame Method as in the Recital of my *Perſian* Travels; and begin with the deſcription of the Roads, which lead you from *Iſpahan* to *Dehly* and *Gehanadatt*, where the Great *Mogul* Reſides at preſent.

Though the *Indies* ſtretch themſelves from *Perſia* for the ſpace of above 400 Leagues together, from the Ocean to that long Chain of Mountains that runs through the middle of *Aſia* from the Eaſt to the Weſt, and which was known to Antiquity by the Name of *Mount Caucaſus*, or *Mount Taurus*; yet there are not ſo many ways to travel out of *Perſia* into the *Indies*, as there are to travel out of *Turky* into *Perſia*; by reaſon that between *Perſia* and the *Indies* there are nothing but vaſt Sands and Deſarts, where there is no water to be found. So that you have but two Roads to chooſe, in going from *Iſpahan* to *Agra*. The one is partly by Land, and partly by Sea; taking Ship at *Ormus*. The other altogether by Land, through *Candahar*. The firſt of theſe two Roads is amply deſcrib'd, as far as *Ormus*; at the end of my firſt Book of my *Perſian Travels*. So that I am now only to ſpeak of the manner of Sailing from *Ormus* to *Suratt*.

There is no Sailing at all times upon the *Indian* as upon the *European* Seas: You muſt obſerve the proper ſeaſons, which being elapſ'd, there is no more venturing. The Months of *November*, *December*, *January*, *February* and *March*, are the only Months in the year to Embark from *Ormus* to *Suratt*; and from *Suratt* to *Ormus*: But with this difference, that there is no ſtirring from *Suratt* after the end of *February*; but you may Sail from *Ormus* till the end of *March*, or the fifteenth of *April*: For then the Weſtern-winds, that bring rain along with them into *India*, begin to blow. During the firſt four Months there blows a North-eaſt-wind, which carries them from *Suratt* to *Ormus* in fifteen or twenty days. Then veering a little to the North, it ſerves as well for thoſe that are bound for *Suratt*, as thoſe that are bound from thence. Then the Merchants generally provide for a Voyage of thirty, or five and thirty days. But if they would Sail from *Ormus* to *Suratt* in fourteen or fifteen days, they muſt take Shipping either in *March*, or at the beginning of *April*, for then the Weſtern-wind blows full in their Stern.

The Veſſels which Sail from *Ormus* run within ſight of *Maſcate* upon the Coaſt of *Arabia*, bearing off to Sea for fear of coming too near the *Perſian* Coaſt. They that come from *Suratt*, do the ſame thing, to make the Entry of the Gulf. But neither the one nor the other touch at *Maſcate*, to avoid paying Cuſtoms to an *Arabian* Prince, who took that place from the *Portugals*.

Maſcate is a City ſituated juſt by the Sea-ſide, over againſt three Rocks that make the Entry into the Harbour very difficult, and at the foot of a Mountain upon which the *Portugals* have three or four Forts. It is obſerved that *Maſcate*, *Ormus*, and *Balſara*, are the three places in the Eaſt where the heat is moſt inſupportable. Formerly only the *Hollanders* and *Engliſh* underſtood this Courſe of Navigation; but ſome years after the *Armenians*, *Mahometans*, *Indians*, and *Banians*, have built them Veſſels. But it is not ſo ſafe to Embark in them, for they neither underſtand the Sea ſo well, nor are they ſo good Pilots.

The Veſſels that Sail to *Suratt*, which is the only Part in the Empire of the Great *Mogul*, Sail within ſight of *Diu*, and the *Point* of St. *John*, and come to an Anchor afterwards in the Road of *Gouali*, which is not above four Leagues from *Suratt*, and two from the Mouth of the River toward the North. They tranſport their Wares from one place to another, either by Waggons, or in Boats. For great Veſſels cannot get into the River of *Suratt* till they have unladen, by reaſon of the Sands that choak it up. The *Hollanders* return as ſoon as they have landed ~~their Wares at~~ *Conali*, and ſo do the *Engliſh*, it not being permitted to either to enter into the River. But ſome years ſince, the King has given the *Engliſh* a place to Winter in, during the rainy Seaſons.

Suratt is a City of an indifferent bigneſs, defended by a pittiful Fortreſs, by the foot whereof you muſt paſs, whither you go by Land or by Water. It has four Towers at the four Corners, and in regard there are no Platforms upon the Walls, Guns are planted upon woodden-Scaffolds. The Governour of the Fort only commands the Souldiers in the Fort, but has no Power in the City, which has a particular Governour to receive the King's Cuſtoms, and other Revenues through the Extent of his Province.

The Walls of the Town are only of Earth, and the generality of the Houſes like Barns, being built of Reeds, plaiſtered with Cow-dung, to cover the void ſpaces, and to hinder them without from diſcerning between the Reeds what is done within. In all *Suratt* there be but nine or ten Houſes which are well built; whereof the *Cha-bander*, or chief of the Merchants has two or three. The reſt belong to the *Mahumetan* Merchants; nor are thoſe, wherein the *Engliſh* and *Hollanders* dwell, leſs beautiful; every Preſident, and every Commander, being careful to repair them; which they put upon the account of their Companies. However, they do but hire thoſe Houſes; the King not ſuffering any *Frank* to have an Houſe of his own, for fear he ſhould make a Fortreſs of it. The *Capuchin* Friars have built them a very convenient Convent, according to the Mode of our *European* Houſes, and a fair Church; for the building of which, I furniſh'd them with good part of the Money. But the Purchaſe was made in the Name of a *Maronite* Merchant of *Aleppo*, whoſe Name was *Chelebi*, of whom I have ſpoken in my *Perſian* Relations.

CHAP.

CHAP. II.

Of the Cuſtoms, Money, Exchange, Weights and Meaſures of the Indians.

TO avoid Repetitions, which cannot be ſhunn'd in the Courſe of long Travels; it behoves me to let the Reader underſtand what belongs to the Cuſtom-houſes, Money, Exchange, Weights and Meaſures of the *Indians*.

When your Commodities are unladen at *Suratt*, you muſt carry them to the Cuſtom-houſe adjoyning to the Fort. They are very ſevere, and very exact in ſearching the people. Particular Merchants pay from four to five *per Cent* at the Cuſtom-houſe for all ſorts of Ware. But for the *Engliſh* and *Holland*-Company, they pay leſs: But I believe if they did but caſt up what it coſts them in Deputations and Preſents which they are oblig'd every year to ſend to the Court, they would not pay much leſs for their Wares, than particular Merchants.

Gold and Silver pay two in the Hundred, and when it is brought into the Cuſtom-houſe, the Maſter of the Mint comes and takes it, and Coins it into the Money of the Countrey. They agree with him upon the day wherein he will undertake to return the new Pieces: And for ſo many days as he makes them ſtay after that, he pays them Intereſt, according to the proportion of the Silver which he receives. The *Indians* are very ſubtil and crafty in matters of Money and Payments; three or four years after the Silver is coin'd, it loſes half *per Cent.* and goes at the ſame rate as old Silver; for, ſay they, it is impoſſible but that it ſhould loſe in paſſing through ſo many hands. You may carry all ſorts of Silver into the Dominions of the Great *Mogul*. For in all the Frontier Cities there is a Mint, where it is purified to the higheſt perfection, as is all the Gold and Silver in *India*, by the King's Command, and coin'd into Money. Silver in Bars, or old Plate, which is bought without paying for the faſhion, is the Silver by which you ſhall loſe leaſt: For as for coin'd Silver, there is no avoiding the loſs of the Coinage. All their bargains are made, with a condition to pay in coin'd Silver, within the preſent year.. And if you make payment in old Silver, you muſt reſolve to loſe according to the time ſince it was firſt coin'd. In all places far remote from Cities, where the vulgar people have no great knowledg in Silver, and where there are no Changers, they will not receive a piece of Silver, without putting it in the fire, to try whether it be good or no: And this is the common practice at all Ferries and paſſages over Rivers. In regard their Boats are only made of Oſier, covered over with an Ox-hide, and by conſequence are very light; they keep them in the Woods, and will not take them upon their ſhoulders, till they have received their Money.

As for their Gold, the Merchants have ſo many cunning tricks to hide it, that it ſeldom comes to the knowledg of the Cuſtomers. They do all they can to ſhift off paying the Cuſtoms, and that, ſo much the rather, becauſe they do not run ſo much hazard as at the Cuſtom-houſes of *Europe*. For in the *Indian* Cuſtom-houſes, if a man be caught in the fraud, he is quitted by paying double; ten in the hundred, inſtead of five: The King comparing the venture of the Merchant to a game at Hazard, where he plays quit or double. The King had granted to the *Engliſh* Captains, that they ſhould not be ſearch'd when they came a-ſhore. But one day one of the *Engliſh* Captains going to *Tata*, one of the greateſt Cities in *India*, a little above the Mouth of the River *Indou*, as he was going to paſs the River, he was ſtopp'd by the Officers of the Cuſtom-houſe, who ſearch'd and riff'd him, what-ever he could alledg to the contrary. They found Gold about him, of which he had already carried off ſeveral quantities, at ſeveral times, that he had gone from his Ship to the City; but they quitted him, upon paying the uſual Cuſtom. The *Engliſh*-man, vex'd at ſuch an affront, reſolv'd to revenge himſelf; which he did after a very pleaſant manner. He caus'd a ſucking-pig to be roaſted; and putting it, together with the dripping, and ſawce, in a *China*-platter, covered with a linnen-cloath, he gave it a Slave to bring along after him to the City;

imagining what would fall out. As it paſs'd before the Cuſtom-houſe, while the Governors or the *Cha-bander*, and the Mint-Maſter were ſitting in the *Divan*, they fail'd not to ſtop him; and as the Slave went forward with the Plate cover'd, they told his Maſter that he muſt come into the Cuſtom-houſe, and that they muſt ſee what he carried. The more the *Engliſh*-man cry'd, *that the Slave carried nothing that paid any duties*, the leſs he was believ'd; ſo that after a long debate he took the Plate from his Slave, and carried it himſelf into the *Divan*; the Governour and the *Cha-bander*, gravely ask'd him, why he would not be obedient to the Laws? Upon which the *Engliſh*-man, replying in a great heat, that he carried nothing which paid any duty, threw the Pigg among them with ſuch a fury, that the Sawce and Pigg flew all upon their Garments. Now in regard that Swines-fleſh is an abomination to the *Mahometans*, who believe every thing defil'd that touches it; they were forc'd to change their Clothes, take down the Tapeſtry of the *Divan*, to pull down the *Divan* it ſelf, and build another, not daring to ſay any thing to the *Engliſh*-man; for the *Cha-bander*, and Mint-maſter are very obſervant to the Company, by whom they reap a great deal of profit. As for what concerns the Heads of the Companies, as well *Engliſh*, as *Dutch*, and their Aſſociates, they have ſo great a reſpect for them, that they never ſearch them at all, when they come a-ſhore; though they will not ſtick to conceal their Gold, like particular Merchants, and to carry it about them. The Trade of *Tata*, formerly very great, begins now to decay, becauſe the Mouth of the Rivers grows more dangerous, and full of ſhallows every day more than other, the Sand-hills having almoſt choak'd it up.

The *Engliſh* finding they had learn'd the trick of rifling their Clothes, ſtudi'd out other little ways and contrivances to conceal their Gold: And the faſhion of wearing Perriwigs being newly come out of *Europe*, they hid their *Jacobus's*, *Roſe-Nobles*, and *Ducats* in the net of their Perriwigs, every time they came a-ſhore.

There was a Merchant that had a mind to convey ſome boxes of Coral into *Suratt*, without the knowledg of the Cuſtomers. He ſwam then into the Town, ſome days before the Ship was unladed, when it might be done ſecurely before the Cuſtomers had any ſuſpition of any thing. But the Merchant repented him afterwards, the Commodity being ſpoil'd. For the water of *Suratt* River being always thick and muddy, there clung to the Coral, which had lain a long time in the water, a ſlime like a white cruſt or skin, which was difficult to be got off; ſo that after the Coral was poliſh'd, he loſt by it above twelve *per Cent*.

I come now to the Money which goes for currant through the whole extent of the Great *Mogul's* Dominions; and to all the ſorts of Gold and Silver, which is carri'd thither in *Ingots* to make profit thereof.

In the firſt place you muſt obſerve that it is very profitable to buy Gold and Silver which has been wrought, to melt it into *Ingots*, and to refine it to the higheſt purity: For being refin'd, you pay not for the portage of the Alloy, which was mix'd with it before: And carrying the Gold and Silver in wedges, you pay neither to the Prince nor to the Mint what they exact for Coinage. If you carry coin'd Gold, the beſt pieces are *Jacobus's*, *Roſe-Nobles*, *Albertus's*, and other ancient Pieces, as well of *Portugal*, as of other Countreys, and all ſorts of Gold that have been coin'd in former Ages. For by all thoſe old Pieces the Merchant is ſure to gain. You may alſo reckon for good Gold, and which is proper to be carri'd thither, all the *Ducats* of *Germany*, as well thoſe coin'd by the ſeveral Princes, as by the Imperial Towns, together with the *Ducats* of *Poland*, *Hungary*, *Swedeland* and *Denmark*; and indeed all ſorts of *Ducats* are taken to be of the ſame goodneſs. The *Venetian Ducats* of Gold formerly paſs'd for the beſt, and were worth four or five of our *Sous*, more than any others; but about a dozen years ago they ſeem to have been alter'd, not going now for any more than the reſt. There are alſo *Ducats* which the *Grand Seignior* coins at *Cairo*, and thoſe of *Sally*, and *Morocco*: But theſe three ſorts are not ſo good as the others, and are not worth ſo much as they by four *Sous* of our Money.

Over all the Empire of the Great *Mogul*, all the Gold and Silver is weigh'd with weights, which they call *Tolla's*, which weigh nine Deneers, and eight grains of our weight. When they have any quantity of Gold and Silver to ſell, the *Indians* uſe yellow Copper-weights, with the King's mark, to avoid coſenage. And with theſe weights they weigh all the Gold and Silver at once, provided it amount not to above a hunder'd *Tolla's*. For the Changers have no other weights, but from one *Tolla* to a hunder'd; and a hunder'd *Tolla's* come to 38 Ounces, 21 Deneers, and 8 Grains. As for the Gold and Silver which is not coin'd, if there be much, they eſſay it; and having put it to the touch, they bid to the utmoſt value to out-vye one another.

In regard there are ſome Merchants that have above forty or fifty thouſand Ducats at a time, the *Indians* weigh them with a weight which is juſt the weight of a hunder'd Ducats, which is alſo mark'd with the Kings Mark; and if the hundred *Ducats* weigh leſs than the weights, they put in ſo many little ſtones till the Scales are even; and after all is weigh'd, they make good to the Changer the weight of thoſe little ſtones. But before they weigh theſe Gold-Coins, whether they be *Ducats* or other Pieces, they put the whole quantity into a Charcoal-fire, till they be red-hot; and then quench the fire with water, and take them out again. This they do to find out them which are falſe, and to melt off the Wax and Gum, which is cunningly dropt upon them to make them weigh the more. But becauſe there are ſome Pieces ſo artfully hollow'd and ſtopt up again, that you cannot perceive it, though they have been in the fire, the Changers take the Pieces, and bend them; by which they know whether they are good or no; and thoſe which they ſuſpect they cut in pieces. After they have viewed them all, they refine thoſe which they do not take to be good, and pay for ſo much as proves to be good, as for good Ducats. All this Gold they coin into that ſort of Money which they call Roupies of Gold; except thoſe Ducats, which are ſtamp'd only upon one ſide, which they ſell to the Merchants that come from *Tartary*, and other Northern Parts, as from the Kingdoms of *Boutan*, *Aſen*, and other remote parts. With theſe Ducats the Women of thoſe Countries chiefly adorn themſelves, hanging them upon their Head-attire, and fixing them upon their forheads. As for the other Ducats, that have no figures, they are not ſo much as enquir'd after by the Northern Merchants.

As for all the other Pieces of Gold, there are great quantities of them ſold to the Goldſmiths, to the Gold-wyar-drawers, and in general to all that work in Gold. For if they could put their Metal unmade into Roupies, they would never coin; which they can only do at the Coronation of their Kings, to throw Silver Roupies among the people; or to ſell them to the Governours of the Provinces, and other Grandees of the Court, who then want great quantities of them to preſent to the new King at his firſt coming to his Throne. For they have not always Jewels or other things rich enough to preſent him, as well as that time, as at another Feſtival, of which I ſhall ſpeak in due place, when they weigh the King every year. At ſuch times I ſay, they are very glad of Gold Roupies; as alſo to preſent to ſuch Favourites at the Court, by whoſe intereſt they hope to gain higher Commands, and more conſiderable Governments.

In one of my Travels, I found by experience the vertue of theſe Roupies of Gold. *Cha-jehan*, Father of *Orang-zeb* who now reigns, had given to one of the Lords of his Court, the Government of the Province of *Tata*, whereof *Syndi* is the Metropolis. Now though the very firſt year of his Government, there were very great complaints made againſt him, by reaſon of the Tyranny which he exerciſed over his people, and his great extortions, the King ſuffer'd him to continue four years, and then recall'd him. All the people of *Tata* were overjoy'd, believing the King had call'd him away, only to put him to death; but it fell out quite otherwiſe; for the King careſs'd him, and gave him the Government of *Halabas*, more conſiderable than that which he had quitted. This kind reception, which he had at the Kings hands, proceeded from this, that before he came to *Agra*, he had ſent before him a preſent of 50000 Roupies of Gold, and about 20000 Roupies of Gold more to *Begum-Saheb*, who had then the whole power in her hands; as alſo to other Ladies and Lords at the Court, to ſupport his Reputation. All the Courtiers are very deſirous to have a great quantity of Gold; becauſe it lies in a little room, and then becauſe they covet, as a great Honour, to leave vaſt Sums behind them, to their Wives and Children, of which the King muſt not know. For as I ſhall tell you in another place, when any great Lord dies, the King is Heir to all his Eſtate; his Wiſe having no more than his Jewels.

But to return to our Roupies of Gold; you muſt take notice, that they are not ſo currant among the Merchants. For in regard one of them is not worth above fourteen Roupies, which make one and twenty Livres of our Money, at thirty Sous the Roupie, and that there are few of theſe Roupies of Gold to be had, but in the Houſes of Great Men; when it falls out that they make any payment, they will put them at a Roupie of Silver, or at leaſt at a fourth part of a Roupie more than it is worth, which will never turn to the Merchants profit. *Cha-Eſt-Kan* the King's Unckle, to whom I had ſold a parcel of Goods at 96000 Roupies, when he came to pay me, ask'd me what Money I would be content to take, whether Gold or Silver. Before I could return him an anſwer, he added, that if I would leave it to him, I ſhould take Gold Roupies: Nor did he give me this advice, but becauſe he believ'd it would turn to his advantage: I told him I would be rul'd by him; thereupon he cauſ'd his Servants to tell me out ſo many Roupies in Gold, as made up the juſt Sum which was due: But he would force me to take the Roupie in Gold for fourteen Roupies and an half in Silver, though among the Merchants they went but for fourteen. I was not ignorant of it; but I thought it beſt to receive my Money according to the Prince's humour, in hopes he might make me amends another time, either for the whole, or part of what I might loſe. I let him alone two days, after which I went to him again, and told him I had tried to put off his Roupies at the price I had received them; ſo that in the payment of 96000 Roupies, I had loſt 3428 and one 16*th*. the Roupie of Gold which he forc'd me to take at fourteen Roupies and an half of Silver, being worth but fourteen. Thereupon he fell into a paſſion, and told me he would ſee as many Laſhes beſtow'd upon the Changer, or *Holland*-Broker, whoſe fault ſoever it were; that he would teach them to underſtand Money; that they were old Roupies, and were worth more by a ſixteenth part of a Silver Roupie, than the Roupies which were coin'd at that time. In regard I knew the humour of the *Aſiatic* Princes, with whom there is no conteſting, I let him ſay what he pleas'd; but when he came to himſelf, and began to put on a ſmiling look, I deſir'd him that he would be pleas'd to let me return the Summ which I had received, the next day; or elſe that he would be pleas'd to pay me what was wanting, and that I would take a Roupie at 14 and one 16*th*. ſince he aſſur'd me they were worth ſo much. The Prince for a while gave me a ſcurvy look, not ſo much as ſpeaking one word. At length he ask'd me, whether I had ſtill the Pearl, which he had refuſ'd to buy. I told him I had, and immediately pull'd it out of my Boſome, and gave it him. The Pearl was large, and of a good water, but ill-ſhap'd; which was the reaſon he refuſ'd it before. When I had given it to him, well, ſaid he, let us talk no more of what is paſt; how much will you have, in a word, for this Pearl? I ask'd him ſeven thouſand Roupies, and indeed rather than I would have carri'd it into *France*, I would have taken three. If I give thee, ſaid he, ſeven thouſand Roupies for this Pearl, I ſhall make thee amends for the loſs thou complain'ſt of in the firſt bargain. Come to Morrow, and I will give thee five thouſand Roupies, and that's very fair: Thou ſhalt have alſo a Calaat and an Horſe. I made my obeyſance to him, and deſir'd him to give me an Horſe that ſhould be young, and fit for ſervice, becauſe I had a great journey to take. The next day he ſent me a Robe, a Cloak, two Girdles, and a Cap; which is all the Apparel that the Princes are wont to give to thoſe to whom they intend any Honour. The Cloak and Robe was of Satin purfled with Gold; the two Girdles ſtrip'd with Gold and Silver; the Cap was of Calicut, dy'd into a Flame-colour, with ſtripes of Gold: The Horſe had no Saddle, but was covered with a green Velvet foot-cloath, edg'd about with a ſmall Silver-fringe. The Bridle was very ſtrait, with Silver-ſtuds in ſome places. I believe the Horſe had never been back'd; for ſo ſoon as I brought him to the *Holland*-Houſe, where I then lodg'd, a young man got upon his back; but he was no ſooner on, but the Horſe flung and pranc'd at that rate, that having kick'd down an Hutt that ſtood in the Court, he had like to have kill'd the *Hollander*. Finding that ſuch a Reſty-Horſe was not for my turn, I ſent him back to *Cha-eſt-Kan*, and relating the Story to him, I told him I did not believe that he deſir'd I ſhould return into my Countrey to bring him back ſome rarities which I had promis'd him, as he made me believe he did. All the while I talk'd, he laugh'd, and afterwards ſent for the Horſe which his Father in his life time us'd to ride upon. It was a tall *Perſian* Horſe, that had formerly coſt five thouſand Crowns, but was then twenty eight years old. They brought him bridl'd and ſaddl'd, and the Prince would needs have me get up in his preſence. He had one of the moſt ſtately walks that ever I knew in a Horſe; and when I alighted, well, ſaid he, art thou ſatisfied? I dare ſay, that Horſe will never give thee a fall. I thank'd him, and at the ſame time took my leave of him; and the next day, before my departure, he ſent me a great Basket of Apples. It was one of the ſix that *Chajehan* had ſent him, as they came from the Kingdom of *Kachemir*; there was in the Basket alſo a great *Perſian Melon*: All this might be worth a hundred Roupies, which I preſented to the *Holland* Commanders Wife. As for the Horſe, I rode him to *Golconda*, where I ſold him for five hundred Roupies, as old as he was, being a good luſty Beaſt.

To return to our diſcourſe of Money, I will add this to what I have ſaid already, that you muſt never carry *Louis's* of Gold to the *Indies*, nor *Spaniſh* nor *Italian* Piſtols, nor any other ſort of Money coin'd within theſe few years; for there is great loſs by it; for the *Indians* refine all, and count only upon the refinings. Laſtly, every one ſtrives to ſteal the cuſtom of their Gold; and when the Merchant has got the knack of concealing it, he may gain five or ſix of our Sous in every Ducat.

I come now to the ſorts of Silver Money; which you muſt diſtinguiſh into Money of the Country, and Forreign Money: And firſt of the Forreign Coins.

The Forreign Silver Coins which are carried into the *Indies*, are the Rixdollars of *Germany* and the Reals of *Spain*. The firſt are brought by the Merchants that come from *Poland*, from the Leſſer *Tartary*, and the Borders of *Muſcovia*. The others by thoſe that come from *Conſtantinople*, *Smyrna*, and *Aleppo*, and the greateſt part by the *Armenians*, who ſell their Silk into *Europe*. All theſe Merchants endeavour to convey their Silver through *Perſia* without being diſcovered; for if the Cuſtomers find it out, they will be forced to carry their Silver to the Mint-Maſters to be coined into *Abaſſi's*, which is the Kings Coin; and theſe *Abaſſi's* being carried into *India*, are again coined into Roupies, whereby the Merchant loſes ten and a quarter *per Cent.* as well by reaſon of the coinage, as by paying the Kings duties in *Perſia*.

To let you underſtand in a few words, how they came to loſe this ten and a quarter *per Cent.* from *Perſia* to the *Indies*, and ſometimes more, according to the nature of the Reals, which they uſually carry into *Perſia*; you muſt call to mind, what I have already ſaid concerning the Money and Exchanges of *Perſia*, in the firſt Volume. I obſerv'd, that a Real in *Perſia* goes for 23 *Chaez*, which make three *Abaſſi's* and a quarter; and that ſometimes, when Silver is ſcarce, they will give a *Chaez* and a half for one. That the *Abaſſi* is worth four *Chaez*, and the *Toman* fifty *Abaſſi's*, or two hundred *Chaez*. If you carry ſix *Tomans* and a half to the *Indies*, you have for every *Toman* twenty-nine *Roupies* and a half; and conſequently for ſix *Tomans* and a half, a hundred and ninety-one *Roupies* and a quarter. If you carry to the *Indies* Reals of *Sevile*, for a hundred you ſhall have from 213 to 215 Roupies. If you carry *Mexican* Reals, for a hundred you ſhall have no more than 212. So that when for a hundred Reals you have but two hundred and twelve Roupies, you gain ten Reals and a quarter, in an hundred Reals; but by the *Sevillian* Reals you profit eleven *per Cent.*

There are three or four ſorts of *Spaniſh* Reals, and they give for a hundred according to their goodneſs, from 218 to 214 and 215 Roupies. The beſt of all are thoſe of *Sevil*, for when they are full weight, they will give for a hundred, 213 Roupies; and ſometimes 215, according as Silver is either ſcarce or plentiful.

The Real of *Spain* ought to weigh three Drams, ſeven Grains and a half more than two Roupies. But the Silver of the Roupies is much better. For the Roupy is in weight eleven Deneers and fourteen Grains; but the *Sevil*

Real, like our white Crown, is but juſt eleven Deneers. The *Mexican* Real goes at ten Deneers and twenty-one Grains. For the *Spaniſh* Real, that weighs ſeventy-three Vals, you have four Mamoudi's and a half, and one Mamoudi is worth twenty Pecha's; but they muſt be very good, and as I have ſaid already, ſeventy-three Vals in weight: eighty-one Vals making an Ounce, one Val coming to ſeven Deneers.

For the Rixdollars of *Germany*, in regard they are heavier than the Reals, they will give you for an hundred, as high as an hundred and ſixteen Roupies. Where you are to take notice, that in giving for an hundred Reals, or an hundred Rixdollars, two hundred and fifteen, or two hundred and ſixteen Roupies, it ſeems that every Roupy ought to be worth leſs than thirty Sous. But if the Merchant count the portage of the Silver, and the Cuſtoms, he will find that every Roupy will ſtand him in more. But that the Merchant may make his profit, he muſt take notice, that all the Reals of *Mexico*, and thoſe of *Sevil*, are in weight one and twenty Deneers and eight Grains, that is, five hundred and twelve Grains; and for thoſe that are no better than our white Crown, they are to be in weight one and twenty Deneers and three Grains, which makes five hundred and nine Grains. All Dollars and Reals are weigh'd, a hundred at a time, and when they are wanting in weight, they add little ſtones, as when they weigh Gold, according to what I ſhall tell you by and by.

We come now to the Money of the Country. The *Indian* Money is the Silver Roupy, the Half, Quarter, Eighteenth and Sixteenth part. The weight of the Roupy is nine Deneers and one Grain; the value of the Silver is eleven Deneers and fourteen Grains. They have alſo another ſort of Silver Money, which they call Mamoudi's, but this goes no-where but in *Surat*, and in the Province of *Guzerat*.

The *Indians* have alſo a ſort of ſmall Copper Money, which is call'd Pecha; which is worth about two of our Liards, a Liard being the fourth part of a Sous. There is alſo the Half Pecha, two Pecha's, and Four Pecha's. According to the cuſtom of the Province where you travel, you have for a Roupy of Silver more or leſs of theſe Pecha's. In my laſt Travels, a Roupy went at *Surat* for nine and forty Pecha's. But the time was, when it was worth fifty, and another time, when it went but for ſix and forty. At *Agra* and *Gehonabat*, the Roupy was valued at fifty-five and fifty-ſix Pecha's. And the reaſon is, becauſe the nearer you go to the Copper Mines, the more Pecha's you have for a Roupy. As for the Mamoudi, it is always valued at forty Pecha's.

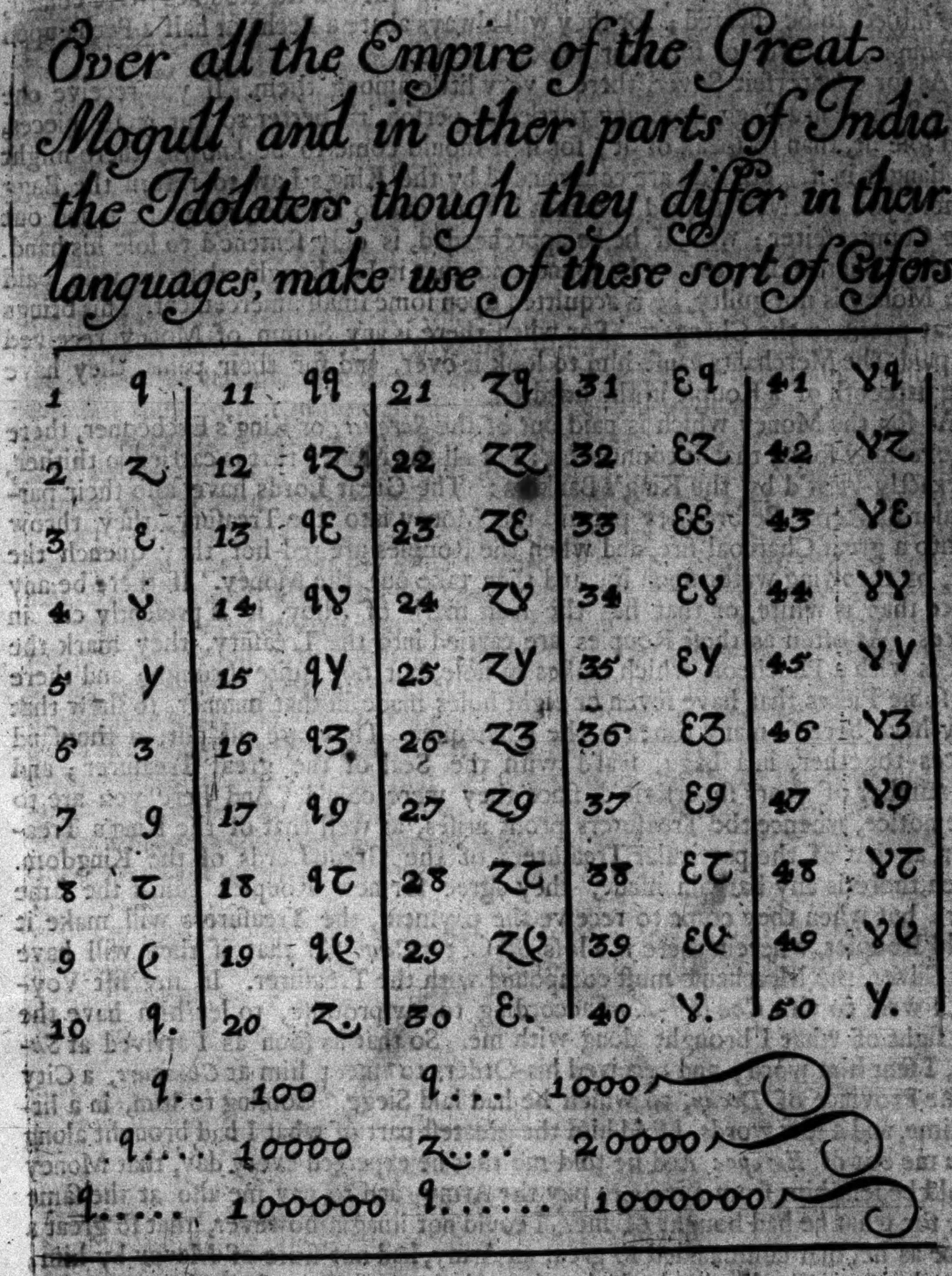
There are two other ſorts of ſmall Money in the Dominions of the Great *Mogull*, which are little bitter Almonds and Shells. Theſe little bitter Almonds, which are brought out of *Perſia*, are only made uſe of in the Province of *Guzeratt*; as I have obſerved in the firſt part of my Relations. They grow in dry and barren places among the Rocks, and the Tree, that bears them, is almoſt like our Baſtard *Spaniſh-Broom*. They call theſe Almonds *Baden*: Nor is there any *Coloquintida* ſo bitter. They give for a Pecha ſometimes thirty five, and ſometimes forty.

Their other ſmall Money are the little Shells which they call *Cori*; the ſides whereof turn circularly inward: Nor are they to be found in any part of the World, but in the *Maldives* Iſlands. They are the greateſt part of the Revenue of the King of that Iſland. For they are tranſported into all the Territories of the Great *Mogull*; into the Kingdoms of *Viſapour* and *Golconda*; and into the Iſlands of *America* to ſerve inſtead of Money. Near the Sea they give 80 for a Pecha. But the further you go from the Sea, the leſs you have; ſo that at *Agra*, they will not give you above 50 or 55 for a Pecha. As to what remains according to the Accompt of the *Indians*,

100000 Roupies make a Lekke.
100000 Lekks make a Kraur.
100000 Kraur's make a Padan.
100000 Padan's make a Nil.

In the *Indies*, the Village muſt be very ſmall, where there does not reſide a Banker, whom they call *Cheraff*, whoſe buſineſs it is to remit Money and Bills of

Exchange.



Over all the Empire of the Great Mogull and in other parts of India the Idolaters, though they differ in their languages, make use of these sort of Cifers

1	१	11	११	21	२१	31	३१	41	४१
2	२	12	१२	22	२२	32	३२	42	४२
3	३	13	१३	23	२३	33	३३	43	४३
4	४	14	१४	24	२४	34	३४	44	४४
5	५	15	१५	25	२५	35	३५	45	४५
6	६	16	१६	26	२६	36	३६	46	४६
7	७	17	१७	27	२७	37	३७	47	४७
8	८	18	१८	28	२८	38	३८	48	४८
9	९	19	१९	29	२९	39	३९	49	४९
10	१.	20	२.	30	३.	40	४.	50	५.

१..	100	१...	1000
१....	10000	२...	20000
१.....	100000	१......	1000000

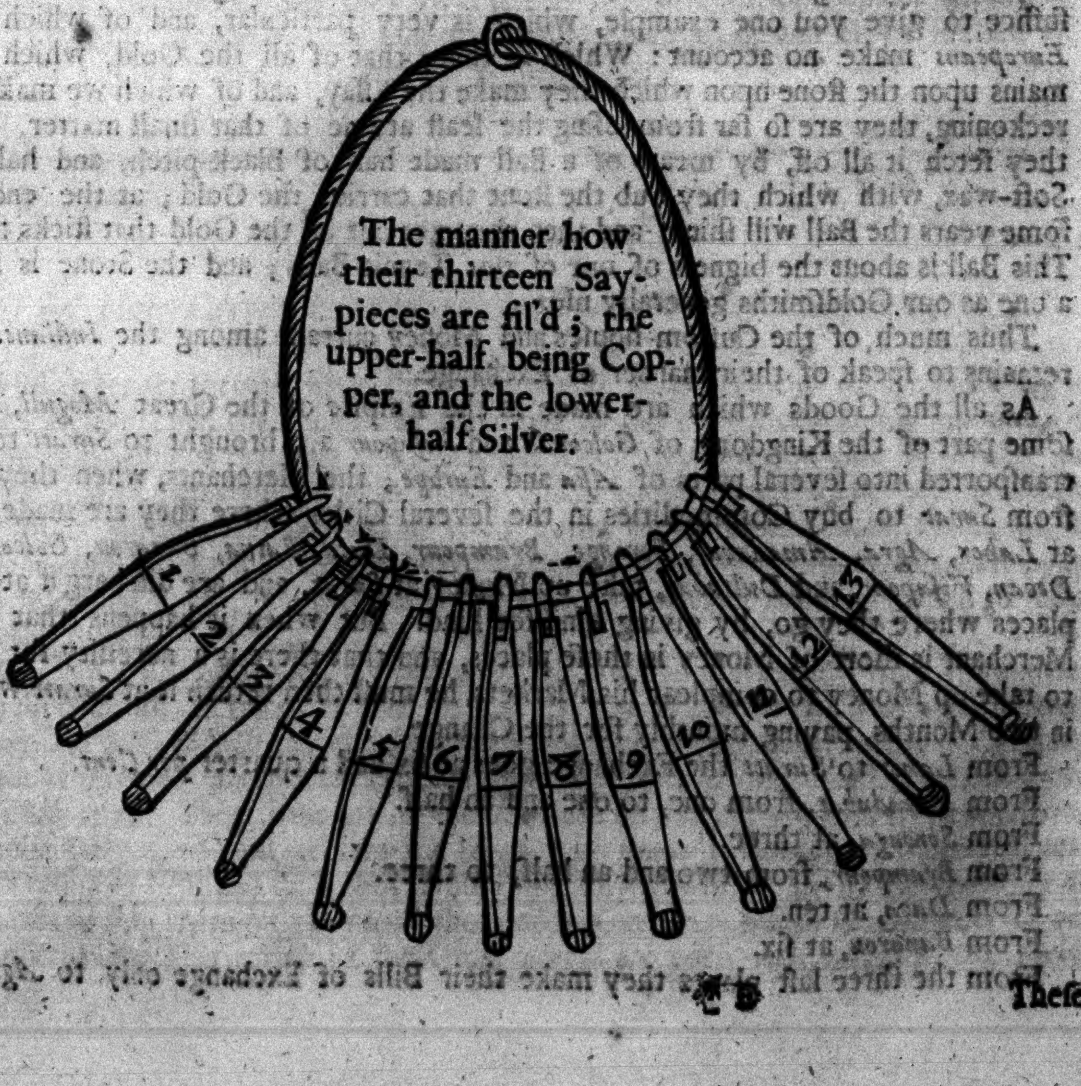
Exchange. In regard that theſe Bankers hold a Correſpondence with the Governours of the Province, they raiſe as they pleaſe themſelves, the Roupie for the Pecha's, and the Pecha's for the Shells. All the Jews that deal in Money and Exchange in the Empire of the *Grand Seignior*, are accounted a moſt ſubtil ſort of people. But in the *Indies* they would be ſcarce thought fit to be Apprentices to theſe Bankers. They have one very bad cuſtom in making of Payments: And I have already obſerv'd it, in reference to their Roupies of Gold. When they make any Payment in that ſort of money, they tell ye, 'twas a great while ago that any Silver Roupie was coin'd; that they are worth leſs than thoſe which are new, or but lately coin'd; for that by paſſing through many hands they wear away, and become lighter. And therefore when you make any bargain, you muſt always agree to be paid in Roupies *Cha-jenni*, that is, in new Silver; otherwiſe, they will pay you in Roupies coin'd ſome fifteen or twenty years ago, and upward; whereby you will loſe four in the hundred. For they will have one fourth, or at leaſt one eighth *per Cent.* allow'd for thoſe that were coin'd but two years before: So that the poor people that cannot read the year wherein the Roupies were coined, are ſubject to be cheated; for they will always abate a Pecha or half a Pecha upon a Roupie, or three or four Cori's upon a Pecha.

As for counterfeit Silver, there is very little among them. If you receive one falſe Roupie in a Bagg from any particular perſon, 'tis better to cut it to pieces, and loſe it, than to ſpeak of it; for if it ſhould come to be known, there might be danger in it. For you are commanded by the King's Law to return the Bagg where you received it, and to return it from one to another, till you can find out the Counterfeiter; who, if he be apprehended, is only ſentenc'd to loſe his hand. If the Counterfeiter cannot be found, and that it be thought that he who paid the Money is not guilty, he is acquitted upon ſome ſmall amercement. This brings great profit to the Changers. For when there is any Summ of Money received or paid, the Merchants cauſe him to look it over, and for their pains, they have one ſixteenth of a Roupie in the hundred.

As for the Money which is paid out of the *Sarquet*, or King's Exchequer, there is never any found that is counterfeit; For all the Money that is carried in thither, is exactly view'd by the King's Bankers: The Great Lords have alſo their particular Bankers. Before they put up the Money into the Treaſury, they throw it into a great Charcoal-fire, and when the Roupies are red-hot, they quench the fire, by throwing water upon it; and then take out the Money. If there be any Piece that is white, or that has the leaſt mark of Alloy, it is preſently cut in pieces. As often as theſe Roupies are carried into the Treaſury, they mark the Pieces with a Puncheon, which makes an hole, but not quite through; and there are ſome Pieces that have ſeven or eight holes made in that manner, to ſhew that they have been ſo many times in the Exchequer. They are all put, a thouſand Pieces together, in a bagg, ſeal'd with the Seal of the great Treaſurer; and the number of years ſuperſcrib'd, ſince they were coin'd. And here you are to take notice, whence the Treaſurers profit ariſes, as well that of the King's Treaſuter, as that of the particular Treaſurers of the Great Lords of the Kingdom. When there is any bargain made, they agree for new Roupies coin'd the ſame year: but when they come to receive the payment, the Treaſurers will make it in old Roupies, wherein there is a loſs of ſix *per Cent.* So that if they will have new Silver, the Merchants muſt compound with the Treaſurer. In my fift Voyage, I went to viſit *Cha-Eſt-Kan* according to my promiſe, to let him have the firſt ſight of what I brought along with me. So that as ſoon as I arrived at *Suratt*, I ſent him word; and received his Orders to meet him at *Choupart*, a City in the Province of *Decan*, to which he had laid Siege. Coming to him, in a little time, and a few words, I ſold him the greateſt part of what I had brought along with me out of *Europe*: And he told me that he expected every day, that Money ſhould be ſent him from *Suratt* to pay the Army, and to pay me alſo at the ſame time for what he had bought of me. I could not imagin however, that ſo great a Prince as he, that commanded ſo great an Army, had not ſtore of Money by him; but rather conjectur'd, that he had an intention to make me ſome abatement, upon thoſe Pieces which he would put upon me in payment, as he had ſerv'd me before. It fell out, as I fareſaw. But for Proviſions for my ſelf, my Men, and my Horſes, he took ſuch order, that there was great plenty brought me, night and morning, and for the moſt part he ſent for me my ſelf, to his own Table. Ten or twelve days thus paſt away, and not a word of the Money that I expected: So that being reſolv'd to take my leave of him, I went to his Tent. He appeared to be ſomewhat ſurpriz'd, and looking upon me with a frowning-brow; wherefore will you be gone, ſaid he, before you are paid? or who d'you think, ſhall pay you afterwards, if you go away before you receive your Money? Upon theſe words, with a countenance as ſtern as his, my King, replied I, will ſee me paid. For his goodneſs is ſuch, that he cauſes all his Subjects to be paid, that have not received ſatiſfaction for ſuch Goods as they ſell in forreign Countries. And what courſe will he take, anſwer'd he in a great choler: with two or three ſtout Men of War, ſaid I, which he will ſend either to the Port of *Suratt*, or toward the Coaſts to wait for the Ships that come from *Mocca*. He ſeemed to be netled at that reply, but not daring to give any more way to his choler, he ordered his Treaſurer immediately to give me a Letter of Exchange to *Aurengabad*. I was the more glad of that, becauſe it was a place through which I was to paſs in my way to *Golcanda*; beſides that, it would ſpare me the carriage and the hazards of my Money. The next day I had my Bill of Exchange, and took leave of the Prince, who was nothing diſpleaſed, but told me, that if I return'd to the *Indies*, I ſhould not fail to come and ſee him, which I did in my ſixt and laſt Voyage. When I came to *Suratt*, he was at *Bengala*, where I ſold him all the reſt of my Goods that I could not put off either to the King of *Perſia*, or the Great *Mogul*.

But to return to the payment of my Money, I was no ſooner arrived at *Aurengabat*, but I went to find the great Treaſurer; who no ſooner ſaw me, but he told me, he knew wherefore I came; that he had received Letters of advice three days before, and that he had already taken the Money out of the Treaſury to pay me. When he had brought me all the Baggs, I cauſed my Banker to open them, who ſaw them to be Roupies, by which I was to loſe two in the hundred. Upon that I thank'd the Treaſurer very heartily, telling him, I underſtood no ſuch dealing, and that I would ſend and complain of him to *Cha-Eſt-Kam*; and declare to him, that he ſhould either give order that I ſhould be paid in new Silver, or elſe let me have my Goods again, which I preſently did. But not receiving an anſwer ſo ſoon as I knew I might have done, I went to the Treaſurer, and told him, I would go my ſelf, and fetch away my Goods. I believe he had received order what to do; for ſeeing I was reſolved to go, he told me he was very unwilling I ſhould put my ſelf to ſo much trouble, and that it would be better for us to agree among our ſelves. After many conteſts about the two in the hundred, which he would have made me loſe, I was contented to abate one, and had loſt the other, had I not happily met with a Banker who wanted Silver, and had a Bill of Exchange to pay at *Golconda*; ſo that he was glad to make uſe of mine, and gave me a Bill to be paid at *Golconda*, being my full Summ, at fifteen days ſight.

The Changers to try their Silver, make uſe of thirteen little pieces, one half Copper, and the other Silver, which are their Sayes.



The manner how their thirteen Say-pieces are fil'd; the upper-half being Copper, and the lower-half Silver.

Theſe thirteen pieces differing all in goodneſs, they never make uſe of them, but when any queſtion ariſes concerning a ſmall quantity of Silver, or of any wrought Silver. For they refine all their great quantities. All that kind of Silver is bought by the weight which they call *Tolla*, which weighs nine Deneers, and eight Grains, or 32 Val's; 81 Val's, making an Ounce: So that an hundred Tolla's make 38 Ounces, 21 Deneers, and 8 Grains.

See here the differences of the thirteen Goodneſſes of Silver.

THE firſt, which is the loweſt in goodneſs, they take at fifteen Pecha's to the Tolla, which makes of our Money nine Sous, two Deneers.

The ſecond, at eighteen Pecha's, which make ten Sous, two Deneers.

The third, at ten Pecha's, which make twelve Sous, ſix Deneers.

The fourth, at thirteen Pecha's, which make fourteen Sous, ſix Deneers.

The fiſt, at ſixteen Pecha's, which make fifteen Sous, ten Deneers.

The ſixt, at nineteen Pecha's, which make ſeventeen Sous, ſix Deneers.

The ſeventh, at thirty-three Pecha's, which make nineteen Sous, two Deneers.

The eighth, at thirty-five Pecha's, which make twenty Sous, ten Deneers.

The ninth, at thirty-eight Pecha's, which make twenty-two Sous, ſix Deneers.

The tenth, at forty Pecha's, which make twenty-four Sous, two Deneers.

The eleventh, at forty-three Pecha's, which make twenty-five Sous, ten Deneers.

The twelfth, at forty-ſix Pecha's, which make twenty-ſeven Sous, ſix Deneers.

The thirteenth, at forty-nine Pecha's, which make nineteen Sous, two Deneers.

Here it will not be amiſs to give you an hint, how far the cunning extends, not only of the *Cheraffs* or Changers, but of all the *Indians* in general; and it ſhall ſuffice to give you one example, which is very particular, and of which our *Europeans* make no account: Which is this; that of all the Gold, which remains upon the ſtone upon which they make the Eſſay, and of which we make no reckoning, they are ſo far from loſing the leaſt atome of that ſmall matter, that they fetch it all off, by means of a Ball made half of Black-pitch, and half of Soft-wax, with which they rub the ſtone that carries the Gold; at the end of ſome years the Ball will ſhine, and then they get out all the Gold that ſticks to it. This Ball is about the bigneſs of one of our Tennis-Balls; and the Stone is ſuch a one as our Goldſmiths generally uſe.

Thus much of the Cuſtom-houſes and Money currant among the *Indians*. It remains to ſpeak of their manner of Exchange.

As all the Goods which are made in the Empire of the Great *Mogull*, and ſome part of the Kingdoms of *Golcanda* and *Viſapour* are brought to *Surati* to be tranſported into ſeveral parts of *Aſia* and *Europe*; the Merchants, when they go from *Surat* to buy Commodities in the ſeveral Cities where they are made, as at *Lahor*, *Agra*, *Amadabat*, *Seronge*, *Brampour*, *Daca*, *Patna*, *Banaron*, *Golconda*, *Decan*, *Viſapour*, and *Dulcabat*, take up Money at *Surat*, and are diſcharg'd at the places where they go, by giving kind for kind. But when it happens that the Merchant is ſhort of Money in thoſe places, and that there is a neceſſity for him to take up Money to compleat his Markets, he muſt then return it at *Suratt* within two Months, paying monthly for the Change.

From *Lahor* to *Surat* the Exchange goes at ſix and a quarter *per Cent*.

From *Amadabat*, from one, to one and an half.

From *Seronge*, at three.

From *Brampour*, from two and an half, to three.

From *Daca*, at ten.

From *Banaron*, at ſix.

From the three laſt places they make their Bills of Exchange only to *Agra*;

and at *Agra* they make others for *Suratt*, the whole at the ſame price as I have ſet down.

From *Golconda*, from four to five.

And for *Goa* the ſame.

From *Decan* at three.

From *Viſapour* at three.

From *Dultabat*, from one to one and an half.

Some years the Exchange riſes from one to two *per Cent.* by reaſon of certain Raja's or petty Vaſſal Princes that diſturb Trade, every one pretending that the Merchandizes ought to paſs through his Countrey, and pay Toll. There are two particularly between *Agra* and *Amadabatt*, the one called the *Raja* of *Antivar*, and the other the *Raja* of *Bergam*, who very much moleſt the Merchants for this very cauſe. But you may avoid paſſing through the Territories of theſe Princes, taking another road from *Agra* to *Suratt*, thorough *Seronge* and *Brampour*. But they are fertil Lands, divided with ſeveral Rivers, without Bridges or Boats, and it is impoſſible to go that way, till two months after the rains are fallen. Which is the reaſon that thoſe Merchants who muſt be at *Suratt* when the ſeaſon permits them to take the Sea, are forc'd to paſs through the Territories of theſe two *Raja's*, becauſe they can paſs that way at all times, even in the time that the rains fall, which only knit and harden the Sand.

Nor are you to wonder that the Exchange runs ſo high; for they that truſt out their Money, run the hazard, by obligation, of loſing their Money, if the Merchants ſhould be robb'd.

When you come to *Suratt* to Embarque, there is Money enough. For it is the greateſt Trade of the Grandees of the *Indies* to venture their Money by Sea from thence for *Ormus*, *Balſara*, and *Mocca*; nay even as far as *Bantam*, *Achen*, and the *Philippine* Iſlands. For *Mocca* and *Balſara*, the change runs from 22 to 24 *per Cent.* And to *Ormus*, from 16 to 20. And to the other places which I have named, the change runs proportionable to the diſtance.

I have but one word to ſay of their Weights and Meaſures; I have given you in the Margin the fiſt part of an Ell of *Agra*, and the fourth part of an Ell of *Amadabat* and *Suratt*. As for their Weights, the *Men* is generally 69 Pound, and the Pound 16 Ounces. But the *Men* which they weigh their *Indico* withal, is but 53 Pound. At *Suratt* they talk of a *Serre*, which is one and three fourths of a Pound, and the Pound is 16 Ounces.

CHAP. III.

Of their Carriages, and the manner of Travelling in India.

BEfore we ſet forward upon the road, it will be convenient to ſpeak of their Carriages, and the manner of travelling in *India*; which, in my opinion, is more commodious than any thing that has been invented for eaſe in *France* or *Italy*. Quite otherwiſe it is in *Perſia*, where they neither make uſe of Aſſes, Mules, or Horſes, but tranſport all their Wares to the *Indies* upon Oxen, or in Wains, their Countreys being ſo near to one another. If any Merchant carries an Horſe out of *Perſia*, 'tis only for ſhew, or to walk in his hand, or to ſell to ſome *Indian* Prince.

They will lay upon an Oxes back 300, or 350 pound weight. And it is a wonderful thing to ſee ten or twelve thouſand Oxen at a time all laden with Rice, Corn and Salt, in ſuch places where they exchange theſe Commodities; Carrying Corn where only Rice grows, Rice where only Corn grows, and Salt where there is none at all. They make uſe of Camels ſometimes, but very rarely, they being particularly appointed to carry the luggage of great Perſonages. When the ſeaſon requires haſt, and that they would ſpeedily conveigh their Merchandize to *Suratt* to ſhip them off, they load them upon Oxen, and not in Wains. And in regard that the Territories of the Great *Mogul* are very well manur'd, the Fields are ſenc'd with very good Ditches; and to every Field there belongs a Pond to preſerve the water. There is this great inconvenience for Travellers; that when they meet with theſe numerous Caravans in ſtreight places, they are forc'd to ſtay two or three days till they are all paſt by. They that drive theſe Oxen, follow no other Calling as long as they live, nor do they dwell in houſes; yet they carry their Wives and Children along with them. There are ſome among them that have an hundred Oxen of their own, others more or leſs; and they have always one, who is their Chief, that takes as much ſtate as a Prince, and has his Chain of Pearl hanging about his neck. When the Caravan that carries the Corn, and that which carries the Salt happen to meet, rather than yield the road, they frequently enter into very bloody Diſputes. The Great *Mogull* conſidering one day that theſe quarrels were very prejudicial to Trade, and the tranſportation of neceſſary Proviſions from place to place, ſent for the two Chiefs of the Caravan, and after he had exhorted them, for the common good and their own intereſt, to live quietly together, and not to quarrel and fight when they met, gave to each of them a Leck, or an hundred thouſand Roupies, and a Chain of Pearl.

That the Reader may the better underſtand the manner of travelling in the *Indies*, he is to take notice, that among the Idolaters of that Countrey there are four Tribes, which are called *Manari's*, each of which may conſiſt of an hundred thouſand Souls. Theſe people live always in Tents, and live only upon the tranſporting of Merchandize from Countrey to Countrey. The firſt of theſe Tribes carry nothing but Corn, the ſecond Rice, the third Pulſe, and the fourth Salt, which they fetch from *Suratt*, and all along from as far as *Cape-Camorin*. Theſe Tribes are alſo diſtinguiſhed in this manner: Their Prieſts, of whom I ſhall ſpeak in another place, mark the forheads of the firſt, with a red-Gum, about the bredth of a Crown; and then they draw a ſtreak all the length of his noſe, ſticking grains of Wheat upon it, ſometimes ten, and ſometimes twelve. Thoſe of the ſecond Tribe are mark'd with yellow-Gum in the ſame place, with grains of Rice. Thoſe of the third are mark'd with a grey-Gum, down to the ſhoulders, and grains of Millet. Thoſe of the fourth Tribe carry tied about their necks a Bagg, with a great lump of Salt in it, weighing ſometimes eight or ten pounds, (for the heavier it is, the more they glory in carrying it;) and with this Bagg they thump their ſtomacks, as a ſign of repentance every morning before they ſay their Prayers. They have all in general a little line or twiſt, like a Scarf, about their necks, at the end whereof hangs a little Silver-box, like a Relique-box, wherein they encloſe a little ſuperſtitious writing which their Prieſts give them; they tie them alſo about their Oxen and other Cattel, which are bred in their Herds, for which they have a particular affection, and love them as tenderly as children, eſpecially if they have no children of their own. Their Women wear only a piece of Calicut white or painted, ſome ſix or five times doubled from their waſts downward. From their waſts upward they cut their fleſh into ſeveral forms of Flowers, as they do that apply Cupping-glaſſes, which they paint in various colours with the juice of Grapes, that their skin ſeems to be all made of Flowers.

Every morning, while the men load the Beaſts, and that the Women fold up the Tents, the Prieſts that follow them, ſet up in the moſt convenient place of the Plain where they lodg'd a certain Idol in the form of a Serpent in wreaths, upon a Perch ſix or ſeven foot high; to which they come all in files to worſhip, their Women going three times about. After the Ceremony is over, the Prieſts take care of the Idol, and load it upon an Ox particularly appointed for that purpoſe.

The Caravan of Waggons ſeldom exceeds the number of an hundred or two hundred at moſt. Every Waggon is drawn by ten or twelve Oxen; and attended by four Souldiers, which the perſon that owes the Merchandize is oblig'd to pay. Two of them march upon each ſide of the Waggon, over which there are two Ropes thrown a-croſs, the ends whereof they hold in their hands, to the end, that if the Waggon come to lean on one ſide in ill-way, the two Souldiers on the other ſide may keep it from over-turning, by pulling the Ropes with all their ſtrength.

All the Waggons that come to *Suratt*, either from *Agra*, or any other parts of the Empire, and which return through *Agra*, or *Jahanabat*, are bound to carry back the Lime that comes from *Barochu*, which, after it is temper'd, and laid on, becomes as hard as Marble.

I come now to the manner of travelling in *India*, to which purpoſe they make uſe of Oxen inſtead of Horſes, and there are ſome, whoſe pace is as eaſy as the amble of our Hackneys. But you muſt take a care, when you either buy or hire an Ox to ride upon, that the horns be not above a foot in length. For if they be longer, when the flies begin to ſting, he will chafe, and toſs back his horns, and ſtrike them into the ſtomack of the Rider, as oftentimes it has hapned. Theſe Oxen are rid like our Horſes, and inſtead of Snaffles or Bitts, they have only a Rope drawn through the muſcly part of the muzzle or noſtrils. In firm ground where there are no ſtones, they never ſhooe their Oxen; but only in rough places, where not only the ſtones but the heat will waſt and chop the hoof. Whereas in *Europe* we tie our Oxen by the horns, the *Indians* only put a thick truſs upon their necks, that keeps faſt a Coller of Leather four fingers broad, which they have nothing to do but to put about their necks when they faſten them to the Waggon.

They uſe alſo for Travel little Coaches, but very light, that will hold two perſons; but generally they ride alone for more eaſe, carrying only their neceſſary Cloak-Bags along with them; with a ſmall Veſſel of Wine, and a ſmall quantity of Proviſions, for which there is a proper place under the Coach, where they tye the two Oxen. Theſe Coaches have their Curtains and Seats like ours, yet are not hung: But in my laſt Travels I caus'd one to be made after our manner; and the two Oxen that drew it, coſt me near upon ſix-hundred Roupies. Nor is the Reader to wonder at the price; for there are ſome of theſe Oxen that are very ſtrong, and that will travel upon the trot twelve or fifteen leagues a-day for ſixty days together. When they have gone half the days journey, they give them two or three Balls, as big as one of our two-penny-loaves, of Wheat kneaded up with butter and black-ſugar. The hire of a Coach comes to a Roupie a-day more or leſs. From *Suratt* to *Agra* is forty days journey, and you pay for the whole journey from forty to forty-five Roupies. From *Suratt* to *Golconda*, being almoſt the ſame diſtance, the ſame price is obſerved; and by the ſame proportion you may travel over all the *Indies*.

They who have more to ſpend, for their own eaſe make uſe of a *Pallanquin*, wherein they travel very commodiouſly. This is a ſort of little Couch ſix or ſeven foot long, and three broad, with baliſters round about it. A ſort of Cane, call'd *Bambouc*, which they bend like an Arch, ſuſtains the covering of the *Pallanquin*, which is either of Satin or Cloath of Gold; and when the Sun lies upon one ſide, a Slave that goes by the ſide, takes care to pull down the covering. Another Slave carries at the end of a long ſtick a kind of Target of Oſier, covered over with ſome gentile ſtuff, to preſerve the perſon that is in the *Pallanquin* from the heat of the Sun, when he turns and lies upon his face. The two ends of the *Bambouc* are faſtned on both ſides to the body of the *Pallanquin* between two ſticks join'd together like a *Saltir* or St. *Andrews-croſs*, every one of thoſe two ſticks being five or ſix foot long. There are ſome of theſe *Bambouc's* that coſt two-hundred Crowns; I my ſelf have paid an hundred and twenty. Three men for the moſt part apply themſelves to each of theſe two ends to carry the *Pallanquin* upon their ſhoulders; ſome on the right, and ſome on the left, and they go ſwifter than our Sedan-men, and with a much more eaſy pace, as being that which they practice from their youth. You give to every one for all things not above four Roupies a Month; but it ſtands you in above five if the journey be long, and exceed ſixty days labour.

Whether it be in Coach, or *Pallanquin*, he that will travel honourably in the *Indies*, muſt take along with him twenty or thirty armed men, with Bows and Arrows ſome, others with Muſquets; and they have the ſame rate with thoſe that carry the *Pallanquin*. Sometimes for more magnificence they carry a Banner, as the *Engliſh* and *Hollanders* do, for the honour of their Companies. Theſe Souldiers are not only for ſhew, but they watch for your defence, keeping Centinels, and relieving one another, and are very ſtudious to give content. For you muſt know, that in the Towns where you take them into ſervice, they have a Chieftain, that is reſponſible for their fidelity, who for his good word has two Roupies a-piece of every one.

In the great Villages there is generally a *Mahumetan* that commands, of whom you may buy Mutton, Pullets, or Pidgeons. But where there live none but *Banians*, there is nothing but Flower, Rice, Herbs and Milk-meats to be had.

The great heats in *India* enforcing the Travellers, that are not accuſtomed to them, to travel by night, and reſt in the day-time; when they come into any fortified Towns, they muſt be gone before Sun-ſet, if they intend to travel that night. For night coming on, and the Gates being ſhut, the Commander of the place, who is to anſwer for all the Robberies that are committed within his Juriſdiction, will let no perſon ſtir forth, telling them that it is the King's order, to which he muſt be obedient. When I came to any of thoſe Towns, I bought my Proviſions, and went out again in good time, and ſtaid in the Field under ſome Tree, in the freſh air, till it was time to ſet forward.

They meaſure the diſtances of places in *India* by *Gos*, and *Coſtes*. A *Gos* is about four of our common leagues, and a *Coſte* one league. It is now time to travel from *Surat* for *Agra*, and *Janabat*, and to obſerve what is moſt remarkable upon the Road.

CHAP. IV.

The Road from Surat *to* Agra, *through* Brampour *and* Seronge.

I Am no leſs well acquainted with all the principal Roads that lead to the chief Cities of *India*, than thoſe of *Turkey* and *Perſia*; for in ſix times that I have travell'd from *Paris* to *Iſpahan*, I have gone twice for one from *Iſpahan* to *Agra*, and many other places of the Great *Mogul*'s Empire. But it would be tireſome to the Reader to carry him more than once the ſame way, on purpoſe to make a relation of every particular journey, and the accidents that accompany them: And therefore it will ſuffice to give an exact deſcription of the Roads, without particularizing the diſtinct times that I went.

There are but two Roads from *Surat* to *Agra*, one through *Brampour* and *Seronge*, the other through *Amadabat*. The firſt ſhall be the Subject of this Chapter.

From *Surat* to *Barnoly*, coſtes 14

Barnoly is a great Borough-Town, where you are to ford a great River; and this firſt days journey you croſs a mixt Countrey, part Wood, part through Fields of Wheat and Rice.

From *Barnoly* to *Bahor*, coſtes. 10

Bahor is alſo a large Village upon a Lake, about a league in compaſs. Upon the ſide whereof is to be ſeen a good ſubſtantial Fortreſs; though there be no uſe made of it. Three quarters of a league on this ſide the Village you ford a ſmall River, though not without great difficulty, by reaſon of the Rocks and Stones that hazard the over-turning of the Coach. This ſecond days-journey you travel almoſt altogether through Woods.

From *Balor* to *Kerkoa*, or as it is call'd at this day, *Carvanſera de la Begum*, coſtes. 5

This *Carvanſera* or Inn is very large and commodious; being built out of Charity by *Begum-ſaheb* the Daughter of *Cha-jehan*. For formerly the journey from *Balor* to *Navapoura* was too great: And this place being upon the Frontiers of thoſe *Raja's* that ſometimes will not acknowledg the Great *Mogul*, whoſe Vaſſals they are, there was no *Caravan* that paſt by which was not abuſed; beſides that it is a wooddy-Countrey. Between *Carvanſera* and *Navapoura* you ford a River; as alſo another very neer to *Navapoura*.

From *Kerkoa* to *Navapoura*, coſtes. 75

Navapoura is a great Town full of Weavers; but Rice is the greateſt Commodity of that place. There runs a River through the Countrey, which makes it very fruitful, and waters the Rice, that requires moiſture. All the Rice which grows in this Countrey has one peculiar quality, that makes it more particularly eſteem'd. The grain of it is leſs by one half, than the grain of the common Rice; and when it is boil'd, no ſnow is whiter; but beſides all that, it ſmells of Musk; and all the Grandees of the *Indians* eat no other. When they would make an acceptable Preſent to any one in *Perſia*, they ſend him a ſack of this Rice. This River which paſſes by *Kerkoa* and thoſe other places I have mention'd, empties it ſelf into the River of *Surat*.

From *Navapoura* to *Naſarbar*, coſtes.	9
From *Naſarbar* to *Dol-medan*, coſtes.	74
From *Dol-medan* to *Senquera*, coſtes.	7
From *Senquera* to *Tallener*, coſtes.	10

At *Tallener* you are to paſs the River, which runs to *Baroche*; where it is very large, and empties it ſelf into the Golf of *Cambaya*.

From *Tallener* to *Choupre*, coſtes.	15
From *Coupre* to *Senqnelis*, coſtes.	13
From *Senquelis* to *Nabir*, coſtes.	10
From *Nabir* to *Badelpoura*, coſtes.	9

At *Badelpoura* it is, where the loaded Waggons pay the duties of *Brampour*; but the Waggons that carry nothing but Paſſengers, pay nothing.

From *Badelpoura* to *Brampour*, coſtes	5

Brampour is a great City, very much ruin'd, the Houſes being for the moſt part thatch'd with ſtraw. There is alſo a great Caſtle in the midſt of the City, where the Governour lies; the Government of this Province is a very conſiderable command; and is only conferr'd upon the Son or Unckle of the King. And *Aureng-zeb*, the preſent King, was a long time Governour of this Province in the Reign of his Father. But ſince they came to underſtand the ſtrength of the Province of *Bengala*, which formerly bore the Title of a Kingdom, that Province is now the moſt conſiderable in all the *Mogul*'s Countrey. There is a great Trade in this City, and as well in *Brampore*, as over all the Province, there is made a prodigious quantity of Calicuts very clear and white, which are tranſported into *Perſia*, *Turkey* and *Muſcovia*, *Poland*, *Arabia*, to *Grand Cairo*, and other places. There are ſome which are painted with ſeveral colours, with flowers, of which the Women make Veils and Scarfs; the ſame Calicuts ſerve for Coverlets of Beds, and for Handkerchiefs. There is another ſort of Linnen which they never dye, with a ſtripe or two of Gold or Silver quite through the piece, and at each end from the bredth of one inch to twelve or fifteen, in ſome more, in ſome leſs, they fix a tiſſue of Gold, Silver, and Silk, intermix'd with Flowers, whereof there is no wrong-ſide, both ſides being as fair the one as the other. If theſe pieces, which they carry into *Poland*, where they have a vaſt utterance, want at each end three or four inches at the leaſt of Gold or Silver; or if that Gold or Silver become tarniſh'd in being carried by Sea from *Surat* to *Ormus*, and from *Trebizan* to *Mangala*, or any other parts upon the Black-Sea, the Merchant ſhall have much ado to put them off without great loſs. He muſt take care that his goods be packt up in good Bales, that no wet may get in; which for ſo long a Voyage requires great care and trouble. Some of theſe Linnens are made purpoſely for Swathbands or Shaſhes, and thoſe pieces are call'd *Ornis*. They contain from 15 to 20 Ells; and coſt from an hunderd to an hunderd and fifty Roupies, the leaſt not being under ten or twelve ells. Thoſe that are not above two ells long are worn by the Ladies of Quality for Veils and Scarfs, of which there is a vaſt quantity vended in *Perſia* and *Turkey*. They make at *Brampour* alſo other ſorts of Cotton-Linnen; for indeed there is no Province in all the *Indies* which more abounds in Cotton.

When you leave the City of *Brampoure*, you muſt paſs another River, beſides that which I have mention'd already. There is no Bridge, and therefore when the water is low, you ford it; when the rains fall, there are Boats attending.

From *Surat* to *Brampour* it is 132 Coſtes; and theſe Coſtes are very ſhort in the *Indies*; for you may travel one of them in a Coach in leſs than an hour.

I remember a ſtrange tumult at *Brampoure*, in the year 1641, when I returned from *Agra* to *Surat*; the cauſe whereof was thus, in ſhort: The Governour of the Province, who was the King's Nephew by the Mother's-ſide, had among his Pages a young Boy that was very beautiful, and of a very good Family, who had a Brother in the City that liv'd as a *Dervich*; and for whom all the Town had a very great veneration. One day the Governour, being alone in his Chamber, did all that lay in his power, by vertue of Gifts and Careſſes, to have had the uſe of his Body; but the Boy deteſting his abominable purpoſe, made his eſcape from him, and came and told his Brother. The *Dervich*, without deliberating what Councel he had to give his younger Brother, gave him a Sword, ſuch a one as he might eaſily hide under his Garment; and told him, that if the Governour urg'd him any more, that he ſhould make a ſhew of complying with him, but that when he went about to do the fact, he ſhould be ſure to run him into the Guts. The Governour, who knew nothing of what the Page had reveal'd to his Brother, ceas'd not every day to court him to conſent to his infamous luſt; and being one day alone with him in a ſmall Apartment of a Banquetting-Houſe, at the lower end of his Garden, he ſent for his Page to fan him, and to keep off the Flies, after the faſhion of the Country; for it was about noon, when every one goes to ſleep. Then did the Governour begin again to preſs the young Page; and finding that he made no reſiſtance, he thought he ſhould ſuddenly accompliſh his deſign. But the Page ſeeing him ready to commit the act, ſtab'd him three times into the Belly, before he could open his mouth to cry out for help. That done, the Page went out of the Palace, without any diſturbance in his countenance; ſo that the Guards believ'd that the Governour had ſent him out upon ſome errand. The *Dervich* underſtanding by his Brother what had paſs'd, to ſave him from the fury of the people, and to diſcover the Infamy of the Governour, caus'd the reſt of the *Dervichs* his Companions, to take the Banners of *Mahomet*, that were planted round the *Moſquee*; and at the ſame time with loud cries encourag'd all the reſt of the *Dervichs*, *Faquirs*, and others that were good *Mahumetans*, to follow him. In leſs than an hours time he had got together an infinite multitude of the Rabble, and the *Dervich* marching at the head of them, they made directly to the Palace, crying out with all their might, *Let us dye for* Mahomet, *or let us have that infamous perſon deliver'd up into our hands, to the end the Dogs may eat him after his death, not being worthy to be enterr'd among the Muſſelmen.* The Guard of the Palace was not in a condition to reſiſt ſo great a Multitude, ſo that they muſt have been forced to have yeilded to their fury, had not the *Deroga* of the Town, and ſome five or ſix Lords, found a way to make themſelves to be heard, and to appeaſe them, by repreſenting to them, that they ought to have ſome reſpect to the Nephew of the King; by that means obliging them to retire. That night the Body of the Governour was ſent to *Agra*, with his *Haram*; and *Cha-jehan*, who then reign'd, being inform'd of the accident, was not much troubl'd, becauſe he is Heir to all the goods of his Subjects; and at the ſame time he beſtow'd upon the Page a ſmall Government in the Province of *Bengala*.

From *Brampour* to *Piombi-ſera*, coſtes	5

Before we go any farther, you muſt take notice, that where-ever you meet with the word *Sera*, it ſignifies a great Encloſure of Walls and Hedges, within which are about fifty or ſixty Huts, cover'd over with Straw. There are ſome men and women that there put to ſale Flower, Rice, Butter, and Herbs, and make it their buſineſs to bake Bread and boil Rice. If there be any *Mahumetan* in that place, he will go to the City, and buy a little piece of Mutton, or a Fowl; and thoſe that ſell Victuals to the Travellers, always cleanſe the Hut which they take up, and put into it a little Bed with girths, to lay a Mattreſs or Quilt upon, which the Travellers carry along with them.

From *Piombi-ſera* to *Pander*, coſtes	3
From *Pander* to *Balki-ſera*, coſtes	6
From *Balki-ſera* to *Nevilki-ſera*, coſtes	5
From *Nevilki-ſera* to *Conſemba*, coſtes	5
From *Conſemba* to *Chempore*, coſtes	3
From *Chempore* to *Charava*, coſtes	8
From *Charava* to *Bich-ola*, coſtes	8
From *Bich-ola* to *Andy*, coſtes	4

At *Andy* you muſt paſs a River that falls into *Ganges*, between *Banaron* and *Patna*.

From *Andi* to *Onquenas*, coſtes	4
From *Onquenas* to *Tiquery*, coſtes	5
From *Tiquery* to *Tool-meden*, coſtes	4
From *Tool-meden* to *Nova-ſera*, coſtes	4
From *Nova-ſera* to *Ichavour*, coſtes	4
From *Ichavour* to *Signor*, coſtes	5
From *Signor* to *Chekaipour*, coſtes	3
From *Chekaipour* to *Dour-ay*, coſtes	3
From *Dour-ay* to *Aſer-kaira*, coſtes	3
From *Aſer-kaira* to *Telor*, coſtes	3
From *Telor* to *San-kaira*, coſtes	3
From *San-kaira* to *Seronge*, coſtes	12

Seronge is a great City, the moſt part of the Inhabitants whereof are *Banian* Merchants, and Handicraft-trades-men from Father to Son, which is the reaſon that there are in this City ſeveral Houſes of Stone and Brick. There is alſo a great Trade for all ſorts of painted Calicuts, which are called *Chites*, which is the cloathing of all the meaner ſort of people both in *Perſia* and *Turkey*: Of which in other Countreys alſo they make uſe, for Coverlets for Beds, and Table-napkins. They make the ſame ſort of Calicuts in other Countreys as well as at *Seronge*, but the colours are not ſo lively; beſides, that they wear out with often waſhing. Whereas thoſe that are made at *Seronge*, the more you waſh them, the fairer the colours ſhew. There runs a River by the City, the water whereof has that vertue, that it gives that beauty and livelineſs to the colours. And all the while the rains fall, the Workmen will make theſe prints upon their Cottons, according to the Patterns which the Forreign Merchants give them; for when the waters are ceas'd, the water is the thicker; and the oftener they dip their Calicuts, the better the colours hold.

There is alſo made at *Seronge* another ſort of Calicut, which is ſo fine, that when a man puts it on, his skin ſhall appear through it, as if he were naked. The Merchants are not permitted to tranſport it. For the Governour ſends it all to the *Seraglio* of the Great *Mogul*, and to the principal Lords of the Court. Of this, the Sultaneſſes, and great Noblemen's Wives make them Shifts and Garments in hot-weather: And the King and the Lords take great pleaſure to behold them in thoſe Shifts, and to ſee them Dance with nothing elſe upon their Bodies.

From *Brampore* to *Seronge* is an hundred and one coſtes, which are longer than thoſe from *Surat* to *Brampore*; for the Coach is a full hour, and ſometimes five quarters, going one of theſe coſtes. In theſe hundred leagues of the Countrey you travel whole days journeys along by moſt fertil Fields of Corn and Rice, being lovely Champaign, where you meet with very little Wood; and from *Seronge* to *Agra*, the Countrey is much of the ſame nature: And becauſe the Villages lye thick together, your journey is the more pleaſant; beſides, that you may reſt when you pleaſe.

From *Seronge* to *Madalki-ſera*, coſtes.	6
From *Madalki-ſera* to *Poulki-ſera*, coſtes.	2
From *Poulki-ſera* to *Kaſariki-ſera*, coſtes.	3
From *Kaſariki-ſera* to *Chadolki-ſera*, coſtes.	6
From *Chadolki-ſera* to *Callabas*, coſtes.	6

Callabas is a great Town, which was formerly the Reſidence of a *Raja*, who paid Tribute to the Great *Mogul*. But when *Orang-zeb* came to the Crown, he not only cut off his, but a great number of the heads of his Subjects. There are two Towers near the Town, upon the high-way, and round about the Towers are ſeveral holes, like windows; and in every hole, two foot diſtant one from another, there is fix'd a man's head. In my laſt Travels in the year 1665, it had not been long ſince that Execution had been done; for then all the Heads were whole, and caus'd a very ill ſmell.

From *Callabas* to *Akmate*, coſtes	2
From *Akmate* to *Collaſar*, coſtes	9

Collaſar is a little Town, all the Inhabitants whereof are Idolaters. As I paſt through it upon my laſt Travels, there were brought to it eight Pieces of Artillery, the one carrying 48 pound-Bullet, the reſt 36. Every Piece was drawn by 24 Yoke of Oxen. A very ſtrong Elephant follow'd the Artillery, and when they came to any bad-way, where the Oxen were at a ſtand, they brought up the Elephant, who heav'd the Cannon forward with his Trunk. Without the Town, all along the high-way, there grows a vaſt number of great Trees, which they call *Mangues*; and in many places neer the Trees are to be ſeen little Pagods, with every one an Idol at the door. The Elephant paſſing by one of the Pagods, before which I was lodg'd, at the door whereof there ſtood three Idols about five foot high; ſo ſoon as he came near one, he took it up in his trunk, and broke it in two pieces; the next he took, he threw it up ſo high, and ſo far, that he broke it in four pieces; and carried away the head of the third along with him. Some thought that the Governour of the Elephant had taught him what to do, and made ſigns to him, which however I did not obſerve; nevertheleſs the *Banians* were very much offended, though they durſt not ſay any thing; for there was a Guard of above two thouſand men that convoy'd the Artillery, all Souldiers of the King, and *Mahometans*, beſides *Franguis*, or *Franks*, *Engliſh* and *Hollanders* that were Cannoneers. The King ſent this Artillery to his Army in *Decan*, being at Wars with the *Raja Seva-gi*, who the year before had plunder'd *Surat*; of whom I ſhall have occaſion to ſpeak in another place.

From *Collaſar* to *Sanſele*, coſtes	6
From *Sanſele* to *Dongry*, coſtes	4
From *Dongry* to *Gate*, coſtes	3

Gate is a ſtrait paſſage of the Mountains, a quarter of a league in length, the deſcent whereof leads from *Surat* to *Agra*. At the entry thereof you ſee the ruins of two or three Caſtles, and the Road is ſo narrow, that two Waggons can hardly go a breaſt. They that come from the South to go to *Agra*, as from *Surat*, *Goa*, *Viſapore*, *Golconda*, *Maſlipatan*, and other places, cannot avoid theſe ſtreights, there being no other Road but this, eſpecially if you take the Road from *Amadabat*. Formerly there was a Gate at each end of the ſtreight, and at that end which is next to *Agra*, there are five or ſix Shops of *Banians*, that ſell Flower, Butter, Rice, Herbs and Pulſe. In my laſt Travels I ſtaid at one of theſe Shops, to tarry for the Coaches and Waggons, all the Paſſengers alighting at the foot of the Streights. Not far off there is a great Magazin full of ſacks of Rice and Corn; and behind every ſack lay a Serpent thirteen or fourteen foot long, and proportionable in bigneſs. A Woman that went to fetch Corn out of one of thoſe ſacks, was bitten by one of thoſe Serpents, and perceiving her ſelf wounded, ran out of the Magazin, crying out *Ram, Ram*, that is, *O God, O God*; whereupon ſeveral *Banians*, men and women came running to her relief, and bound her arm very hard above the wound, thinking to ſtop the venom from running any higher. But all in vain, for immediately her face ſwell'd, and turn'd black, and ſhe dy'd in leſs than an hour. The *Ragipou's*, who are the beſt Souldiers among the *Indians*, and are all Idolaters, came in juſt as the woman was expiring, and about four of them entring with their Skains, and Half-pikes in their hands into the Magazin, kill'd the Serpent. The people of the Village took and threw it without the Town, and immediately there came a great number of Birds of prey, which lighting upon the Carrion, devour'd it in leſs than an hours time. The Parents of the woman took her body, carri'd it to the River, waſh'd it, and then burnt it. I was forc'd to ſtay two days at that place, becauſe there was a River to paſs, which inſtead of falling, ſwell'd at that time, by reaſon of the rains that fell for three or four days together: So that I was conſtrain'd to go half a league lower before I could croſs it. They always endeavour'd to ford this River; for otherwiſe they muſt be compell'd to unload the Waggon into the Boats; and alſo to carry the Goods in their arms for above half a league, which is worſe way than can be imagin'd. The people get their livings by the Paſſengers, from whom they extort as much as they can, there being none but they that know the ways: Otherwiſe it would be an eaſy thing to make a Bridg, there being no want either of Wood or Stone near at hand. For the paſſage is nothing but thorough Rocks, that lie between the Mountain and the River; ſo that the waters when they ſwell, overflow all the Road, in-ſo-much that no-body can paſs it, but they who are very well acquainted with it.

From *Gate* to *Nader*, coſtes 4

Nader is a great City upon the deſcent of a Mountain, at the top whereof is a kind of a Fortreſs; all the Mountain being encompaſt with walls. The greateſt part of the Houſes, as in all other Cities of *India*, are thatch'd with ſtraw, one Story high; but the Rich-men's Houſes, are two Stories, and terraſs'd. Round about the City are ſeveral great Ponds to be ſeen, which were formerly encompaſt with hewn-ſtone, but now are not at all look'd after; yet there are very fair Monuments about them. The ſame River which we paſt the day before, and which we repaſs four or five *Coſtes* on this ſide *Nader*, encompaſſes three parts of the City and Mountain, like a *Peninſula*, and after a long winding-courſe which it takes, falls at length into *Ganges*. At *Nader* they make a great quantity of quilted-Coverlets, ſome white, others embroidered with Flowers of Gold, Silk and Satin.

From *Nader* to *Barqui-ſera*, coſtes 9

From *Barqui-ſera* to *Trie*, coſtes 3

From *Trie* to *Gonaleor*, coſtes 6

Gonaleor is a great City ill-built, like all the reſt, after the manner of the *Indians*; it is built all along the ſide of a Mountain that lies upon the Weſt-ſide of it; and which at the top is encompaſt with Walls and Towers. There are in this Encloſure ſeveral Ponds made by the rains; and what they ſow there is ſufficient to keep the Garriſon: For which reaſon it is eſteem'd one of the beſt in the *Indies*. Upon the deſcent of the Hill, which looks towards the North-eaſt, *Cha-jehan* built an Houſe of Pleaſure; from whence there is a Proſpect over all the City, and indeed it may ſerve for a Garriſon. Below the Houſe are to be ſeen ſeveral Idols cut out of the Rock, repreſenting the ſhapes of their Gods: And among the reſt, there is one of an extraordinary heighth.

Since the *Mahometan* Kings became Maſters of this Countrey, this Fortreſs of *Gonaleor* is the place where they ſecure Princes and great Noblemen. *Cha-jehan* coming to the Empire by foul-play, caus'd all the Princes and Lords whom he miſtruſted, to be ſeiz'd one after another, and ſent them to the Fortreſs of *Gonaleor*; but he ſuffer'd them all to live, and enjoy their Eſtates. *Aureng-zeb* his Son acts quite otherwiſe: For when he ſends any great Lord to this place, at the end of nine or ten days he orders him to be poiſon'd; and this he does that the people may not exclaim againſt him for a bloody Prince. So ſoon as he had in his clutches Prince *Morat-Bakche* his youngeſt Brother, whom he engaged to take Arms againſt his Father *Cha-jehan*; and who being Governour of the Province of *Guzerat*, took upon him the Title of King, he ſent him to this Fortreſs, where he dy'd. They have made him a moſt magnificent Monument in the City in a *Moſquee*, which they built on purpoſe, with a great *Piazza* before it all ſurrounded with Vaults and Shops over them. For it is the cuſtom of the *Indians*, when they rear any publick Building, to make a great *Piazza* before it, where they keep their Markets, with a Foundation for the Poor, to whom they give Alms every day, as being to pray to God for him that rais'd the Fabrick.

Five *Coſt's* from *Gonaleor*, you ford a River which is call'd *Lanké*.

From *Gonaleor* to *Paterki-ſera*, coſtes 3

From *Paterki-ſera* to *Quariqui-ſera*, coſtes 10

There is a Bridg at *Paterki-ſera*, conſiſting of ſix wide Arches; and the River you go over is call'd *Quarinado*.

From *Quariki-ſera* to *Dolpoura*, coſtes 6

At *Dolpoura* there is a great River which is call'd *Chammelnadi*; to which there belongs a Ferry-Boat: The River it ſelf falls into the *Gemena* between *Agra* and *Halabas*.

From *Dolpoura* to *Minaſqui-ſera*, coſtes 6

At *Minaſqui-ſera* there is a River, which is call'd *Jagounadi*. You paſs it over a very long Bridg, built of Stone, the name whereof is *Jaoulcapoul*.

From *Minaſqui-ſera* to this Bridg, coſtes 8

Not far from this Bridg it is, that they view the Merchants Goods, that when they come to *Agra* they may not be deceiv'd of their duties. But more particularly to ſee whether among the Casks of Fruits pickl'd in Vinegar, in pots of Glaſs, there be no flasks of Wine.

From the Bridg *Jaoulcapoul* to *Agra*, coſtes 4

So that from *Seronge* to *Agra* it is an hundred and ſix *Coſtes*, which are ordinary leagues; and from *Surat* to *Agra*, 339.

CHAP. V.

The Road from Surat *to* Agra *through* Amadabat.

FRom *Surat* to *Baroche*, coſtes 22

All the Countrey between theſe two Cities is full of Corn, Rice, Millet, and Sugar-Canes. Before you enter into *Baroche*, you muſt Ferry over the River which runs to *Cambaya*, and falls into the Golf that carries the ſame name.

Baroche is a great City, to which there belongs a Fortreſs, of which there is no uſe made at this time. But the City has been always very famous, by reaſon of the River, which has a particular quality to whiten their Cottons; which are brought thither from all parts of the Great *Mogul's* Territories, where they have not that convenience. In this place are made a great quantity of Baffa's, or long and large pieces of Cotton. Theſe Cottons are very fair, and cloſe woven; and the price of theſe pieces is from four to an hundred Roupies. You muſt pay Cuſtom at *Baroche* for all Goods that are brought in and carri'd out. The *Engliſh* have a very fair Houſe in the City; and I remember once, that coming thither one day in my return from *Surat* to *Agra* with the Preſident of the *Engliſh*, preſently the Mountebanks came about him, and ask'd him if he would ſee any of their tricks. The firſt thing they did was to light a great fire, and to heat certain Iron-chains red-hot, and wind them about their bodies, making as if they felt a great deal of pain, but in truth receiving no harm at all. Then they thruſt a piece of a ſtick into the ground, and ask'd the Company what Fruit they would have. One told them, he would have *Mengues*; then one of the Mountebanks hiding himſelf in the middle of a Sheet, ſtoopt to the ground five or ſix times one after another. I was ſo curious to go up ſtairs, and look out of a window, to ſee if I could ſpy what the Mountebank did; and perceived, that after he had cut himſelf under the armpits with a Razor, he rubb'd the ſtick with his Blood. After the two firſt times that he rais'd himſelf, the ſtick ſeem'd to the very eye to grow. The third time there ſprung out branches with young buds. The fourth time the Tree was covered with leaves; and the fift time it bore flowers. The Preſident of the *Engliſh* had then his Miniſter with him, having brought him from *Amadabat* to Chriſten the Commander of the *Hollander's* Child, to which he had promiſed to be Godfather. The *Engliſh* Miniſter proteſted that he could not give his conſent that any Chriſtian ſhould be a ſpectator of ſuch deluſions. So that as ſoon as he ſaw that thoſe Mountebanks had of a dry-ſtick, in leſs than half an hour, made a Tree four or five foot high, that bare leaves and flowers as in the Spring-time; he went about to break it, proteſting he would not give the Communion to any perſon that ſhould ſtay any longer to ſee thoſe things. Thereupon the Preſident was forc'd to diſmiſs the Mountebanks, who wander about the Countrey with their Wives and Children juſt like Gipſies; and having given them to the value of ten or twelve Crowns, they went away very well contented.

They that are curious to ſee *Cambaya*, never go out of their way above five or ſix Coſtes, or thereabout. For when you are at *Baroche*, inſtead of going to *Broudra*, you may go directly forward to *Cambaya*, from thence afterwards to *Amadabat*. But whether it be for buſineſs, or out of curioſity, the latter Road is never to be taken; not only becauſe it is the longeſt way, but becauſe of the danger in croſſing the mouth of the Golf.

Cambaya is a great City at the bottom of the Golf that bears its name. Here it is that they ſhape thoſe fair *Agats*, that come from the *Indies*, into Cups, Hafts of Knives, Beads, and other ſorts of Workmanſhip. In the parts adjacent to the City, they alſo make *Indigo* of the ſame nature of that of

Sarqueſt; and it was famous for traffick at the time when the *Portugueſes* flouriſh'd in *India.* There are to be ſeen at this day, in the Quarter next the Sea, very fair Houſes, which they had built, with very rich Furniture, after the *Portugal* manner; but now they are uninhabited, and fall to decay every day more and more. There were then ſuch good Orders obſerv'd in *Cambaya*, that two hours after day was ſhut in, every Street was lockt up with two Gates, which are ſtill to be ſeen; and ſtill they continue to lock up the principal Streets, as alſo the Streets that lead into the Town. One of the chief reaſons why the Town has loſt the greateſt part of its Trade is, becauſe that formerly the Sea run cloſe up to *Cambaya*, ſo that little Veſſels eaſily anchor'd by it; but afterwards the Sea daily loſt in that part, ſo that a ſmall Ship could not ride within five or ſix Leagues of the City.

There are a great number of Peacocks in the *Indies*, eſpecially in the Territories of *Baroche*, *Cambaya*, and *Broudra*. The fleſh of the young ones is white and well-taſted, like ours, and you ſhall ſee vaſt numbers of them all day in the Fields, for at night they rooſt upon the Trees. 'Tis a hard matter to come near them in the day, for as ſoon as they perceive themſelves hunted, they fly away as ſwift as a Partridg among the Buſhes; ſo that it is impoſſible for any man to follow them without tearing his Cloaths all to rags; therefore are they only to be taken in the night time, to which purpoſe they have this invention. They approach the Tree with a kind of a Banner, upon which there is a Peacock painted to the life on both ſides; at the top of the ſtick are faſten'd two lighted Candles, the brightneſs whereof amazing the Peacock, cauſes him to ſtretch out his Neck toward the end of the ſtick, to which there is a Rope ty'd with a ſliding knot, which he that holds the Banner draws, when he finds that the Peacock has put his Neck into it. But you muſt have a care of killing either Bird, or any other Animal in the Territories, of which the idolatrous *Raja's* are Maſters; which it is nothing dangerous to do in thoſe parts of the *Indies*, where the Governours are *Mahometans*, and give liberty to Fowl or Hunt. It happen'd one time that a rich *Perſian* Merchant, paſſing through the Territories of the *Raja* of *Dantivar*, ſhot a Peacock upon the road, and kill'd it, either out of raſhneſs, or ignorance of the Cuſtoms of the Country. The *Bannians* incens'd at the attempt, which is accounted among them a moſt abominable ſacriledg, ſeiz'd upon the Merchant, and all his Money to the value of 300000. Roupies, and tying him to a Tree, whipt him in ſo terrible a manner for three days together, that the man dy'd.

From *Cambaya* you go to a little Village diſtant ſome three Coſtes, where there is a Pagod, to which all the *Indian* Curtiſans come to make their Offerings. This Pagod is full of a great number of naked Images, among the reſt, there is a large Figure of one that ſeems to reſemble *Apollo*, with his privy parts all uncover'd. When the old Curtiſans have got together a good ſum of Money in their youth, they buy young Slaves, whom they teach to Daunce, and ſing wanton Songs, and inſtruct in all the myſteries of their infamous Art. And when theſe young Girls are eleven or twelve years old, their Miſtreſſes ſend them to this Pagod, believing it will bring them good fortune, to offer and ſurrender up themſelves to this Idol.

From this Pagod to *Chiidabad* you have ſix Coſtes. This is one of the faireſt Houſes of the great *Mogul*, with a wide Encloſure, wherein he has vaſt Gardens, and large Ponds, with all the pleaſures and curioſity whereof the Genius of the *Indians* is capable.

From *Chiidabad* to *Amadabad* you have but five Coſtes; and ſo I return to *Baroche*, and the common Road.

From *Baroche* to *Broudra*, Coſtes 22

Broudra is a great City ſtanding in a fertil Soil, wherein there is a vaſt Trade for Calicuts.

From *Broudra* to *Neriade*, coſtes 18

From *Neriade* to *Amadabat*, coſtes 20

Amadabat is one of the greateſt Cities in *India*; and where there is a mighty Trade for Silk-Stuffs, Hangings of Gold and Silver, and others mix'd with Silk; for *Saltpeter*, *Sugar*, *Ginger* candid and raw; *Tamarins*, *Mirobolans*, and flat

Indigo, which is made at a great Town, not far from *Amadabat*, called *Sarqueſs*. There was in that place a *Pagod*, which the *Mahumetan's* have pull'd down, and built a *Moſquee* in the place. Before you enter into it, you muſt croſs three large Courts pav'd with Marble, and encompaſt with Galleries; nor muſt you enter into the third Court till you have pull'd off your ſhooes. The inſide of the *Moſquee* is adorn'd with *Moſaic*-work, the greateſt part whereof is of *Agats* of divers colours, which they fetch from the Mountains of *Cambaya*, not above two days journey off. There are ſeveral Sepulchres of the ancient Idolatrous Kings, that look like little Chappels, of *Moſaic*-work, built upon a Vaut that is under the Sepulchre. There runs a River from *Amadabat* toward the North-weſt, which during the rainy-ſeaſons that continue three or four Months together, is very wide and rapid, and does much miſchief every year. It is ſo with all the other Rivers in *India*; and after the rains are fallen, you muſt ſtay ſix weeks or two months before you can ford *Amadabat*-River, where there is no Bridg. There are two or three Boats; but they are of no uſe, when the ſtream is ſo ſwift; ſo that you muſt ſtay till the waters are fall'n. But the people of the Countrey will not ſtay ſo long; for to croſs from one River to another, they only make uſe of Goat-skins, which they blow up and fill with wind, and then tye them between their ſtomacks and their bellies. Thus the poor men and women ſwim croſs this River, and when they would carry their children along with them, they put them in certain round pots of Earth, the mouth whereof is four-fingers wide, and drive the Pots before them. This puts me in mind of a Paſſage, when I was at *Amadabat* in the year 1642, which is too remarkable to be omitted.

A Countrey-man and a Countrey-woman one day paſt the River as I have related, and having a child about two years old, they put it into one of theſe Pots, ſo that there was nothing but the head appear'd. Being about the middle of the River, they met with a little bank of Sand, where there lay an huge Tree, which the ſtream had carri'd thither; whereupon the Father ſhov'd the Pot toward that part, to reſt himſelf a-while. When he came near the Tree, the trunk whereof lay ſomewhat above the water, a Serpent leapt out from among the roots, into the Pot where the Infant was. The Father and the Mother frighted at the accident, and having almoſt loſt their ſenſes, let the Pot go a-drift where the ſtream carri'd it, and lay almoſt dead themſelves at the bottom of the Tree. About two leagues lower, a *Banian* and his Wife with a little Infant, were waſhing themſelves in the River before they went to eat. They deſcry'd the Pot a-far-off, with the half of the Infant's-head that appear'd above the hole. The *Banian* immediately ſwims to the relief of the child, and having ſtopp'd the Pot, drives it to the ſhoar. The Mother follow'd by her own, comes preſently to take the other child out of the Pot, at what time the Serpent that had done no harm to the other child, ſhoots out of the Pot, and winding about hers, ſtings it, and infuſes its venom into the Infant, ſo that it dy'd immediately. However, the accident, being ſo extraordinary, did not trouble thoſe poor people; who rather believ'd it to have happen'd by the ſecret diſpoſal of their Deity, who had taken from them one child, to give them another for it, with which opinion they preſently comforted themſelves. Some time after, the report of this accident coming to the ears of the firſt Countrey-man, he comes to the *Banian* to tell him how the miſchance had happen'd, and to demand his child of him; the other *Indian* affirming that the child was his, and that his God had ſent it him, in the place of that which was dead. To be ſhort, the buſineſs made ſo loud a noiſe, that it was at length brought before the King, who order'd, that the child ſhould be reſtor'd to the Father.

At the ſame time there happen'd another very pleaſant accident in the ſame City of *Amadabat*. The Wife of a rich Merchant *Banian*, nam'd *Saintidas*, never having had a child, and manifeſting her eager deſire to have one, a ſervant of the Houſe took her a-ſide one day, and told her, that if ſhe would but eat that which he would give her, ſhe ſhould be with child. The woman deſirous to know what ſhe was to eat, the ſervant told her it was a little fiſh, and that ſhe ſhould eat but three or four. Now the Religion of the *Banians* forbidding them to eat any thing that has life, ſhe could not reſolve at firſt to yield to his propoſal; but the ſervant having promiſed her that he would ſo order the matter, that ſhe ſhould not know whether it were fiſh or no that ſhe eat, ſhe reſolv'd to try his receit, and went the next night to lie with her Husband, according to the inſtruction which ſhe had received from the ſervant. Some time after, the woman perceiving that ſhe was big, her Husband happen'd to die, and the kindred of the deceaſed would have his Eſtate. The Widow oppoſed them, and told them that it behov'd them to ſtay, till they ſaw whether the child ſhe went withal, would live or no. Her kindred were ſurpriz'd to hear ſuch news that they ſo little expected, and tax'd her for one that either ly'd or jeſted with them; knowing that the woman had liv'd fifteen or ſixteen years with her Husband, yet never had been with child. Seeing therefore that her kindred ſtill tormented her, ſhe went and threw her ſelf at the Governour's feet, to whom ſhe related all that had paſt; who thereupon order'd that the kindred ſhould ſtay till the woman was deliver'd. Some days after ſhe had lain-in, the kindred of the deceas'd Merchant, who were perſons of Credit, and gap'd after ſo fair an inheritance, affirm'd that the child was not legitimate, and that ſhe had it not by her Husband. The Governour, to underſtand the truth of the matter, calls for the Phyſitians; who concluded, that the Infant ſhould be carri'd to the *Bath*, ſaying, that if the Receit which the Mother had made uſe of, were real, the ſweat of the child would ſmell of fiſh; which was done accordingly, and the Experiment prov'd true. Thereupon the Governour order'd that the child ſhould have the Eſtate, the Merchant being ſo proud to be his Father: But the Kindred, troubl'd that ſuch a fat Morſel had eſcap'd their mouths, appeal'd to the King. Upon their relation of the ſtory, the King wrote to the Governour to ſend him the Mother and the Infant, to the end the Experiment might be made in his preſence: which having the ſame ſucceſs as before, the kindred ſurceas'd their claim, and the Eſtate remain'd to the Mother and the Infant.

I remember alſo another pleaſant Story which was related to me at *Amadabat*, where I have been ten or twelve times. A Merchant with whom I often dealt, and who was very well belov'd by *Cha-Eſt-Kan*, Governour of the Province, and the King's Unckle, had the reputation never to have told a lye. *Cha-Eſt-Kan*, after the three years of his Government were expir'd, according to the cuſtom of the Great *Mogul*, and that *Aureng-zeb*, the King's Son was come into his place, retir'd to *Agra*, where the Court then was. One day, diſcourſing with the King, he told him, that he had ſeen many rare things in the Governments, with which his Majeſty had honour'd him, but that one thing above all the reſt had aſtoniſh'd him, to have met with a Rich Merchant that had never told a lye, and yet he was above threeſcore and ten years of age. The King ſurpriz'd at a thing ſo extraordinary, ſignified to *Cha-Eſt-Kan* his deſire to ſee the perſon, and commanded him to ſend for him to *Agra*, which he did. The Old-man was very much troubl'd, as well in regard of the length of the way, it being a journey of 25 or or 30 days, as for that he was to make a Preſent to the King. In ſhort, he provided one, eſteem'd at forty-thouſand Roupies, to carry *Betle* in, enchas'd with Diamonds, Rubies, and Emraulds. When he had made his obeyſance to the King, and given him his Preſent, the King ask'd him only what was his name, to whom he replied, that he was call'd the man that had never told a lye. Then the King ask'd him who was his Father? Sir, ſaid he, I cannot tell; his Majeſty ſatisfi'd with that anſwer, ſtopt there, and unwilling to trouble him any farther, commanded an Elephant to be given him, which is a very great Honour, and ten-thouſand Roupies to bear his charges home.

The *Banians* have a great Veneration for Apes, and there are ſome which they breed up in their Pagods to worſhip. There are three or four Houſes in *Amadabat* which they make uſe of for Hoſpitals for Cowes, Oxen, Apes, and other ſick or maim'd Beaſts; and they carry all they can find thither to preſerve them. This is alſo very remarkable, that every Tueſday and Friday, all the Apes in the places adjoyning to *Amadabat*, of their own accord come to the City, and get upon the tops of their Houſes, where they lye, during the exceſſive heats. And therefore upon thoſe days the people never fail to ſet ready in their Terraſſes, Rice, Millet, Sugar-Canes in their ſeaſons, and other ſuch-like things. For if the Apes did not find their proviſion when they came, they would break the Tiles where-with the reſt of the Houſe is cover'd, and do a great deal of miſchief.

chief. And you muſt here take notice alſo, that the Ape never eats any thing which he does not very well like the ſcent of before-hand; and before he ſwallows any-thing, he lays up his Magazin againſt future hunger; filling his bags with proviſion, which he keeps till next day.

I have ſaid, that the *Banians* have a particular Veneration for the Ape; of which I will give you one Example, among many, that I could bring. Being one day at *Amadabat*, at the Houſe belonging to the *Hollanders*, a young man of that Nation newly arriv'd to ſerve in the Factory, not knowing the cuſtom of the Countrey, and ſeeing a great Ape upon a Tree in the Court, would needs ſhew a piece of activity, or rather a trick of youth, to kill the Ape with a ſmall Gun. I was at Table then with the *Dutch*-Commander; and we no ſooner heard the blow, but we heard as ſoon a loud noiſe of *Banians*, that wait upon the *Holland*-Company, who came to complain bitterly of him that had kill'd the Ape. They would all have been gone; ſo that the Commander had much ado, and made many excuſes before he could appeaſe them, and oblige them to ſtay.

In the Neighbourhood about *Amadabat*, there are a great number of Apes. And this is obſervable, that where there are a great number of thoſe Animals, there are very few Crows. For as ſoon as they have built their Neſts and laid their Eggs, the Apes get upon the Trees and throw their Eggs to the Ground. One day returning from *Agra*, and departing out of *Amadabat* with the *Engliſh* Preſident, who came hither about ſome buſineſs, and was returning to *Surat*, we paſs'd through a little Forreſt of Trees, call'd *Mangues*, ſome four or five Leagues from *Amadabat*; there we ſaw a vaſt number of great Monkeys, male and female, and many of the females holding their young ones in their Arms. We had each of us our Coach, and the *Engliſh* Preſident cauſing his to ſtop, told me he had an excellent and very neat Harquebuſs, that was preſented him by the Governour of *Daman*, and knowing I could aim well, he deſir'd me to try it, at one of thoſe Apes. One of my Servants, who was born in the Country, making me a ſign not to venture, I endeavoured to diſſwade the Preſident from his deſign; but it was impoſſible; ſo that I took the Harquebuſs, and kill'd a female Monkey, who lay ſtretch'd out upon the Boughs, letting her little ones fall to the ground. But it fell out as my Servant had forewarn'd me. For immediately all the Monkeys that were upon the Trees, to the number of ſixty, came down in a great fury, to have leap'd into the Preſidents Coach, where they would ſoon have ſtrangled him, had we not prevented them by cloſing the Shutters, and had we not had a great number of Servants, that with much ado kept them off. And though they came not to my Coach, yet I was very much afraid of my ſelf; for they purſued the Preſident's Coach above a League, and they were ſtout luſty Monkeys.

From *Amadabat* to *Panſer*, coſtes	13
From *Panſer* to *Maſana*, coſtes	14
From *Maſana* to *Chitpour*, coſtes	14

Chitpour is a very good City, ſo called by reaſon of the great Trade for painted-Calicuts, which are called *Chites*: Near which, ſome four or five-hundred paces toward the South, there runs a ſmall River. Arriving at *Chitpour* in one of my Voyages, I pitch'd my Tent under two or three Trees at the end of a wide-place neer the Town. A little while after I ſaw four or five Lions appear, which were brought to be tam'd; which they told me took them up five or ſix months; and their way to do it, is this: They tye the Lions at twelve paces diſtance one from another by the hinder-legs, with a Rope faſten'd to a great woodden-ſtake ſet deep in the ground, with another cord about the neck, which the Maſter holds in his hand. Theſe Stakes are planted in the ſame Line, and in another Parallel they ſtretch out another Cord as long as the ſpace, which the bodies of the Lions ſo diſpos'd of, as I have deſcrib'd, take up. The two Cords which hold the Lion ty'd by the two hinder-feet, give him liberty to ſpring out as far as that long Cord; which is a mark to thoſe that ſtand to provoke and incenſe the Lions, by throwing ſtones and pieces of wood at them, not to venture any farther: The people run to ſee the ſight, and when the Lion, provok'd, gives a ſpring toward the Cord, the Maſter holds another in his hand, ty'd about his neck, that pulls him back. Thus they accuſtom the Lion by degrees to be familiar with the people, and at my coming to *Chiapour*, I ſaw this Divertiſement without ſtirring out of my Coach.

The next day I had another, meeting with a knot of *Faquirs*, or *Mahometan Dervichs*. I counted fifty-ſeven, among whom, he that was the Chief or Superior, had been Grand Eſquire to *Cha-jehan-guir*, having left the Court, when *Sultan Boulaki*, his youngeſt Son, was ſtrangl'd by Order of *Cha-jehan*; there were four others, who next to the Superior, were chief of the Company, who had been alſo great Lords in the ſame *Cha-jehan*'s Court. All the Cloaths thoſe five *Dervichs* had, were only four ells of Orange-colour-Calicut to hide what modeſty will have hid before and behind, and every one of them a Tygers-skin over their ſhoulders ty'd together under their chins. They had led before them eight fair Horſes ſaddl'd and bridl'd; three whereof had Bridles of Gold, and Saddles cover'd with Plates of Gold, and the other five had Bridles of Silver cover'd with Plates of Silver, and a Leopard's-skin upon every one. The other *Dervichs* had only a Cord for their Girdle, to which was faſten'd a piece of Calicut only to cover their private parts. Their hair was ty'd in wreaths round about their heads after the manner of a Turbant. They were all well-arm'd, the moſt part with Bows and Arrows, ſome with Muskets, and others with Half-pikes, with another ſort of weapon which we have not in *Europe*; that is to ſay, a ſharp piece of Iron like the ſide of a Platter without a bottom, which they wind eight or ten times about their necks, and carry like a Calves Chaldron. They draw out theſe Iron-Circles as they intend to make uſe of them; and they will throw them with ſuch a force againſt a man, that they ſhall fly as ſwift as an Arrow, and go very neer to cut a man in two in the middle. They had every one, beſides all this, an Hunting-Horn, which they wind, making a prodigious noiſe when they come to any place, and when they go away; together with a Grater or Raſp, being an Iron-Inſtrument, made like a Trowel. This is an Inſtrument which the *Indians* carry generally about them when they travel, to ſcrape and make clean the places where they intend to reſt; and ſome of them, when they have ſcrap'd all the duſt together into an heap, make uſe of it inſtead of a Mattreſs or Pillow to lie eaſily upon. There were ſome of them that were arm'd with long Tucks; which they had bought either of the *Engliſh* or *Portugals*. Their Luggage conſiſted of four great Cheſts full of *Perſian* and *Arabian* Books, and ſome Kitchen-houſholdſtuff: They had alſo ten or twelve Oxen to carry their ſick. When the *Dervichs* came to the place where I lay with my Coach, having about fifty perſons with me, as well of the people of the Countrey, as of my own ſervants; the Chief or Superior of the Troop ſeeing me ſo well-attended, enquir'd what *Aga* that was; and deſir'd me to let him have that place which I had taken up, as being the moſt convenient in all that place, for him and his *Dervichs* to lodg. When they told me the quality of the Chief, and the four *Dervichs* that attended him, I was willing to be civil, and to yield to their requeſt; and thereupon I left them the place free. After they had well-water'd the place, and laid the duſt, they lighted two fires, as if it had been in the froſt and ſnow, for the five principal *Dervichs*, who ſate and chaf'd themſelves before and behind. That very evening, after they had ſupp'd, the Governour of the Town came to complement the principal *Dervichs*, and during their ſtay, ſent them Rice and other things, which they are accuſtom'd to eat. When they come to any place, the Superior ſends ſome of his Crew a begging into the Towns and Villages, and what Alms they get, is preſently diſtributed equally among them; every one of them taking care to boil his own Rice. What is over and above they give to the Poor in the evening; for they reſerve nothing till next day.

From *Chitpour* to *Balampour*, coſtes	12
From *Balampour* to *Dantivar*, coſtes	11
From *Dantivar* to *Bargant*, coſtes	17

Bargant is in the Territories of a *Raja*, to whom you pay duties. In one of my journeys to *Agra*, paſſing through *Bargant*, I did not ſee the *Raja*, but only his Lieutenant, who was very civil to me, and made me a Preſent of Rice, Butter, and Fruit in ſeaſon. To make him amends, I gave him three Saſhes of Gold and Silk, four Handkerchiefs of painted Linnen, and two Bottles, the one full of *Aquavita*, and the other full of *Spaniſh*-Wine. At my departure he ſent a Convoy of twenty Horſe four or five leagues along with me.

One evening, being about to lodg upon the Frontiers of the Territories of the *Raja* of *Bargant*, my people came to me and told me, that if we took the Road through *Bargant*, we ſhould go neer to have all our throats cut, for that the *Raja* of that place liv'd altogether upon Robbery. So that unleſs I hir'd an hunder'd more of the Countrey-people, there was no likelihood of eſcaping thoſe Free-booters. At firſt I argu'd with them, and tax'd their Cowardice, but fearing to pay for my raſhneſs afterwards, I ſent them to hire fifty more, for three days only, that we croſs'd the *Raja*'s Countrey: for which they ask'd me every one four Roupies, which is as much as you give them for a whole Month. The next day as I was about to ſet forward, my Guard came and told me they would leave me, and that they would not venture their lives, deſiring me not to write to *Agra* to their Captain, who was reſponſible for them, that they had left me againſt my will. Three of my ſervants alſo did as they did, ſo that I had no body left with me, but a man that lead an Horſe in his hand, my Coachman, and three other ſervants, and ſo I ſet forward under the protection of God. About a league from the place which I had left, I perceived ſome part of my Convoy following me. Thereupon I ſtopt my Coach to ſtay for them, and when they came neer, I bid them advance if they intended to go along with me. But ſeeing them fearful, and unreſolv'd, I bid them go about their buſineſs, telling them I had no need of ſuch Cowards as they were. About a league from thence I diſcover'd upon the brow of an Hill about fifty Horſe, four of which came riding up to me; when I perceived them, I alighted out of my Coach, and having with me ſome thirteen Spit-fires, I gave to every one of my men an Harquebuſs. The Horſe-men approaching, I kept my Coach between them and me, and had my Gun ready cockt, in caſe they ſhould aſſail me. But they made me a ſign, that I ſhould fear nothing; only that the Prince was a Hunting, and had ſent to know what Strangers paſt through his Territories: I made anſwer, that I was the ſame *Franguy* that had paſt by five or ſix weeks before. By good luck, the very ſame Lieutenant to whom I had made the Preſent of *Aquavita* and *Spaniſh*-Wine, follow'd thoſe four Horſemen. And after he had teſtify'd how glad he was to ſee me, he ask'd me if I had any Wine; I told him I never travell'd without that: For indeed the *Engliſh* and *Hollanders* had preſented me with ſeveral Bottels at *Agra*. So ſoon as the Lieutenant was return'd to the *Raja*, the *Raja* himſelf came to me, and told me I was welcome; and bid me reſt my ſelf in a ſhady-place which he pointed to, about a league and an half from the place where we were. In the evening he came, and we ſtaid together two days to make merry; the *Raja* bringing along with him certain Morrice-dancers, without which the *Perſians* and *Indians* can never think themſelves heartily merry. At my departure the *Raja* lent me 200 Horſe, to convoy me to the Frontiers of his Territories, for three days together; for which I only gave them three or four pound of Tobacco. When I came to *Amadabat*, the people would hardly believe that I had had ſo kind a reception from a Prince, that was noted for abuſing ſtrangers that paſt through his Countrey.

From *Bargant* to *Bimal*, coſtes	15
From *Bimal* to *Modra*, coſtes	15
From *Modra* to *Chalaour*, coſtes	10

Chalaour is an ancient Town upon a Mountain, encompaſt with Walls, and very difficult to come to. There is a Lake at the top of the Mountain, and another below; between which and the foot of the Mountain lies the Road to the Town.

From *Chalaour* to *Cantap*, coſtes	12
From *Cantap* to *Setlana*, coſtes	15
From *Setlana* to *Palavaſeny*, coſtes	14
From *Palavaſeny* to *Pipars*, coſtes	11
From *Pipars* to *Mirda*, coſtes	16

From *Dantivar* to *Mirda* is three days journey, being a mountainous Countrey that belongs to *Raja's*, or particular Princes that pay tribute to the Great *Mogul*.

In recompence whereof the Great *Mogul* gives them Commands in his Armies; by which they gain much more than they looſe by the tribute which they pay.

Mirda is a great City, but ill-built. When I came thither in one of my *Indian*-journeys, all the Inns were full of Paſſengers, in regard that *Cha-jehan*'s Aunt, the Wife of *Cha-Eſt-Kan*, was going that way to marry her Daughter to *Sultan Sujah*, the ſecond Son of *Cha-jehan*; I was forc'd to ſet up my Tent upon a Bank, with Trees on both ſides: But I was not a little ſurpriz'd two hours afterward, to ſee fifteen or twenty Elephants looſe, that tore down the boughs as far as they could reach, breaking off the huge Arms of Trees, as if they had been but ſmall faggot-ſticks. This ſpoil was done by the order of the *Begum*, in revenge of the Affront which the Inhabitants of *Mirda* had put upon her, who had not waited on her, and made her a Preſent as they ought to have done.

From *Mirda* to *Baronda*, coſtes	12
From *Baronda* to *Coetchiel*, coſtes	18
From *Coetchiel* to *Bandar-Sonnery*, coſtes	14
From *Bandar-Sonnery* to *Ladona*, coſtes	16
From *Ladona* to *Chaſou*, coſtes	12
From *Chaſou* to *Nouali*, coſtes	17
From *Nouali* to *Hindoo*, coſtes	19
From *Hindoo* to *Baniana*, coſtes	10

Theſe two laſt places are two Towns, where, as in all the Countrey round about, they make *Indigo*-Plate, which is round; and as it is the beſt of all the *Indigo's*, ſo is it double the price.

From *Baniana* to *Vettapour*, coſtes	14

Vettapour is an ancient Town where they make woollen-Hangings.

From *Vettapour* to *Agra*, coſtes	12
From *Surat* to *Agra* is in all, coſtes	415

If you could divide your journeys equally into thirteen *Coſtes* a-piece, you might go to *Surat* in thirty-three days; but becauſe you reſt, and ſtay at ſome places, it is generally thirty-five or forty days journey.

CHAP. VI.

The Road from Iſpahan *to* Agra, *through* Candahar.

I Have made an exact deſcription of ſome part of the Road, and brought the Reader as far as *Candahar*; it remains, that I carry him from *Candahar* to *Agra*; to which there are but two ways to go, either through *Caboul*, or through *Multan*. The latter way is the ſhorter by ten days journey. But the Caravan never goes that way. For from *Candahar* to *Multan* you travel almoſt all the way through Deſarts; and ſometimes you travel three or four days without meeting any water. So that the moſt ordinary and beaten Road, is through *Caboul*. Now from *Candahar* to *Caboul*, is twenty-four days journey; from *Caboul* to *Lahor*, twenty-two; from *Lahor* to *Dehly*, or *Gehanabat*, eighteen; from *Dehly* to *Agra*, ſix; which with the ſixty days journey from *Iſpahan* to *Farat*, and the twenty from *Farat* to *Candahar*, makes in all from *Iſpahan* to *Agra*, an hundred and fifty days journey. But the Merchants that are in haſte, take Horſes, three or four together in a company, and ride the whole journey in ſixty, or ſixty-five days at moſt.

Multan is a City where there is made a vaſt quantity of Linnen Calicuts, which was all tranſported to *Tuta*, before the Sands had ſtop'd up the mouth of the River; but ſince that, it is carry'd all to *Agra*, and from *Agra* to *Surat*, as is the greateſt part of the Merchandize which is made at *Lahor*. But in regard carriage is ſo dear, very few Merchants traffick either to *Multan* or to *Lahor*; and many of the Workmen have alſo deſerted thoſe places, ſo that the Kings Revenues are very much diminiſhed in thoſe Provinces. *Multan* is the place whither all the *Banians* come, that trade into *Perſia*, where they follow the ſame Trade as the *Jews*, and out-do them in Uſury. They have a particular Law among them, which permits them to eat Fowl upon certain days in the year; and not to have more than one Wife among two or three Brothers, the eldeſt whereof is accounted the Father of the Children. This City alſo breeds abundance of Dancers, of both Sexes, that ſpread themſelves all over *Perſia*.

I come now to the Road from *Candahar* to *Agra*, through *Caboul* and *Labor*.

From *Candahar* to *Chariſaſar*, coſtes	10
From *Chariſaſar* to *Zelate*, coſtes	12
From *Zelate* to *Betazy*, coſtes	8
From *Betazy* to *Mezour*, coſtes	6
From *Mezour* to *Carabat*, coſtes	17
From *Carabat* to *Chakeniconze*, coſtes	17

From *Candahar* to *Chakeniconze*, a Frontier Town of the *Indies*, is a Country under the command of ſeveral Princes, that acknowledg the *Perſian* Emperor.

From *Chakeniconze* to *Caboul*, coſtes	40

In all theſe forty *Coſtes* of way, there are but three pitiful Villages; where ſometimes, though very rarely, you have Bread and Barley for your Horſes; but the ſureſt way is to carry proviſion along with you. In the Months of *July* and *Auguſt*, there blows a hot Wind in thoſe parts, that takes away a mans breath, and kills him upon the place; being of the ſame nature with thoſe Winds, of which I have ſpoken in my *Perſian* Relations, that blow at certain ſeaſons near *Babylon* and *Mouſſul*.

Caboul is a large City, very well fortified; and is the place where thoſe of *Usbek* come every year to ſell their Horſes. They reckon, that there are bought and ſold, every year, above ſixty thouſand. They bring alſo out of *Perſia*, great numbers of Sheep, and other Cattel; it being the general Concourſe of *Perſians*, *Tartarians*, and *Indians*. There is alſo Wine to be had; but Proviſions go off at a very good rate.

Before I go any farther, I muſt take notice of one thing in particular, concerning the people call'd *Augans*, who inhabit from *Candahar* to *Caboul*, toward the Mountains of *Balch*; a ſturdy ſort of people, and great Robbers in the night-time. It is the cuſtom of the *Indians* to cleanſe and ſcrape their tongues every morning with a crooked piece of a root, which cauſes them to void a great quantity of Flegm and Rhume, and provokes vomiting. Now though thoſe people that inhabit the Frontiers of *Perſia* and *India* practice the ſame thing; nevertheleſs they vomit very little in the morning, but when they come to eat, as ſoon as they have ſwallowed two or three bits, their lungs begin to ſwell, and they are conſtrain'd to go forth and vomit; after which, they return again to their Victuals with a very good appetite. Should they not do ſo, they would not live above thirty years; and beſides, they would be troubl'd with the Dropſy.

From *Caboul* to *Bariabe*, coſtes	19
From *Bariabe* to *Nimela*, coſtes	17
From *Nimela* to *Alibona*, coſtes	19
From *Alibona* to *Taka*, coſtes	17
From *Taka* to *Kiemri*, coſtes	6
From *Kiemri* to *Chaour*, coſtes	14
From *Chaour* to *Novechaar*, coſtes	14
From *Novechaar* to *Atek*, coſtes	19

Atek is a City ſituated upon a point of Land where two Rivers meet together. 'Tis one of the beſt and ſtrongeſt Garriſons the Great *Mogul* has; into which there is no ſtranger permitted to enter without a Paſſport from the King. Father *Roux* the Jeſuit and his Companion, going this way to *Iſpahan*, and not having the King's Paſſport, were forc'd to return back to *Labor*, where they embark'd upon the River for *Scimdi*, from whence they paſt into *Perſia*.

From *Atek* to *Calapane*, coſtes	16
From *Calapane* to *Ranpate*, coſtes	16

From

From *Roupate* to *Toulapeca*, coſtes	16
From *Toulapeca* to *Keraly*, coſtes	19
From *Keraly* to *Zerabad*, coſtes	16
From *Zerabad* to *Imiabad*, coſtes	18
From *Imiabad* to *Lahor*, coſtes	18

Lahor is the Metropolis of a Kingdom, built upon one of the five Rivers that deſcend from the Mountains of the North to ſwell the River *Indus*; and give the name of *Peniab* to all the Region which they water. This River at this time flows not within a league of the Town, being ſubject to change its Channel, and many times does very great miſchief to the adjoyning Fields, through the rapid deluges which it makes. The City is large, and extends it ſelf above a league in length. But the greateſt part of the Houſes, which are higher than thoſe of *Agra* and *Deli*, fall to ruine, by reaſon of the exceſſive rains that have overflowed a great number of them. The King's Palace is an indifferent fair one, and is not, as formerly it was, upon the River, which is fall'n off above a quarter of a league from it. There is Wine to be had at *Lahor*.

I muſt obſerve by the by, that after you have paſt *Lahor*, and the Kingdom of *Kakemir*, that lies upon it toward the North, none of their Women have any hair upon any part of their bodies, and the Men but very little upon their chins.

From *Lahor* to *Menat-kan*, coſtes	12
From *Menat-kan* to *Faty-abad*, coſtes	15
From *Faty-abad* to *Sera-dakan*, coſtes	15
From *Sera-dakan* to *Sera-balour*, coſtes	15
From *Sera-balour* to *Sera-dourai*, coſtes	12
From *Sera-dourai* to *Serinde*, coſtes	17
From *Serinde* to *Sera-Mogoul*, coſtes	15
From *Sera-Mogoul* to *Sera-Chabas*, coſtes	14
From *Sera-Chabas* to *Dirauril*, coſtes	17
From *Dirauril* to *Sera-Crindal*, coſtes	14
From *Sera-Crindal* to *Guienaour*, coſtes	21
From *Guienaour* to *Dehly*, coſtes	24

Before you go any farther, you are to take notice that all the way from *Lahor* to *Dehly*, and from *Dehly* to *Agra*, is a continual Walk ſet on both ſides with fair Trees; an object moſt pleaſing to the ſight: But in ſome places the Trees are decaid, and there is no care taken to Plant others in their ſtead.

Dehly is a great City near the River *Gemma*, which runs from the North to the South, afterwards from the Weſt to the Eaſt; and after it has paſt by *Agra* and *Kadione*, empties it ſelf into the *Ganges*. After *Cha jehan* had built the new City of *Gehanabad*, which he call'd by his own Name; and where he choſe rather to keep his Court, than at *Agra*, becauſe the Climate is more temperate. *Dehly* is almoſt come to ruine, and indeed is nothing but an heap of Rubbiſh; there being no other Houſes remaining but only for poor people. The Streets are narrow, and the Houſes of *Bambouc*, as over all the reſt of the *Indies*. Neither are there above three or four Lords of the Court that reſide at *Dehly*, where they ſet up their Tents in great Encloſures, and in the ſame manner lodg'd the Reverend Jeſuit that was at Court.

Gehanabad, as well as *Dehly*, is a great City; and there is nothing but a ſingle Wall that makes the ſeparation. All the Houſes of particular men conſiſt of great Encloſures, in the midſt whereof is the place for Lodgings. The greateſt part of the Lords do not live in the City, but have their Houſes without, for the conveniency of the water. As you enter into *Gehanabad* from *Dehly*, you meet with a long and broad Street, on each ſide whereof are Vaults, where the Merchants keep ſhops, being only plat-form'd at the top. This ſtreet ends in the great *Piazza* before the King's Houſe; and there is another very fair and large Street, that runs toward another Gate of the ſame Palace, in which live the great Merchants that keep no Shops.

The King's Palace takes up above half a league in circuit: The Walls are of fair cut-Stone with Battlements. The Moats are full of water, pav'd with Freeſtone. The great Gate of the Palace has nothing in it of magnificence; no more than the firſt Court, into which the great Lords may enter upon their Elephants.

Having paſt that Court, you enter into another long and large paſſage, with fair Portico's on both ſides. Under which are ſeveral little Chambers, where part of the Horſe-Guard lies. Theſe Portico's are rais'd ſome two foot above the ground, and the Horſes which are ti'd without, feed upon the ſteps. In ſome places there are great Gates that lead to ſeveral Apartments; as to the Womens Lodgings, and to the Seat of Juſtice. In the midſt of the paſſage runs a Cut full of water, leaving a fair Walk on each ſide, where, at equal diſtances, are little Baſons or Fountains.

This long Paſſage carries you into a great Court, where the *Omra*'s, that is to ſay, the great Lords of the Kingdom, ſuch as the *Baſha's* in *Turkey*, and the *Kan's* in *Perſia*, keep Guard in Perſon. They have low Lodgings round about the Court, and their Horſes are ti'd to their doors.

From this ſecond Court you paſs into a third, through a great Portal; on one ſide whereof there is a little Hall, rais'd ſome two or three ſteps high from the ground. This is the Wardrobe where the Royal Garments are kept; and from whence the King ſends for the *Calaat*, or a whole Habit for a man, when he would honour any Stranger, or any one of his own Subjects. A little farther, under the ſame Portal, is the place where the Drums, Trumpets, and Hautboys are laid up; which they ſound and beat a little before the King enters into his Judgment-Seat, to give notice to the *Omrah's*; and they make the ſame noiſe when the King is ready to riſe. Entring into the third Court, you ſee the *Divan* before you, where the King gives Audience. This is a great Hall rais'd ſome four-foot-high above the ſuperficies of the Court, with three ſides open. Thirty-two Pillars ſuſtain as many Arches; and theſe Columns are about four-foot-ſquare, with Pedeſtals and Mouldings. When *Cha-jehan* firſt began to build this Hall, he intended to have enrich'd it, and inlaid it all over with thoſe Stones that ſeem to be naturally painted, like thoſe in the Great Duke of *Tuſcany*'s Chappel. But having made a trial upon two or three Pillars, about two or three-foot-high, he found that there would not be Stones enough, of that ſort, in the World to finiſh the work; beſides the vaſtneſs of the Sum it would come to. So that he left off his deſign, contenting himſelf with a Painting of ſeveral flowers.

In the middle of this Hall, next to the ſide which looks toward the Court, there is a Throne erected upon a kind of Theater, where the King gives Audience, and pronounces Judgment. The Throne is a little Bed, with four Columns, about the bigneſs of one of our Field-Beds, with a Canopy, Backpiece, Boulſter and Counterpoint, all embroider'd with Diamonds. Beſides all this, when the King comes to ſit upon the Throne, they throw over the Bed a Coverlet of Cloath of Gold, or ſome other richly-embroider'd Silk; and he aſcends by three little ſteps, two-foot-broad. On one ſide of the Bed is erected an *Umbrello* upon a Staff, as long as an Half-Pike. Upon one of the Pillars of the Throne hangs one of the King's Weapons; upon another his Buckler; upon another his Scimetar; and then his Bow and Quiver of Arrows, and other things of the ſame nature.

Below the Throne there is a place ſome twenty-foot-ſquare, encompaſt with Baluſters, which at ſome times are cover'd with Plates of Silver, at other times with Plates of Gold. At the four Corners of this ſmall encloſure ſit the four Secretaries of State, who as well in Civil as Criminal Cauſes, do the duty of Advocates. Many Lords ſtand about this Baluſtrade; and there is alſo the Muſick plac'd, that plays all the while the King is in the *Divan*. This Muſick is ſo ſweet and ſoft, that it never takes off the mind from the ſeriouſneſs of buſineſs at that time manag'd. The King being ſat upon his Throne, ſome great Lord ſtands by him; generally it is ſome one of his own Children. Between eleven a Clock and Noon, the *Nabab*, who is the chief Miniſter of State, like the *Grand Vizier* in *Turkey*, makes a report to the King of what has paſt in the Chamber where he Preſides, which is at the Entry of the firſt Court; and when he has done ſpeaking, the King riſes. For you muſt take notice, that from the time that the King is ſate upon his Throne, till he riſes, no perſon whatſoever is permitted to ſtir out of the Palace; and yet I can ſay that the King diſpenc'd with my performance of this Law ſo generally obſerv'd by all the Court: The occaſion whereof was thus in ſhort.

Being one day going out of the Palace,while the King was ſitting in the *Divan*, upon ſome urgent buſineſs that would admit of no delay, the Captain of the Guards held me by the arm, and told me I ſhould go no farther; I conteſted and argued the Caſe with him for ſome time, but finding his uſage to be very boiſterous, I lifted up my Cane, and had certainly ſtrook him in my paſſion, had not two or three of the Guards that ſaw all the paſſages, held my hand. Happily for me at that time,the *Nabab*, who was then the King's Unckle, came by, and being informed of the ground of our quarrel; order'd the Captain of the Guards to let me go. After that he made a report to the King how the matter ſtood; and toward evening the *Nabab* ſent me one of his Servants to tell me, it was his Majeſty's pleaſure, that I might come in or go out of the Palace, though he were ſitting in the *Divan*, as I pleas'd my ſelf; for which I went the next day, and return'd thanks to the *Nabab*.

Toward the middle of the ſame Court there is a ſmall Channel ſome five or ſix inches broad, where while the King is ſitting upon the Seat of Juſtice, they that have buſineſs are to ſtand. Further it is not lawful for them to go, till they are call'd; and Embaſſadors themſelves are not exempted from this cuſtom. When an Embaſſador comes as far as this Channel, the Maſter of the Ceremonies calls out toward the *Divan* where the King is ſitting, that ſuch an Embaſſador craves Audience of his Majeſty. Then one of the Secretaries of State declares it to the King; who oftentimes makes as if he did not hear: But ſome time after lifting up his eyes, he caſts them upon the Embaſſador, making him a ſign by the ſame Secretary, that he may approach.

From the Hall of the *Divan*, turning to the left, you walk upon a Terraſs, where you diſcover the River. Over this Terraſs the King paſſes into a little Chamber, from whence he goes into his *Haram*. In this little Chamber it was that I had my firſt Audience of his Majeſty; as I ſhall relate in another place.

Upon the left-hand of the Court where the *Divan* is built, ſtands a little *Moſquee* neatly built; the *Cupola* whereof is cover'd with Lead perfectly guilded. Here the King goes to hear Prayers every day, except it be Fridays, when he is to go to the great *Moſquee*, which is a very fair one, and plac'd upon an high Platform, rais'd higher than the Houſes of the City, and there is a noble aſcent to it. That day that the King goes to the *Moſquee*, they place huge rails of wood round about the ſteps, as well to keep off the Elephants, as out of reſpect to the *Moſquee*.

The right-ſide of the Court is taken up with Portico's, that make a long Gallery, rais'd from the ground about half a foot; and theſe are the King's Stables, into which you have many doors to enter. They are alſo full of ſtately Horſes, the worſt whereof ſtands the King in three-thouſand Crowns; and there are ſome that coſt him ten-thouſand. At the door of every one of theſe Stables hangs a kind of Mat made of *Bambouc*, that cleaves like our Oſiers. But whereas we bind our Oſier-twigs with the ſame Oſier, they bind their *Bambouc's* with wreath'd-Silk, which is delicate work, but very tedious. Theſe Mats are to hinder the Flies from tormenting the Horſes; there being two Grooms to an Horſe; one of which is ſtill employ'd in fanning the Beaſt. There are alſo Mats ſpread before the Portico's, and before the Stable-door; which they ſpread or take away as occaſion requires. And the Floor of the Gallery is cover'd with fair Carpets, which is taken away in the evening, and the Horſes Litter ſtrow'd in the ſame place. Which Litter is nothing but the Horſe-dung dri'd in the Sun, and then ſqueez'd a little flat. The Horſes that are brought into *India* either out of *Perſia*, *Arabia*, or the Countrey of *Usbech*, change their food: For in *India* they never give them Hay nor Oats. Every Horſe in the morning having for his proportion three loaves made of Meal, Wheat, and Butter, as big as one of our ſix-penny-loaves. 'Tis an hard matter to bring them to this diet at firſt; it being ſometimes three or four Months before they can do it. The Groom is forc'd to hold their tongue in one hand, and to thruſt down the bread with the other. When Sugar-Canes or Millet are in ſeaſon, they give them that diet about noon; and in the evening, two hours before Sun-ſet, they give them a meaſure of Garden-Chiches which the Groom ſqueezes between two ſtones, and mixes with water. This is inſtead of Barley and Oats. As for the King's other Stables, where he has alſo very fine Horſes, they are ſcurvy places, ill-built, which deſerve not to be mention'd.

The *Gemeno* is a fair River that bears good big Boats, which running to *Agra* loſes its name, falling into *Ganges* at *Hallabas*. The King has ſeveral ſmall *Brigantines* at *Gebanabad* upon the River, to take his pleaſure in; and they are very curiouſly trimm'd after the manner of the Countrey.

CHAP. VII.

The continuance of the ſame Road from Dehly *to* Agra.

FRom *Dehly* to *Badelpoura*, coſtes	8
From *Badelpoura* to *Pelvel-ki-ſera*, coſtes	18
From *Pelvel-ki-ſera* to *Cotki-ſera*, coſtes	15
From *Cotki-ſera* to *Cheki-ſera*, coſtes	16

At *Cheki-ſera* is one of the greateſt Pagods of the *Indians*, together with an Hoſpital for Apes; as well for thoſe that breed there-abouts, as for thoſe that come from the neighbouring-parts, which the *Banians* are very careful to feed. This Pagod is call'd *Matura*, and it was formerly in far greater veneration than it is at this day. The reaſon is, becauſe the *Gemene* ran then juſt at the very foot of the Pagod; wherein the *Banians*, as well thoſe of the Countrey, as thoſe that came from remote parts in Pilgrimage, had the convenience to waſh themſelves before they went to their Devotions; and when they had perform'd them, to waſh again before they eat; which they are not to do ere they have waſh'd; believing alſo that if they waſh in running-water, their ſins will be the more eaſily defac'd. But ſome years ſince the River, changing its courſe more to the Northward, comes not within a good league of the Pagod, which is the reaſon that the Pilgrims have deſerted it.

From *Cheki-ſera* to *Goodki-ſera*, coſtes	5
From *Goodki-ſera* to *Agra*, coſtes	6

Agra lies in 27 deg. 31 min. of Lat. and in a Sandy-ſoil, which cauſes extremity of heat. It is the biggeſt City in *India*, and formerly the Reſidence of their Kings. The Houſes of great Perſons are fair, and well-built; but the Houſes of the meaner-ſort are as plain, as in all the other Cities of *India*. They are built a good diſtance one from another, and hid by the height of their Walls, to keep their Women from being ſeen: So that it may be eaſily conjectur'd that their Cities are nothing ſo pleaſant as ours in *Europe*. Add to this, that *Agra* being encompaſt round with the Sands, the heats are there very exceſſive, which conſtrain'd *Cha-jehan* to remove from thence, and to keep his Court at *Gehanabad*.

All that is remarkable in *Agra* is the King's Palace; and ſome Monuments as well near the City, as in the parts about it. The Palace of the King is a vaſt piece of ground encompaſt with a double-wall, which is terraſs'd in ſome parts, and in thoſe parts are built certain Lodgings for ſome of the Officers of the Court: The *Gemene* runs before the Palace; but between the Wall and the River there is a large ſpace of ground, where the King cauſes his Elephants to fight. This Field is on purpoſe near the water, becauſe that the Elephant which gets the victory, being in a fury, they could not bring him to himſelf, did they not drive him into the River: to which end they are forc'd to have recourſe to Policy, by tying Squibs and Crackers to the end of an Half-Pike, and then giving fire to them to fright him into the water: for when he is in but two or three-foot-deep, he is preſently appeas'd.

There is a wide *Piazza* upon one ſide of the City before the Palace, and the firſt Gate, wherein there is nothing of magnificence, is guarded by a few Souldiers. Before the King removed his Court from *Agra* to *Gehanabad*, when he went into the Countrey for ſome time, he gave to ſome one of his greateſt *Omrah's*, who was his Confident, the Guard of his Palace, where his Treaſure lay;

and till the return of the King he never ſtirr'd out of the Gate, where he lodg'd, neither by night nor day. At ſuch a time as that it was, that I was permitted to ſee the Palace of *Agra.* The King being departed for *Gehanabad*, whither all the Court followed him, together with the Women, the Government of the Palace was given to one that was a great Friend to the *Hollanders*, and indeed to all the *Franguis. Menheir Velant*, chief of the *Holland-Factory* at *Agra*, ſo ſoon as the King was departed, went to viſit the Lord, and to preſent him according to cuſtom. The Preſent was worth about 6000 Crowns, and conſiſted in Spices, Cabinets of *Japan*, and fine *Holland*-Cloath. He deſir'd me to go along with him when he went to Compliment the Governour. But the Lord being offended that he had put himſelf to ſo much charge, forc'd him to carry the Preſent back again, taking only one *Japan*-Cane, of ſix that were in the Preſent, telling him he would have no more, out of the kindneſs which he had for the *Franguis.* Nay, he would not ſo much as take the Gold-head and *Ferula*, but caus'd them to be taken off. The Complements being over, the Governor ask'd *Menheir Velant*, wherein he might ſerve him: whereupon he deſiring the favour, that ſince the Court was gone, he might ſee the inſide of the Palace, the Governor granted his requeſt, and order'd ſix men to attend him.

The firſt Gate where the Governor of the Palace lies, is a long blind Arch, which leads you into a large Court all environ'd with Portico's; like our *Piazza* in *Covent-Garden.* The Gallery in front is larger and higher than any of the reſt, ſuſtain'd by three ranks of Pillars, and under thoſe Galleries on the other ſide of the Court which are narrower and lower, are little Chambers for the Souldiers of the Guard. In the midſt of the large Gallery, is a Nich in the Wall, into which the King deſcends out of his *Haram* by a private pair of Stairs, and when he is in, he ſeems to be in a kind of a Tomb. He has no Guards with him then, for he has no reaſon to be afraid of any thing; there being no way to come at him. In the heat of the day he keeps himſelf there only with one Eunuch, but more often with one of his Children, to fan him. The Great Lords of the Court ſtay below in the Gallery under the Nich all the while.

At the farther end of this Court is another Gate that leads into a ſecond Court encompaſt with Galleries, underneath which, are little Chambers for ſome Officers of the Palace. The ſecond Court carries you into a third, which is the King's Quarter. *Cha-jehan* had reſolv'd to cover with Silver all the Arch of a Gallery upon the right-hand. And a French-man, *Auſtin de Bordeaux* by name, was to have done the work: but the King not finding any one in his whole Kingdom ſo capable as the *French*-man was to treat with the *Portugals* at *Goa* about ſome important affair he had at that time; the deſign was laid aſide: For they being afraid of *Auſtin*'s Parts, poiſon'd him upon his return to *Cochin.* This Gallery is painted with branch'd-work of Gold and Azure, and the lower-part is hung with Tapeſtry. There are ſeveral doors under the Gallery that lead into little ſquare-Chambers; of which we ſaw two or three open'd, and they told us all the reſt were ſuch. The other three ſides of the Court lie all open, there being nothing but a ſingle Wall, no higher than for a man to lean over. On the ſide that looks toward the River there is a *Divan*, or a kind of out-jutting Balcone, where the King ſits to ſee his Brigantines, or to behold his Elephants fight. Before the *Divan* is a Gallery, that ſerves for a Portico; which *Cha-jehan* had a deſign to have adorn'd all over with a kind of Lattice-work of Emraulds and Rubies that ſhould have repreſented to the life Grapes when they are green, and when they begin to grow red. But this deſign which made ſuch a noiſe in the World, and requir'd more Riches, than all the World could afford to perfect, remains unfiniſh'd; there being only three Stocks of a Vine in Gold, with their leaves, as the reſt ought to have been; and enamel'd in their natural colours, with Emralds, Rubies and Granates wrought into the faſhion of Grapes. In the middle of the Court ſtands a great Fat to bath in, 40 foot in Diameter, cut out of one entire grey-ſtone, with ſteps wrought out of the ſame ſtone within and without.

As for the Monuments which are in and about *Agra*, they are very fair ones; for there is ſcarce an Eunuch belonging to the King's *Haram*, that is not very ambitious of leaving a fair Monument behind him. Indeed, when they have heap'd together great Sums, they would fain be going to *Mecca*, and making rich Preſents to *Mahomet*. But the Great *Mogul*, unwilling to let his Money go out of his Countrey, will ſeldom permit them leave to undertake that Pilgrimage: and therefore not knowing what to do with their Money, they employ a great part thereof in Monuments, to perpetuate their Memories.

Of all the Monuments that are to be ſeen at *Agra*, that of the Wife of *Cha-jehan* is the moſt magnificent; ſhe caus'd it to be ſet up on purpoſe near the *Taſimacan*, to which all Strangers muſt come, that they ſhould admire it. The *Taſimacan* is a great *Bazar*, or Market-place, compos'd of ſix great Courts, all encompaſſed with *Portico's*; under which there are Warehouſes for Merchants; and where there is a prodigious quantity of Calicuts vended. The Monument of this *Begum*, or *Sultaneſs*, ſtands on the Eaſt-ſide of the City, upon the River ſide, in a great place encloſed with Walls, upon which there runs a little Gallery, as upon the Walls of many Cities in *Europe*. This place is a kind of Garden with Compartiments, like our Garden-plots; but whereas our Walks are made with Gravel, here the Walks are black and white Marble. You enter into this place through a large Portal; and preſently upon the left hand you eſpy a fair Gallery, that looks towards *Mecca*; wherein there are three or four Niches, wherein the *Mufti* comes at certain hours to pray. A little beyond the middle of the place, toward the Water, are three great Platforms, one rais'd above another, with four Towers at the four Corners of each, and Stairs within, upon the top whereof they call the people before the time of their prayer. On the top there is a *Cupola*, little leſs magnificent than that of *Val de Grace* in *Paris*; it is cover'd within and without with black Marble, the middle being of Brick. Under this *Cupola* is an empty Tomb; for the *Begum* is inter'd under the Arch of the loweſt Platform. The ſame change of Ceremonies which is obſerv'd under ground, is obſerv'd above. For they change the Tapeſtries, Candles, and other Ornaments at ſeveral times, and there are always *Mollah's* attending to pray. I ſaw the beginning and compleating of this great work, that coſt two and twenty years labour, and twenty thouſand men always at work; ſo that you cannot conceive but that the Expence muſt be exceſſive. *Cha-jehan* had begun to raiſe his own Monument on the other ſide of the River; but the Wars with his Son, broke off that deſign, nor did *Aurengzeb*, now reigning, ever take any care to finiſh it. There is an *Eunuch* who commands two thouſand men, that is entruſted to guard not only the Sepulcher of the *Begum*, but alſo the *Taſimacan*.

On another ſide of the City, appears the Sepulcher of King *Akabar*. And as for the Sepulchers of the *Eunuchs*, they have only one Platform, with four little Chambers at the four Corners. When you come to *Agra* from *Dehly*, you meet a great *Bazar*; near to which there is a Garden, where King *Jehanguire*, Father of *Cha-jehan*, lies interr'd. Over the Garden Gate you ſee the Tomb it ſelf, beſet with Portraitures, cover'd with a black Hearſe-Cloath, or Pall, with Torches of white Wax, and two *Jeſuits* attending at each end. There are ſome who wonder, that *Cha-jehan* againſt the practice of the *Mahumetans*, who abhor Images, did permit of carving; but the reaſon conjectur'd at is, that it is done upon the conſideration that his Father and himſelf learnt from the *Jeſuites* certain principles of Mathematicks and Aſtrology. Though he had not the ſame kindneſs for them at another time; for going one day to viſit an *Armenian*, that lay ſick, whoſe name was *Corgia*, whom he lov'd very well, and had honour'd with ſeveral Employments, at what time the *Jeſuites*, who liv'd next to the *Armenians* houſe, rang their Bell; the ſound thereof ſo diſpleas'd the King, as being a diſturbance to the ſick perſon, that in a great fury he commanded the Bell to be taken away, and hung about his Elephants neck. Some few days after, the King ſeeing his Elephant with that great Bell about his neck, fearing ſo great a weight might injure his Elephant, caus'd the Bell to be carried to the *Cotteval*, which is a kind of a rail'd place, where a Provoſt ſits as a Judge, and decides differences among the people of that Quarter, where it has hung ever ſince. This *Armenian* had been brought up with *Cha-jehan*; and in regard he was an excellent Wit, and an excellent Poet, he was very much in the Kings favour, who had confer'd upon him many fair Commands, though he could never either by threats or promiſes win him to turn *Mahometan*.

CHAP. VIII.

The Road from Agra *to* Patna, *and* Daca, *Cities in the Province of* Bengala, *and of the Quarrel which the Author had with* Cha-Eſt-Kan, *the King's Unckle.*

I Departed from *Agra* toward *Bengala* the 25*th* of *November* 1665, and that day I reach'd no farther than a very bad Inn, diſtant from *Agra*, coſtes 3

The 26*th* I came to *Beruzabad*, coſtes 9

This is a little City where, at my return, I received eight thouſand Roupies, being the remainder of the Money which *Giaſer-Kan* ow'd me for Wares that he had bought at *Janabat*.

The 27*th* to *Serael Morlides*, coſtes 9
The 28*th* to *Serail Eſtanja*, coſtes 14
The 29*th* to *Serail Haii-mal*, coſtes 12
The 30*th*. to *Serail Sekandera*, coſtes 13
The 1 *ſt* of *December* to *Sanqual*, coſtes 14

I met that day 110 Waggons, every Waggon drawn by ſix Oxen, & in every Waggon 50000 Roupies. This is the Revenue of the Province of *Bengala*, with all charges defraid, and the Governor's Purſe well-fill'd, comes to 5500000 Roupies. A league beyond *Sanqual*, you muſt paſs a River call'd *Saingour*, which runs into *Gemine*, not above half a league diſtant from it. You paſs over this River of *Saingour* upon a Stone-bridg, and when you come from toward *Bengala* to go to *Seronge* or *Surat*, if you have a mind to ſhorten your journey ten days, you muſt leave *Agra*-Road, and come to this Bridg, and ſo Ferry over *Gemine* in a Boat. But generally *Agra*-Road is taken, becauſe the other way you muſt travel five or ſix days together upon the ſtones; and alſo for that you are to paſs through the Territories of certain *Raja's*, where you are in danger of being robb'd.

The ſecond day I came to an Inn call'd *Cherourabad*, coſtes 12

When you are got about half the way, you paſs through *Gianabad*, a little City, near to which, about a quarter of a League on this ſide, croſſing a Field of Millet, I ſaw a *Rhinoceros* feeding upon Millet-Canes, which a little Boy of nine or ten years old gave him to eat. When I came near the Boy, he gave me ſome Millet to give the *Rhinoceros*; who immediately came to me, opening his chops three or four times; I put the Millet into his mouth, and when he had ſwallow'd it, he ſtill open'd his mouth for more.

The 3*d* I came to *Serrail Chajeada*, coſtes 10
The 4*th* to *Serrail Atakan*, coſtes 13
The 5*th* to *Aureng-Abad*, coſtes 9

Formerly this Village had another name; but being the place where *Aureng-zeb* gave Battel to his Brother *Sultan Sujah*, who was Governor of all the Province of *Bengala*; *Aureng-zeb*, in Memory of the Victory he had won, gave it his own name, and built there a very fair Houſe, with a Garden, and a little *Moſquee*.

The 6*th* to *Alinchan*, coſtes 9

Two leagues on this ſide *Alinchan*, you meet the River *Ganges*. *Monſieur Bernier* the King's Phyſitian, and another perſon whoſe name was *Rachepot*, with whom I travell'd, were amaz'd to ſee, that a River that had made ſuch a noiſe in the World, was no broader than the River *Seine* before the *Louvre*; believing before, that it had been as wide as the *Danaw* above *Belgrade*. There is alſo ſo little water in it from *March* to *June* or *July*, when the rains fall, that it will not bear a ſmall Boat. When we came to *Ganges*, we drank every one of us a

Glaſs of Wine, mixing ſome of the River-water with it; which cauſ'd a griping in our bellies: But our Servants that drank it alone, were worſe tormented than we. The *Hollanders*, who have an Houſe upon the Bank of *Ganges*, never drink the water of this River, until they have boil'd it. But for the natural Inhabitants of the Countrey, they are ſo accuſtom'd to it from their youth, that the King and the Court drink no other. You ſhall ſee a vaſt number of Camels every day, whoſe buſineſs only it is to fetch water from the *Ganges*.

The *7th*, I came to *Halabas*, coſtes 8

Halabas is a great City, built upon a point of Land where *Ganges* and *Gemini* meet. There is a fair Caſtle of hew'n Stone, with a double Moat; where the Governour reſides. He is one of the greateſt Lords in *India*; and being very ſickly, he has always about him ten *Perſian* Phyſicians. He had alſo in his ſervice, *Claudius Maille* of *Bourges*, who practiſes Chyrurgery and Phyſick both together. This was he that adviſ'd us not to drink of *Ganges* Water, which would put us into a looſeneſs; but rather to drink Well-water. The chief of theſe *Perſian* Phyſicians, whom this Governour hires with his Money, one day threw his Wife from the top of a Battlement to the ground, prompted to that act of cruelty, by ſome jealouſies he had entertain'd. He thought the fall had kill'd her, but ſhe had only a Rib or two bruiſ'd; whereupon the Kindred of the Woman came and demanded juſtice, at the feet of the Governour. The Governour ſending for the Phyſician, commanded him to be gone, reſolving to retain him no longer in his ſervice. The Phyſician obey'd, and putting his maim'd Wife in a *Pallanquin*, he ſet forward upon the Road with all his Family. But he was not gone above three or four days journey from the City, when the Governour finding himſelf worſe than he was wont to be, ſent to recall him; which the Phyſician perceiving, ſtab'd his Wife, his four Children, and thirteen female Slaves, and return'd again to the Governour, who ſaid not a word to him, but entertain'd him again into his ſervice.

The eighth day I croſs'd the River in a large Boat, having ſtay'd from morning till noon upon the bank-ſide, expecting Monſieur *Maille*, to bring me a Paſſport from the Governour. For there ſtands a *Derega* upon each ſide of the River, who will not ſuffer any perſon to paſs without leave; and he takes notice what ſort of Goods are tranſported; there being due from every Waggon four Roupies, and from every Coach one; not accounting the charge of the Boat, which you muſt pay beſide. The ſame day I went to *Sadoul-ſerail*, coſtes 16

The ninth, to *Takedel-ſera*, coſtes 10

The tenth, to *Bouraki-ſera*, coſtes 10

The eleventh, to *Banarou*, coſtes 10

Banarou is a large City, and handſomly built; the moſt part of the Houſes being either of Brick or Stone, and higher than in any other Cities of *India*; but the inconveniency is, that the Streets are very narrow. There are many Inns in the Town; among the reſt, one very large, and very handſomely built. In the middle of the Court are two Galleries, where are to be ſold Calicuts, Silks, and other ſorts of Merchandiſe. The greateſt part of the Sellers, are the Workmen themſelves; ſo that the Merchants buy at the firſt hand. Theſe Workmen, before they expoſe any thing to ſale, muſt go to him that has the ſtamp, to have the Kings Seal ſet upon their Linnen and Silks; otherwiſe they would be fin'd, and lambaſted with a good Cudgel. This City is ſcituated upon the North ſide of *Ganges*, that runs by the Walls, and into which there falls alſo another River, ſome two Leagues upward toward the Weſt. In *Banarou* ſtands one of the Idolaters principal Pagods, whereof I ſhall ſpeak in my ſecond Book, when I come to treat of the Religion of the *Banians*.

About five hundred paces from the City Northward, there is a *Moſquee*, where are to be ſeen many *Mahometan* Sepulchers; whereof ſome are very curious pieces of Architecture. The faireſt are every one in the middle of a Garden encloſed with Walls, wherein there are Holes ſome half a foot ſquare, through which Paſſengers may have a ſight of the Tomb within. The moſt conſiderable of all is as it were a four ſquare Pedeſtal, every ſquare whereof is forty paces wide. In the midſt of this Platform riſes a Column thirty-two or thirty-five foot high, all of a piece, which three men can hardly embrace.

The Stone is of a grey colour, and ſo hard that I could not ſcrape it with my Knife. As it is Pyramidical, there is a great Bowl at the top, which is encompaſs'd at the upper end with huge Grains of Wheat. All the fronts of the Tomb are full of figures of Animals cut in the Stone; and it has been higher above ground than now it ſeems to be, for ſeveral old men, that look'd to ſome of the Sepulchers, aſſur'd me, that within theſe fifty years it had ſunk above thirty foot into the Earth. They tell you moreover, that it is the Sepulcher of one of the Kings of *Boutan*, who was interr'd here after he had left his own Countrey to conquer this Kingdom, out of which he was driven by the Succeſſors of *Tamerlane.* The Kingdom of *Boutan* is the place from whence they fetch Musk, and I will give you a deſcription of it in my third Book.

I ſtay'd at *Banaron* the 12*th* and 13*th*; and during thoſe two days it rain'd continually, but not ſo as to ſtop my journey; ſo that the evening of the thirteenth day I croſs'd the *Ganges*, with the Governours Paſs-port. Before you go into the Boat, they ſearch the Travellers baggage; wearing Apparel however pays nothing of Cuſtom, but only Merchandiſe.

The 13*th*, I went to *Baterpour*, coſtes 2

The 14*th*, to *Satraguy-ſera*, coſtes 8

The 15*th*, to *Moniarky-ſera*, coſtes 9

The ſame day in the morning, after I had travel'd two Leagues, I croſs'd a River call'd *Carnaſarſou*; and three Leagues from thence I croſs'd another, which they call *Saode-ſou*; both which I foarded.

The 16*th*, to *Gourmabad*, coſtes 8

This is a Town upon a River call'd *Gondera-ſou*, which is croſs'd over a Stone-Bridg.

The 17*th*, to *Saſeron*, coſtes 4

Saſeron is a City at the foot of certain Mountains, near to which there is a great Lake. In the middle whereof there is a ſmall Iſland, with a fair *Moſquee* built upon it; wherein is to be ſeen, the Sepulcher of a *Nabab* or Favourite, call'd *Selim-Kan*; who built it when he was Governour of the Province. There is a fair Bridg to croſs over into the Iſland, pav'd and lin'd with large free Stone. Upon one ſide of the Lake is a great Garden, in the middle whereof is another fair Sepulcher of the Son of the ſame *Nabab, Selim-Kan*, who ſucceeded his Father in the Government of the Province. If you would go to the Mine of *Soulmelpour*, whereof I ſhall ſpeak in the laſt Book of theſe Relations, you muſt leave the great Road to *Patna*, and bend to the South through *Exberbourgh*, and the famous Fortreſs of *Rhodes*, of which I ſhall treat in the ſame place.

The 18*th*, I ferry'd in a Boat over the River *Sonſou*, which deſcends from the Southern Mountains; after you have croſs'd it, the Merchandiſe pays a certain Toll.

The ſame day I travel'd on to *Daoud-Nagar-ſera*, where there is a fair Tomb, coſtes 9

The 19*th*, to *Halva-ſera*, coſtes 10

The 20*th*, to *Aga-ſera*, coſtes 9

In the morning I met a hundred and thirty Elephants, great and ſmall, which they were leading to *Dehli* to the great *Mogul*.

The one and twentieth, to *Patna*, coſtes 10

Patna is one of the greateſt Cities of *India*, upon the Bank of *Ganges*, toward the Weſt; not being leſs than two Leagues in length. But the Houſes are no fairer than in the greateſt part of the other Cities of *India*; being cover'd with *Bambouck*, or Straw. The *Holland* Company have a Houſe there, by reaſon of their Trade in Saltpeter, which they refine at a great Town call'd *Choupar*, which is alſo ſcituated upon *Ganges*, ten Leagues above *Patna*.

Coming to *Patna*, we met the *Hollanders*, in the Street returning from *Choupar*, who ſtop'd our Coaches to ſalute us. We did not part, till we had emptied two Bottles of *Schiras* Wine in the open Street; which is not taken notice of in that Country, where people meet with an entire freedom without any Ceremony.

I ſtay'd eight days at *Patna*, during which time there fell out an accident, which will let the Reader underſtand, that *Sodomy* does not go altogether unpuniſh'd among the *Mahumetans.* A *Mimbachi*, who commanded a thouſand Foot, went about to abuſe a young Boy in his ſervice; and who had ſeveral times reſiſted his attempts; complaining alſo to the Governour, and telling him withall, that if his Maſter perſiſted to urge him any more, he would certainly kill him. At length the Captain took his opportunity, at a Houſe which he had in the Country, and forc'd the Boy. The Boy o'rewhelm'd with grief and rage, took his opportunity alſo to revenge himſelf; and being one day hunting with his Maſter, about a quarter of a League from any of his other Servants, he got behind him, and cleft his head with his Hanger. After he had done, he rode full ſpeed to the City, crying out all the way, that he had kill'd his Maſter for ſuch a reaſon; and went immediately to the Governours Lodging, who ſent him to priſon; but he let him out at the end of ſix months; and notwithſtanding all the endeavours which the Captains Kindred us'd to have had him put to death, the Governour durſt not condemn him, for fear of the people, who affirm'd that the Boy had done well.

I parted from *Patna* in a Boat for *Daca*, the nine and twentieth of *January*, between eleven and twelve at noon; and had the River been deep, as it uſes to be after the Rains, I had taken Boat at *Hallabas*, or at leaſt at *Banarous.*

The ſame day I came to lye at *ſera-Beconcour*, coſtes 15

Five Leagues on this ſide *Beconcour*, you meet with a River call'd *Pomponſou*, which comes from the South, and falls into *Ganges.*

The thirtieth to *Sera-d' Erija*, coſtes 17

The one and thirtieth, after we had travel'd four Leagues, or thereabout, we met with the River *Kaoa*, which comes from the South. Three Leagues lower, you meet with another River call'd *Chanon*, which comes from the North. Four Leagues farther, you diſcover the River *Erguga*, which runs from the South; and at length, ſix Leagues beyond, the River *Aquera*, falling from the ſame part of the World; all which four Rivers loſe their Names in the *Ganges.* All that day I ſaw great Mountains toward the South, diſtant from *Ganges* ſometimes ten, and ſometimes fifteen Leagues, till at length I came to lodg in *Monger*-City, coſtes 18

The firſt day of *January*, 1666, after I had gone by Water two hours, I ſaw the *Gandet* fall into the *Ganges*, flowing from the North. This is a great River, that carries Boats.

That eveining I lay at *Zangira*, coſtes 8

But in regard of the winding of *Ganges* all that days journey, I might well reckon them by Water two and twenty Leagues.

The ſecond day, from between ſix in the morning till eleven, I ſaw three Rivers that threw themſelves into *Ganges*; all three deſcending from the North. The firſt is call'd *Ronova*, the ſecond *Tae*, the third *Chanan.*

I came to lye at *Baquelpour*, coſtes 18

The third, after four hours upon the *Ganges*, I met the River *Katare*, which comes from the North; and lay at a Village call'd *Pongangel*, at the foot of certain Mountains that deſcend to *Ganges* it ſelf, coſtes 13

The fourth, an hours rowing beyond *Pongangel*, I met a great River, call'd *Mart-Nadi*, coming from the South; and I lay at *Rage-Mehale*, coſtes 6

Rage-Mehale, is a City upon the right hand of *Ganges*; and if you go by Land, you ſhall find the high-way, for a League or two, pav'd with Brick to the Town. Formerly the Governours of *Bengala* reſided here; it being an excellent Country for hunting, beſides that it was a place of great Trade. But now the River having taken another courſe, above a good half League from the City, as well for that reaſon, as to keep in awe the King of *Aracan*, and ſeveral *Portugueſe Banditi*, who are retir'd to the mouths of *Ganges*, and made excurſions even as far as *Daca* it ſelf; both the Governour and the Merchants have remov'd themſelves to *Daca*, which is at preſent a large City, and a Town of great Trade.

The ſixth, being arriv'd at a conſiderable Town, call'd *Donapour*, ſix Leagues from *Rage-Mehale*, I parted with Monſieur *Bernier*, who was going to *Caſenbaſar*, and thence to *Ogouli* by Land; for when the River is low, there is no going by Water, by reaſon of a great Bank of Sand that lies before a City call'd *Santiqui*.

I lay that night at *Toutipour*, diſtant from *Rage-mehale*, coſtes 12

I ſaw there at Sun-riſing a great number of Crocodiles lying upon the Sand.

The ſeventh, I came to *Acerat*, coſtes 25

From *Acerat* to *Daca*, it is counted by Land forty-five Leagues. All that day I ſaw ſuch a vaſt number of Crocodiles, that I had a great deſire to ſhoot at one, to try whether the vulgar report were true, that a Musket-ſhot would not pierce their skin. The bullet hit him in the jaw, and made the blood guſh out; however he would not ſtay in the place, but plung'd into the River.

The eighth, I ſaw again a great number lying upon the bank of the River; and made two ſhot at two with three bullets at a time. As ſoon as they were wounded, they turn'd themſelves upon their backs, opening their throats, and di'd upon the ſpot.

That day I came to lie at *Donlondia*, coſtes 17

The Crows were here the cauſe that we found a very fair Fiſh, which the Fiſhermen had hid among the Oſiers by the ſide of the River; for when our Water-men ſaw the Crows in great numbers hovering, and making an hideous noiſe about the Oſiers, they preſently conjectur'd that there was ſomething more than ordinary: and they made ſo diligent a ſearch, that at length they found an excellent diſh of meat.

The ninth, two hours after noon, we met with a River call'd *Chativor*, that runs from the North, and we lay at *Dampour*, coſtes 16

The tenth, we lay by the River-ſide in a place remote from Houſes, and we travell'd that day, coſtes 15

The eleventh, toward evening, being come to that part where *Ganges* divides it ſelf into three Arms, whereof one runs to *Daca*; we lay at a large Town, upon the entry of the great Channel, which Town is call'd *Jatrapour*, coſtes 20

They that have no luggage, may make a ſhort-cut from *Jatrapour* to *Daca*, and ſave much ground, by reaſon of the many windings of the River.

The twelf, about noon, we paſt by a large Village call'd *Bagamara*, and came to lie at *Kaſiata*, another great Town, coſtes 21

The thirteenth, about noon we met with a River, two leagues from *Daca*, call'd *Laquia*, which runs from the North-Eaſt. Juſt againſt the Point where the two Rivers join, there ſtands a Fortreſs of each ſide, with ſeveral pieces of Cannon. Half a league lower, appears another River call'd *Pagala*, upon which there is a fair Bridg of Brick, which *Mirza-Mola* cauſ'd to be built. This River comes from the North-Eaſt; and half a league upward appears another River call'd *Cadamtali*, that runs from the North, over which there is another Bridg of Brick. On both ſides of the River are ſeveral Towers, as it were enchas'd with ſeveral heads of men, executed for robbing upon the high-way.

About evening we came to *Daca*, having travell'd by water that day, coſtes 9

Daca is a great Town, that extends it ſelf only in length; every one coveting to have an Houſe by the *Ganges*-ſide. The length of this Town is above two leagues. And indeed from the laſt Brick-Bridg which I mention'd, to *Daca*, there is but one continued row of Houſes ſeparated one from the other; inhabited for the moſt part by Carpenters, that build Galleys and other ſmall Veſſels. Theſe Houſes are properly no more than paltry Huts built up with *Bambouc's*, and daub'd over with fat Earth. Thoſe of *Daca* are not much better built: The Governor's Palace is a place encloſ'd with high Walls, in the midſt whereof is a pittiful Houſe, built only of Wood. He generally lodges in Tents, which he cauſes to be ſet up in a great Court of that Encloſure. The *Hollanders* finding that their Goods were not ſafe in the ordinary Houſes of *Daca*, have built them a very fair Houſe; and the *Engliſh* have another, which is reaſonably handſom. The Church of the *Auſtin-Friers* is all of Brick, and is a very comely Pile.

When I travell'd laſt to *Daca*, the *Nabab Cha-Eſt-Kan*, who was then Governor of *Bengala*, was at War with the King of *Arakan*, whoſe Naval-Force conſiſts generally of 200 Galeaſſes, attended by ſeveral other ſmaller Veſſels. Theſe Galeaſſes run through the Gulf of *Bengala*, and enter into the mouth of *Ganges*, the Sea flowing up higher then *Daca*. *Cha-Eſt-Kan*, Uncle to King *Aurengzeb*, the preſent *Mogul*, and the beſt Head-piece that ever was in all his Territories, found out a way to corrupt ſeveral of the King of *Aracan*'s Captains, ſo that of a ſudden forty Galeaſſes, commanded by *Portugals*, came and join'd themſelves with him. To engage more firmly all this new multitude to his ſervice, he gave a larger pay to all the *Portugal*-Officers, and to the Souldiers proportionably: But thoſe of the Countrey had no more than their ordinary pay doubl'd. 'Tis an incredible thing to ſee how ſwiftly theſe Galeaſſes cut their way in the water. Some are ſo long that they carry fifty Oars of a ſide; but they have but two men to an Oare; There are ſome very curiouſly painted, and upon which there is no coſt of Gold and Azure ſpar'd. The *Hollanders* have ſome of their own to tranſport their Goods; and ſometimes they are forc'd to hire others, whereby many people get a good livelihood.

The next day after my arrival at *Daca*, which was the 14*th* of *January*, I went to wait upon the *Nabab*; and preſented him with a Garment of Cloath of Gold, lac'd with a Gold-needle-work Lace of Point of *Spain*; with a Scarf of Gold and Silver of the ſame Point; and a very fair Emrald-Jewel. Toward evening, being return'd to the *Hollander*'s Houſe, where I lodg'd, the *Nabab* ſent me Granates, *China*-Oranges, two *Perſian*-Melons, and three ſorts of Pears.

The fifteenth, I ſhewed him my Goods, and preſented the Prince with a Watch, in a Gold-Enamell'd-Caſe; with a pair of little Piſtols inlaid with Silver, and a very fair Proſpective-Glaſs. What I gave to the Father and the Son, a young Lord, about ten years old, ſtood me in above five thouſand Livres.

The ſixteenth, I treated with him about the Prizes of my Goods: And at length I went to his Steward to take my Letter of Exchange to be paid at *Caſen-Bazar*. Not but that he would have paid me my Money at *Daca*; but the *Hollanders*, who underſtood things better than I did, told me it was very dangerous to carry Mony to *Caſen-Bazar*, whither there was no going, but over the *Ganges* by water, the way by land being full of Bogs and Fens. And to go by water is no leſs dangerous, by reaſon that the Boats which they uſe, are very apt to tip over upon the leaſt ſtorm: And when the Mariners perceive that you carry Money along with you, 'tis an eaſy thing for them to overſet the Boat, and afterwards to come and take up the Money that lies but at the bottom of the River.

The twentieth, I took leave of the *Nabab*, who deſir'd me to come and ſee him again, and caus'd a Paſs to be deliver'd me, wherein he gave me the title of one of the Gentlemen of his Houſe, which he had done before, when he was Governor of *Amadabad*, when I went to him, to the Army, in the Province of *Decan*, into which the *Raja-ſeva-gi* was enter'd, as I ſhall relate in another place. By vertue of theſe Paſſes I could travel over all the Countreys of the Great *Mogul*, as being one of his Houſhold.

The one and twentieth, the *Hollanders* made a great Feaſt for my ſake; to which they invited the *Engliſh*, and ſome *Portugueſe's*, together with the *Auſtin*-Friers of the ſame Nation.

The two and twentieth, I made a Viſit to the *Engliſh*, whoſe Preſident then was Mr. *Prat*.

From the twenty-third to the twenty-ninth, I bought up Goods, to the value of 11000 Roupies; and after I had embark'd them, I took my leave.

The twenty-ninth, in the evening, I departed from *Daca*, the *Hollanders* bearing me company for two leagues, with their little Barques Arm'd: Nor did we ſpare the *Spaniſh*-Wine all that time. Having been upon the River from the twenty-ninth of *January* to the eleventh of *February*, I left my Goods and Servants in the Barque at *Acerat*; where I took a Boat that carri'd me to a great Village call'd *Mirdapour*.

The next day I hir'd an Horſe for my ſelf, but not finding another for my Luggage, I was forc'd to hire two Women, who carri'd it for me. That evening I arriv'd at *Caſen-Baſar*, where I was welcom'd by *Menheir Arnold Van Wachttendonk*, Director of all the *Holland*-Factories in *Bengala*, who invited me to lie at his Houſe.

The fourteenth, *Menheir Wachttendonk* return'd to *Ougueli*, where is the General Factory. The ſame day one of my Servants brought me word that my People and Goods, which I had left behind in the Barque, had been in very great danger, by reaſon of the high Winds that had blown for two days together.

The fifteenth, the *Hollanders* lent me a Pallekis, to go to *Madeſou-baſarki*. This was a great Town three Leagues from *Caſen-baſar*, where lay *Cha-Eſt-Kan*'s Receiver General, to whom I preſented my Bill of Exchange. He told me it was very good, and that he would willingly have paid me, had he not receiv'd order the night before, not to pay me, in caſe he had not paid me already. He did not tell me the reaſon that mov'd *Cha-Eſt-Kan* to act in that manner; ſo that I went home to my Lodging infinitely ſurpriz'd at his proceeding.

The ſixteenth, I wrote to the *Nabab*, to know the reaſon why he had forbad his Receiver General to pay me.

The ſeventeenth in the evening, I took water for *Ougueli*, in a Bark of fourteen Oars, which the *Hollanders* lent me; and that night and the next I lay upon the River.

The nineteenth toward evening, I paſs'd by a large Town call'd *Nandi*, farther than which the Sea does not flow. Here the Wind blew ſo fiercely, and the Water grew ſo rough, that we were forc'd to ſtay three or four hours, and ly by the ſhore.

The twentieth, I arriv'd at *Ougueli*, where I ſtay'd till the ſecond of *March*. During which time the *Hollanders* bid me very welcome, and made it their buſineſs to ſhew me all the divertiſements which the Country was capable to afford. We went ſeveral times in Pleaſure-Boats upon the River, and we had a Banquet of all the Delicacies that the Gardens of *Europe* could have afforded us. Salads of all ſorts, Colewarts, Aſparagus, Peaſe, but our chiefeſt Diſh was *Japan* Beans; the *Hollanders* being very curious to have all ſorts of Pulſe and Herbs in their Gardens, though they could never get Artichokes to grow in that Country.

The ſecond of *March* I left *Ougueli*, and the fifth arriv'd at *Caſenbaſar*.

The next day I went to *Madeſou-Barſaki*, to know whether the *Nabab* had ſent any other orders to his Receiver. For I told you a little before, that I wrote upon the place to *Cha-Eſt-Kan*, to complain of his proceedings, and to know the reaſon why my Bill of Exchange was not paid. The Director of the *Holland* Factories writ a Letter alſo in my behalf, which I encloſed, wherein he repreſented to the *Nabab*, that I was too well known to him, as having been formerly with him at *Amadabat*, in the Army in *Decan*, and other places, to deſerve ſuch hard uſage. That he ought to conſider, that I being the only perſon that brought the chiefeſt rarities of *Europe* to the *Indies*, it was not the way to make me eager of returning any more, as he himſelf had invited me to do, to ſend me away in a diſcontent. Beſides, that the credit of my report would diſcourage others from coming to the *Indies*, fearing the ſame uſage as I had receiv'd. Neither mine nor the Directors Letter produc'd that effect which we expected. Nor was I much better ſatisfi'd with the new order which the *Nabab* ſent to his Receiver; which was to pay me, abating twenty thouſand Roupies of the ſum which we had agreed upon; and if I would not take the remainder, that I might come and fetch my goods again.

This ill dealing of the *Nabab*, proceeded from a ſcurvy trick that was play'd me by three Canary-birds at the Great *Mogul*'s Court. The ſtory whereof was thus in ſhort:

Aurengzeb, that now reigns, at the inſtigation of two *Perſians* and a *Banian*, has brought up a cuſtom very much to the diſadvantage of Merchants, that come out of *Europe*, and other parts, to ſell Jewels at Court. For whether they come into *India* either by Land or Sea, the Governour of the place where they firſt arrive, has order to ſend them to the King, together with their goods, whether they will or no. As the Governour of *Surat* dealt by me, in the year 1665, ſending me to *Dehli*, or *Jehanabad*, where the King was. There were then attending upon his Majeſty, two *Perſians* and a *Banian*, who are entruſted to view and examine all the Jewels which are to be ſold to the King. One of thoſe *Perſians* is call'd *Nabab-Akel-Kan*, that is, the *Prince of the Spirit*; who keeps all the Kings Jewels. The name of the other is

Mirza-Monſon, whoſe buſineſs is to rate every ſtone. The *Banian*, whoſe name is *Nalikan*, is to ſee whether the Stones be falſe or not, or whether they have any defect. Theſe three men have obtain'd a Licence from the King, to view, before ever he does, whatever forreign Merchants ſhall bring to Court, and to preſent their goods to him themſelves. And though they are under an Oath not to take any thing from the Merchants, yet they extort whatever they can get from them, though it be to their ruine. When they ſee any thing that is lovely, and likely to bring great profit, they would perſwade you to ſell it to them for leſs by half than the thing is worth; and if you refuſe to let them have it, when they are in the Kings preſence, they will ſet a price upon it at half the value; knowing that *Aureng-zeb* is not very covetous of Jewels, loving his Money far better. Upon the Kings Feſtival-day, of which I ſhall ſpeak in another place, all the Princes and Nobility of the Court preſent him with moſt magnificent gifts. And when they cannot meet with Jewels, they ſend him Roupies of Gold, which the King likes far better than Stones; though Jewels are the more honourable preſent. Therefore when this Feſtival draws nigh, he iſſues out of his Treaſury, a great quantity of Diamonds, Rubies, Emraulds, and Pearls, which he who is entruſted to prize the Stones, delivers to ſeveral Merchants to ſell to the Nobility, who are bound to preſent the King; by which means the King gets the Money and his Jewels again.

There is alſo another thing very diſadvantageous to a Merchant-Jeweller, which is, that when the King has ſeen the Stones, no Prince or Nobleman that knows of it, will ever buy them. Beſides, while theſe three perſons, who are entruſted to view the Jewels, are conſidering and examining them at their Lodgings, ſeveral *Banians* reſort thither, who are expert, ſome in Diamonds, ſome in Rubies, ſome in Emraulds, and others in Pearls, who write down the weight, goodneſs, cleanneſs, and colour of every piece. So that when a Merchant goes afterwards to any Prince or Governour of any Province, theſe people ſend them a note of what he has, and the price, which they ſet down at half the value. For in trade theſe *Banians* are a thouſand times worſe than the *Jews*; more expert in all ſorts of cunning tricks, and more maliciouſly miſchievous in their revenge. Now you ſhall hear what a trick theſe unworthy people ſerv'd me.

When I arriv'd at *Gehanabad*, one of them came to my Lodging, and told me, he had order from the King to ſee what I had brought, before I expos'd my goods in the Kings preſence. They would have rather that the King had not been at *Gehanabad*, for they would have then endeavour'd to have bought them themſelves, to gain thereby, by ſelling them again to the King, or the Nobility upon occaſion; which they could never perſwade me to. The next day they came to ſee me all three, one after another; and they would needs have of me, amongſt other things, a Jewel of nine great Pearls, in the faſhion of a Pear, the biggeſt whereof weigh'd thirty Carats, and the leaſt ſixteen, together with another ſingle Pearl like a Pear, of fifty-five Carats. As for the Jewel, the King took it; but for the ſingle Pearl, they finding that whatever they could ſay, I would not be wrought upon to ſell them any bargains, ſo order'd it, that before I had ſhew'd my Jewels to the King, *Giafer-Kan* the Kings Uncle ſaw, and kept it, telling me he would give me as good a price as the King; and deſir'd me not to ſpeak of it, for indeed he had a deſign to make a preſent to the King.

When the King had made choice of ſuch of my Jewels as he pleas'd, *Giafer-Kan* bought of me ſeveral pieces, and at the ſame time agreed with me for the great Pearl. Some days after he paid me, according as we had agreed, except for the Pearl, upon which he would have abated me ten thouſand Roupies. For the two *Perſians* and the *Banian* had malitiouſly inform'd him, that at my firſt arrival, they could have bought the Pearl for eight or ten thouſand Roupies leſs than I had valu'd it to him; which was abſolutely falſe. Thereupon *Giafer-Kan* telling me, that if I would not take his Money, I might have my Jewel again; I took him at his word, aſſuring him, he ſhould never ſee it again as long as he liv'd. And I was as good as my word. And indeed that which made me the more reſolute was, that I was reſolv'd to carry ſome-

thing

ſomething which was conſiderable to *Cha-Eſt-Kan*; for could I have had my liberty upon my arrival at *Surat* to have gone to him, I would never have ſeen the King at *Gehanabad*; about which I had a very great quarrel with the Governour of *Surat*. For when I came to viſit him, he told me preſently, that the caſe was alter'd from what it had been ſince my laſt being there, for that the King was reſolv'd to have the firſt view of all Curioſities imported into his Kingdom. I was above four Months contending in vain with the Governour; but nothing would ſerve; I muſt go to the King, and for fear I ſhould take another Road, he ſent fifteen Horſemen along with me as far as *Shalimour*.

When I went for *Bengala*, theſe Overſeers of the Jewels, out of meer ſpite, and, it may be, ſet on by *Giafer-Kan*, to be reveng'd of me for denying to let him have my Jewel, writ to *Cha-Eſt-Kan*, that I intended to ſhew him certain Jewels, among the reſt a very fair Pearl, which I had ſold to *Giafer-Kan*; but that he had given it me again, becauſe he underſtood that I would have made him pay for it, ten thouſand Roupies more than it was worth. They wrote alſo the particular proportion of all the other Stones which I carry'd. And upon this falſe and malicious advice it was, that *Cha-Eſt-Kan*, who receiv'd not this information till he had deliver'd me my Bill of Exchange, would abate me for my whole parcel, twenty thouſand Roupies, which he reduc'd at length to ten thouſand; and well I had it too.

Since I told you before, what a Preſent I gave to *Cha-Eſt-Kam*; I think it not amiſs to tell you, what I gave the King, to *Nabab Giafer-Kan*, to the Eunuch of the Grand *Begum*, *Aurengzeb*'s Siſter, the Great Treaſurer, and the Porters of the Treaſury. For you muſt take notice, that whoever he be; that craves Audience of the King, they ask him in the firſt place, where the Preſent is which he intends for the King; and examine whether it be fitting to preſent to his Majeſty. For no man muſt come into his preſence empty handed, though it be an honour dearly purchas'd. Coming then to *Gehanabad*, I went to make my obeiſance to the King; and this is the Preſent which I made him.

In the firſt place, a Buckler of Braſs highly emboſs'd, and very richly guilt, the coſt of the Guilding alone amounting to two hundred Ducats of Gold, or eighteen hundred Livres; the value of the whole piece coming to four thouſand three hundred ſeventy eight Livres. In the middle thereof was the ſtory of *Curtius*, who threw himſelf and his Horſe into the *Barathrum*, when the Earth gap'd, near *Rome*. Round the outermoſt Circle of the Buckler, was repreſented the ſiege of *Rochel*. It was wrought by one of the beſt Workmen in *France*, by the order of Cardinal *Richlieu*. All the great Lords that were about *Aurengzeb* at that time, were charm'd at the beauty of the Workmanſhip, and told him, he could not do better, than to put it upon the great Elephant, which carry'd the Standard before his Majeſty when he march'd into the Field.

I preſented him alſo with a Battle-Axe of Chryſtal of the Rock, the ſides whereof were ſet with Rubies and Emraulds, enchas'd in Gold in the body of the Chryſtal, which coſt three thouſand one hundred and nineteen Livres.

Moreover, I preſented him with a Saddle after the *Turky* faſhion, embroider'd with little Rubies, Pearls, and Diamonds, which coſt two thouſand eight hundred and ninety-two Livres.

I preſented him alſo with another Saddle and Foot-cloath, embroider'd with Gold and Silver, to the value of one thouſand ſeven hundred and thirty Livres. The whole Preſent amounting to twelve thouſand one hundred and nineteen Livres.

The Preſent which I made to *Giafar-Kan*, the Great *Mogul*'s Unkle, was a Table, with other nineteen pieces to make a Cabinet, all nataurl Stones, of divers colours, repreſenting the ſhapes of ſeveral Birds and Flowers. The work was made at *Florence*, and coſt two thouſand one hundred and fifty Livres.

A perfect Ruby Ring, which coſt one thouſand and three hundred Livres.

To the great Treaſurer, I preſented a Watch in a Gold Caſe, ſet with ſmall Emraulds, at ſeven hundred and twenty Livres.

To the Porters of the Kings Treaſury, and thoſe that deliver out the Money out of the Treaſury, two hundred Roupies, at three hundred Livres.

To the Eunuch of the Great *Begum*, Siſter to *Aurengzeb*, a Watch in a painted Caſe, which coſt two hundred and ſixty Livres.

All theſe Preſents which I made, as well to the Great *Mogul*, as to *Cha-Eſt-Kan*, *Giaſer-Kan*, his Majeſties Uncles; as alſo the Great Treaſurer, to the Stewards of the Houſes of the *Kan's*, and thoſe that brought me twice the *Calaat*, or Habit of Honour from the King, and as many times from the *Begum* his Siſter, and once from *Giaſar Kan*; all theſe Preſents, I ſay, came to twenty-three thouſand one hundred fourſcore and ſeven Livres. So true it is, that they who have any buſineſs to do at the Court of the great Princes, as well in *Turky* as in *Perſia* and in the *Indies*, muſt not pretend to do any thing in reference to their affairs, till they have their Preſents, and thoſe very conſiderable, ready. Beſides, that his Purſe muſt be continually open to divers Officers of meaner reputation, who may be able to ſerve him. I did not mention in my firſt Volume the Preſent which I made to him that brought me the *Calaat* from the King of *Perſia*, to whom I gave two hundred Crowns.

CHAP. IX.

The Road from Surat *to* Golconda.

I Have made ſeveral journeys to *Golcondan*, and have taken ſeveral Roads; ſometimes by Sea embarking from *Ormus* for *Maliſpata*; ſometimes ſetting out from *Agra*, but moſt often from *Surat*, which is the chiefeſt landing-place of *Indolſtan*. But in this Chapter I will only ſpeak of the common Road from *Surat* to *Golconda*; wherein I comprehend that of *Agra*; which Road comes in at *Dultabat*, as I ſhall afterwards relate, making mention only of two journeys which I made in 1645, and 1652, for fear of tiring the Reader.

I departed from *Surat* in the year 1645, upon the nineteenth of *January*, and came to ly at *Cambari*, coſtes 3
From *Cambari* to *Barnoli*, coſtes 9
From *Barnoli* to *Beara*, coſtes 12
From *Beara* to *Navapour*, coſtes 16

This is the place where grows the beſt Rice in the World, that ſmells like Musk.

From *Navapour* to *Rinkula*, coſtes 18
From *Rinkula* to *Pipelnar*, coſtes 8
From *Pipelnar* to *Nimpour*, coſtes 17
From *Nimpour* to *Patane*, coſtes 14
From *Patane* to *Secoura*, coſtes 14
From *Secoura* to *Baquela*, coſtes 10
From *Baquela* to *Diſcon*, coſtes 10
From *Diſcon* to *Dultabat*, coſtes 10

Dultabat is one of the beſt Fortreſſes in the Kingdoms of the Great *Mogul*, upon a Mountain every way ſteep; the only way to it being ſo narrow, that but one Horſe, or one Camel can go at a time. This City is at the foot of the Mountain, very well wall'd. And this place of ſuch importance, which the *Mogul's* loſt, when the Kings of *Golconda* and *Viſapour* revolted from them, was retaken in the Reign of *Jehan-guire*, by a ſubtle ſtratagem. *Sultan Courom*, who was afterwards call'd *Cha-jehan*, commanded in *Decan* the Army of the King his Father; and *Aſt-Kan*, Father in Law to *Cha-Eſt-Kan*, who was one of the Generals, gave the Prince ſome ſort of language which ſo highly offended him, that immediately ſending for one of his Papouche's, or Shoo's, he cauſ'd him to have ſix blows given him upon the Bonnet; which among the

Indians is the higheſt indignity can be put upon a man, after which he is no more to appear in the Prince's preſence. This was done by conſent between the Prince and the General, to deceive the World, more eſpecially any Spies which the King of *Viſapour* might have in the Prince's Army. The report of *Aſt-Kan's* diſgrace was immediately ſpread abroad: and he himſelf flying for Sanctuary to the King of *Viſapour*, who had not cunning enough to diſcern the impoſture, was welcom'd by the ſame King, and aſſur'd of his protection. *Aſt-Kan* ſeeing himſelf ſo well-receiv'd, begg'd leave of the King, that he might retire with ten or twelve of his Women, and as many of his Servants, into the Fortreſs of *Dultabat*, which was granted. He enter'd the Town with eight or ten Camels, the two *Cajava's* or Litters on each ſide of the Camel being cloſe ſhut, to keep the Women from being ſeen. But inſtead of Women, he had put into every *Cajava* two Souldiers, all bold and reſolv'd men, as were alſo every one of the ſuppos'd Eunuchs that led the Camels: ſo that he had no great difficulty to cut the Garriſon in pieces, not being upon their guard; and to make himſelf Maſter of the place, which has been ever ſince under the Power of the Great *Mogul*. There are in the place a great number of excellent Pieces of Cannon, and the Cannoniers are generally *Engliſh* or *Hollanders*. True it is, that there is one little Mountain higher than the Fortreſs; but there is hardly any way to it, but through the ſame Fortreſs. There was a *Dutch*-Engineer, who after he had ſerv'd the King fifteen or ſixteen years, deſir'd leave to be gone, and the *Holland*-Company it ſelf, that had recommended him to the Service, did all they could to obtain it; but they could never procure it; becauſe he was an excellent Cannonier, and very ſkilful in making Fire-works. The *Raja Jeſſeing*, who is the moſt Potent of all the Idolatrous Princes of *India*, and who was moſt powerfully Inſtrumental to put the Crown upon *Aureng-zeb*'s Head, was ſent as *Generaliſſimo* of the Army of this King, againſt the *Raja Seva-gi*; and paſſing by the Fortreſs of *Dultabat*, this *Dutch*-Cannonier went to wait upon him, all the Cannoniers of the Army being *Franguis*, as well as he. The *Hollander* laying hold of this opportunity, told the *Raja*, that if he would procure him a Licence to depart, he would ſhew him a way to get up Cannon, and to mount them upon that Mountain which commanded the Fortreſs: for they had already wall'd it about, and put Souldiers upon it to keep it ſecure. The *Raja* pleas'd with his propoſal, aſſur'd him that he would procure him the King's Licence, if he perform'd what he had propos'd. Thereupon the *Hollander* undertaking and accompliſhing his deſign, the *Raja* was as good as his word, and obtain'd of the King to diſmiſs the *Dutch*-Cannonier: who came to *Surat* when I was there, about the beginning of the year 1667; whence he embark'd for *Holland*.

From *Dultabat* to *Aureng-abat*, coſtes	4

Aureng-abat was formerly but a Village, till *Aureng-zeb* made it a City, though it be not wall'd. It grew to be thus enlarg'd, as well by reaſon of a Lake two leagues about, upon which the Village is built, as for the Memorys-ſake of his firſt Wife, who is dead, by whom he had his Children. She is Interr'd toward the end of the Lake, upon the Weſt-ſide, where the King has built a *Moſquee*, with a ſtately Monument, and a fair Inn. The *Moſquee* and the Monument were rear'd at a great expence, being cover'd with white-Marble, which is brought from *Lahor* by Waggon; being a journey of four Months. Going one time from *Surat* to *Golconda*, I met five days journey from *Aureng-abat*, more than three-hunder'd Waggons laden with this Marble, the leaſt whereof was drawn by twelve Oxen.

From *Aureng-abat* to *Pipoli*, coſtes	8
From *Pipoli* to *Aubar*, coſtes	12
From *Aubar* to *Guiſemner*, coſtes	10
From *Guiſemner* to *Aſti*, coſtes	12
From *Aſti* to *Sarver*, coſtes	16
From *Sarver* to *Leſona*, coſtes	16
From *Leſona* to *Nadour*, coſtes	12

At *Nadour* you muſt croſs a River which runs into *Ganges*; and pay for every Waggon four Roupies; beſides that, you muſt have a paſs from the Governor,

From

From *Nadoun* to *Patonta*, coſtes	9
From *Patonta* to *Kakeri*, coſtes	10
From *Kakeri* to *Satapour*, coſtes	10
From *Satapour* to *Sitanaga*, coſtes	12
From *Sitanaga* to *Satanagar*, coſtes	10

At *Satanagar* you begin to enter upon the Territories of the King of *Golconda*.

From *Satanagar* to *Melvari*, coſtes	16
From *Melvari* to *Girballi*, coſtes	12
From *Girballi* to *Golconda*, coſtes	14
So that from *Surat* to *Golconda* there are, coſtes	324

All this I travell'd in twenty-ſeven days. I made five journeys more in my Travels in the year 1653. And I alſo took another Road from *Piplenar*, where I arriv'd the eleventh of *March*, ſetting out from *Surat*, the ſixth.

The twelfth, to *Birgam*.

The thirteenth, to *Omberat*.

The fourteenth, to *Enneque-Tenque*, a ſtrong Fortreſs, that bears the name of two *Indian* Princeſſes. It ſtands upon a Mountain ſteep every way; there being but one aſcent to it upon the Eaſt-ſide. Within the encloſed compaſs of the Walls there is a large Pond, and Ground enough to ſow for the maintenance of five or ſix-hunder'd men. But the King keeps no Garriſon therein, ſo that it falls to ruine.

The fifteenth, to *Geroul*.

The ſixteenth, to *Lazour*, where you are to croſs a River; upon which, about a Cannons-ſhot from the fording-place, are to be ſeen ſeveral large Pagods of the Countrey, whither great numbers of Pilgrims repair every day.

The ſeventeenth, to *Aureng-abad*.

The eighteenth, to *Pipelgan*, or *Piply*.

The nineteenth, to *Ember*.

The Twentieth, to *Deogan*.

The one and twentieth, to *Patris*.

The two and twentieth, to *Bargan*.

The three and twentieth, to *Palam*.

The four and twentieth, to *Candear*, a large Fortreſs, but upon one ſide commanded by an high Mountain.

The five and twentieth, to *Gargan*.

The ſix and and twentieth, to *Nagooni*.

The ſeven and twentieth, to *Indove*.

The eight and twentieth, to *Indelvai*.

The nine and twentieth, to *Regivali*. Between theſe two laſt places there is a little River which ſeparates the Territories of the Great *Mogul*, from the Dominions of the King of *Golconda*.

The thirtieth, to *Maſaphipet*.

The one and thirtietieth, to *Mirel-mola-kipet*.

To go from *Agra* to *Golconda*, you muſt go to *Brampour*, according to the Road already deſcrib'd from *Brampour* to *Dultabat*, which is five or ſix days journeys off, and from *Dultabat* to thoſe other places before ſet down.

You may alſo take another Road to go from *Surat* to *Golconda*; that is to ſay, through *Goa* and *Viſapour*; as I ſhall inform you in the particular relation of my journey to *Goa*. I come now to what is moſt worthy obſervation in the Kingdom of *Golconda*: And to relate what happen'd in the laſt Wars the King maintain'd againſt his Neighbours, during the time that I have known the *Indies*.

CHAP.

CHAP. X.

Of the Kingdom of Golconda, *and the Wars which it has maintain'd for ſome few years laſt paſt.*

THE whole Kingdom of *Golconda*, take it in general, is a good Countrey, abounding in Corn, Rice, Cattel, Sheep, Poultry, and other neceſſaries for human life. In regard there are great ſtore of Lakes in it, there is alſo great ſtore of Fiſh. Above all the reſt, there is a ſort of Smelt, that has but one bone in the middle, which is moſt delicious food. Nature has contributed more than Art, toward the making theſe Lakes, whereof the Countrey is full; which are generally in places ſomewhat rais'd, ſo that you need do no more than make a little Dam upon the plain-ſide to keep in the water. Theſe Dams or Banks are ſometimes half a league long: and after the rainy ſeaſons are over, they open the Sluces from time to time to let out the water into the adjacent Fields, where it is receiv'd by divers little Channels to water particular grounds.

Bagnagar is the name of the Metropolis of this Kingdom; but vulgarly it is call'd *Golconda*, from the name of a Fortreſs, not above two leagues diſtant from it, where the King keeps his Court. This Fortreſs is about two leagues in circuit, and by conſequence requires a numerous Guard. It is as it were a Town where the King keeps his Treaſure: having left *Bagnagar*, ever ſince it was ſack'd by the Army, which *Aureng-zeb* brought againſt it.

Bagnagar is then the City, which they vulgarly call *Golconda*; and it was founded by the Great Grandfather of the preſent King; upon the importunity of one of his Wives, whom he paſſionately lov'd, whoſe name was *Nagar*. Before that, it was only a place of Pleaſure, where the King had very fair Gardens, till at length his Wife continually repreſenting to him the delicacies of the ſituation for the building a City and a Palace, by reaſon of the River; he laid the foundations, and order'd that it ſhould bear the name of his Wife, calling it *Bag-Nagar*, that is to ſay, the Garden of *Nagar*. This City lies in ſeventeen degrees of Elevation, wanting two minutes. The Countrey round about is a flat Countrey, only neer the City are ſeveral Rocks, as you ſee about *Fontain-Bleau*. A great River waſhes the Walls of the City upon the South-weſt-ſide, which, neer to *Maſlipatan*, falls into the Gulf of *Bengala*. At *Bagnagar* you croſs this River over a Bridg no leſs beautiful than *Pont-Neuf* at *Paris*. The City is little leſs than *Orleans*, well-built, and full of windows. There are many fair large Streets, but not being well-pav'd: they are duſty, as are all the Cities of *Perſia* and *India*, which is very offenſive in the Summer.

Before you come to the Bridg, you muſt paſs through a large Suburb, call'd *Erengabad*, about a league in length; where live all the Merchants, the Brokers, Handicraft-Trades, and in general, all the meaner ſort of people; the City being inhabited only by perſons of Quality, Officers of the King's Houſe, Miniſters of Juſtice, and Officers of the Army. From ten or eleven in the forenoon, till four or five in the evening, the Merchants, Brokers and Workmen come into the City to trade with the Forreign Merchants; after which time they return to their own Houſes. In the Suburb are two or three fair *Moſquees*, which ſerve for Inns for the Forreigners, beſides ſeveral Pagods in the Neighbouring-parts. Through the ſame Suburb lies the way to the Fortreſs of *Golconda*.

So ſoon as you are over the Bridg, you enter into a large Street, that leads you to the King's Palace. On the right-hand are the Houſes of ſome Lords of the Court; and four or five Inns two Stories-high: wherein there are fair Halls, and large Chambers to let in the freſh Air. At the end of this Street there is a large *Piazza*; upon which ſtands one of the ſides of the Palace; in the middle whereof there is a Balcone, wherein the King comes to ſit, when he pleaſes to give Audience to the People. The great Gate of the Palace ſtands not upon this *Piazza*, but upon another very neer adjoyning; and you enter firſt into a large

Court ſurrounded with Portico's, under which lies the King's Guards. Out of this Court you paſs into another, built after the ſame form, encompaſt with ſeveral fair Apartments, the Roofs whereof are terraſs'd. Upon which, as upon thoſe where the Elephants are kept, there are very fair Gardens, wherein there grow Trees of that bigneſs, that it is a thing of great wonder, how thoſe Arches ſhould bear ſo vaſt a burthen.

About fifty years ſince, they began to build a magnificent Pagod in the City; which would have been the faireſt in all *India*, had it been finiſh'd. The Stones are to be admir'd for their bigneſs: And that wherein the Nich is made, which is on that ſide where they ſay their Prayers, is an entire Rock, of ſuch a prodigious bulk, that it was five years before five or ſix-hunder'd men, continually employ'd, could hew it out of its place. They were forc'd alſo to rowl it along upon an Engine with wheels, upon which they brought it to the Pagod; and ſeveral affirm'd to me, that there were fourteen-hunder'd Oxen to draw it. I will tell you hereafter the reaſon it remains imperfect: For had it been finiſh'd, in all reaſon it had excell'd all the boldeſt Structures of *Aſia*.

On the other ſide of the City, as you go to *Maſlipatan*, there are two great Lakes, being each about a league in compaſs, wherein there ride ſeveral Pinks richly adorn'd for the King's Pleaſure; and upon the Banks are ſeveral fair Houſes that belong to the Principal Lords of the Court.

Upon three ſides of the City ſtands a very fair *Moſquee*, wherein are the Tombs of the Kings of *Golconda*: and about four in the afternoon there is a Dole of Bread and *Pilau* to all the Poor that come. If you would ſee any thing that is rare, you muſt go to view theſe Tombs upon a Feſtival-day. For then from morning till night they are hung with rich Tapeſtry.

As for the Government and Policy which is obſerv'd in this City: In the firſt place, when a Stranger comes to the Gates, they ſearch him exactly, to ſee if he have any Salt or Tobacco about him; for thoſe Commodities bring the King his greateſt Revenue. Sometimes a Stranger ſhall wait a day or two, before he ſhall have leave to enter. For a Souldier firſt gives notice to the Officer that commands the Guard, and then he ſends to the *Deroga*, to know what he ſhall do. Now, becauſe it many times happens that the *Deroga* is buſy, or gone to take a walk out of the City, or elſe for that ſometimes the Souldier himſelf pretends he cannot find the *Deroga*, only to create himſelf more errands, to get the more Money; a Stranger is forc'd to endure all this delay, ſometimes, as I have ſaid before, for a day or two.

When the King ſits to do Juſtice, I obſerve that he comes into the Balcone that looks into the *Piazza*, and all that have buſineſs ſtand below, juſt againſt the place where the King ſits. Between the People and the Walls of the Palace are fix'd in the ground three rows of Poles, about the length of an Half-Pike, to the ends whereof they tye certain ropes a-croſs one upon another. Nor is any perſon whatſoever permitted to paſs beyond thoſe bounds, unleſs he be call'd. This Bar, which is never ſet up, but when the King ſits in Judgment, runs along the whole bredth of the *Piazza*; and juſt againſt the Balcone there is a Bar to open, to let in thoſe that are call'd. Then two men, that each of them hold a Cord by the end, extended all the bredth of the paſſage, have nothing to do but to let fall the Cord, for any perſon that is call'd to ſtep over it. A Secretary of State ſits below under the Balcone, to receive all Petitions; and when he has five or ſix together, he puts them in a Bag, and then an Eunuch, who ſtands in the Balcone neer the King, lets down a ſtring, to which the Bag being ti'd, he draws it up, and preſents it to his Majeſty.

Every Munday the chiefeſt of the Nobility mount the Guard, every one in their turn, and are never reliev'd till at the eight days end. There are ſome of theſe Lords that have five or ſix thouſand men under their command; and they lye encamp'd in their Tents round about the City. When they mount the Guard, every one goes from his own Habitation to the Rendevouz; but when they are reliev'd, they march in good order over the Bridg, thence through the long Street into the *Piazza*, where they draw up before the Balcone. In the firſt place, march ten or twelve Elephants, more or leſs, according to the quality of the Captain of the Guard. There are ſome of theſe

Elephants that carry Cages, which in ſome ſort reſemble the Body of a little Coach; there are others that have but one man to guide them, and another in the Cage who carries a Banner.

After the Elephants, follow the Camels by two and two, ſometimes to the number of thirty or forty. Every Camel carries a kind of Packſaddle, upon which is faſten'd a little Culverine, which a certain Engineer, clad in a skin from head to foot, and ſitting upon the Crupper of the Camel, with a lighted Match in his hand, dextrouſly manages from one ſide to another before the Balcone, where the King ſits.

After them come the Coaches, attended by the Domeſtick Servants of the Commander: Next to them follow the lead-Horſes, and then the Lord appears, to whom all this Equipage belongs, attended by ten or twelve Curtiſans, that ſtay for him at the end of the Bridg, and skip and dance before him to the *Piazza*. Behind him the Cavalry and Infantry march in good order: Which being a ſhew, wherein there was much of delight and ſtate, all the while I ſtaid at *Bagnaghar*, which was about four Months, I had the divertiſement to ſee them out of my Lodging in the great Street every week as they march'd by.

The Souldiers wear no other Clothes than only three or four ells of Calicut, with which they cover half their Bodies behind and before. They wear their hair very long, and tie it up in a knot upon the top of the crown, like the women, who have no other Headgear than only a piece of Linnen with three corners, one that comes to the middle of the head, and the other two, which they tie under their chins. The Souldiers do not wear Hangers or Scimitars like the *Perſians*; but broad Swords like the *Switzers*, as well for a thruſt, as a blow, which they hang in a Girdle. The Barrels of their Muskets are ſtronger than ours, and much neater; for their Iron is better, and not ſo ſubject to break. Their Cavalry carry Bows and Arrows, a Buckler and a Battel-Ax, an Headpiece and a Jacket of Mail, that hangs down from the Headpiece over their Shoulders.

There are ſo great a number of common Women as well in the City as in the Suburbs, and in the Fortreſs, which is like another City, that there are generally above twenty thouſand ſet down in the *Deroga's* Book; without which licence, it is not lawful for any Woman to profeſs the Trade. They pay no tribute to the King; only they are oblig'd to come, a certain number of them, with their Governeſs, and their Muſick every Friday, and preſent themſelves before the Balcone. If the King be there, they dance before him: if he intend not to come, an Eunuch comes into the Balcone, and makes them a ſign to retire. In the cool of the evening they ſtand at the doors of their Houſes, which are for the moſt part little Huts; and when night comes, they ſet up a Candle or a lighted Lamp for a Signal: Then it is alſo that they open all the Shops where they ſell *Tari*; which is a certain drink made of the juice of a Tree, and is as ſweet as our new Wines. They fetch it ſome five or ſix leagues off, upon Horſes, that carry two earthen-Bottles of each ſide, and trot at a great rate; of which there come every day to the City above five or ſix-hunder'd. The King has a conſiderable Revenue by the Impoſt which he lays upon this *Tari*: And for that reaſon he permits ſo many common Women, in regard it is for their ſake that ſo much *Tari* is conſum'd; thoſe that ſell it, for that cauſe, keeping their Shops by thoſe Houſes.

Theſe ſort of Women are ſo nimble and active, that when the preſent King went to ſee *Muſlipatan*, nine of them undertook to repreſent the figure of an Elephant; four making the four feet, four the body, and one the trunk; upon which the King, ſitting in a kind of Throne, made his entry into the City.

All the Men and Women of *Golconda* are well proportion'd, and of comely ſtatures; and fair enough in their countenances; only the Countrey-people are a little more ſwart.

The preſent King of *Golconda* bears the Name of *Abdoul-Conton-Sha*; and I will tell the Reader in a few words, from whence he drew his Original. In the Reign of *Akbar* King of *India*, the Father of *Jehan-Guir*, the Territories of the Great *Moguls* did not extend farther Southward then *Narbider*; ſo that the River which runs by it, and which coming from the South, empties it ſelf into *Ganges*, ſeparated their Dominions from the Territories of the *Raja* of *Narſingue*, that ſtretch'd as far as *Cape-Comorin*, the other *Raja's* being only his Subjects, and depending upon him. This *Raja* and his Succeſſors have been always at Wars with them that ſucceeded to *Tamerlane* or *Temur-leng* in *India*; and their Power was ſo great, that the laſt *Raja*, who was at War with *Akbar*, brought into the Field four Armies under as many Generals. The moſt conſiderable of his Armies lay in thoſe Provinces, which at this day are call'd the Kingdom of *Golconda*; the ſecond was quarter'd in the Provinces of *Viſapour*, the third in the Province of *Dultabat*, and the fourth in the Territories of *Brampour*. The *Raja* of *Narſingue* dying without Children, the four Generals divided among themſelves the Countreys which they poſſeſs'd with their Army, and took upon them the title of Kings, the one of *Golconda*, the other of *Viſapour*, the other of *Brampour*, and the fourth of *Dultabat*. Though the *Raja* were an Idolater, nevertheleſs his four Generals were *Mahumetans*; and he of *Golconda* was of the Sect of *Haly*, deſcended from an Ancient Family of the *Turcomans*, which inhabit the Country of *Hamadan* in *Perſia*. This General, as I have ſaid, was more conſiderable than any of the reſt, and ſome few days after the death of the *Raja*, they won a famous Victory from the *Mogul*; ſo that he could not hinder them from aſſuming their ſeveral Sovereignties. But after that, *Jehan-Guir*, the Son of *Akbar*, conquer'd again the Kingdom of *Brampour*, *Cha-jehan* the Son of *Jehan-Guir* recover'd the Kingdom of *Dultabat*, and *Aureng-zeb* the Son of *Cha-jehan* recover'd ſome part of the Kingdom of *Viſapour*. As for the King of *Golconda*, neither *Cha-jehan*, nor *Aureng-zeb* diſturb'd him, but let him reſt in peace, upon condition that he ſhould pay to the *Mogul* an annual tribute of 200000 Pagods. At preſent the greateſt *Raja* on this ſide *Ganges* is the *Raja* of *Velou*, whoſe Territories extend to *Cape-Comorin*, and who ſucceeded to ſome part of the Territories of the *Raja* of *Narſingue*: But in regard there is no Trade in his Countrey, and by conſequence no coneourſe of ſtrangers, there is little notice taken of him. The preſent King of *Golconda* has no Sons, but three Daughters, who are all married.

The Eldeſt Eſpous'd one of the Kinſmen of the *Grand Chek* of *Mecca*. Nor muſt we forget ſome paſſages that fell out before this Marriage. The *Chek* coming to *Golconda* in the habit of a *Faquir*, , for ſome Months lodg'd without the Gate of the Palace, diſdaining to give any anſwer to ſeveral Courtiers, that demanded what his buſineſs was. At length the thing being made known to the King, he ſent his chief Phyſitian, who ſpoke good *Arabick*, to know of the *Chek* what he had to requeſt, and the reaſon of his coming. The Phyſitian, and ſome other Lords of the Court that diſcours'd him alſo, finding him to be a perſon of great Wit and Learning, brought him to the King, who was very well ſatisfi'd with his aſpect and his preſence. But at length the *Chek* declaring to him, that he came to Eſpouſe the Princeſs; that propoſal very much ſurpriz'd the Prince, and was look'd upon by the greateſt part of the Court, as made by a perſon not well in his wits. At firſt the King only laugh'd at him. But when he found him obſtinately perſevering in his demand, in-ſo-much that he threaten'd the Countrey with ſome ſtrange Calamity, if the Princeſs were not given to him in Marriage, he was committed to Priſon, where he lay a long time. At length the King thinking it more to the purpoſe to ſend him back into his own Countrey, caus'd him to be ſhip'd away at *Maſlipatan*, in a Veſſel that carri'd Goods and Pilgrims to *Mocca*, whence they travell by land to *Mecca*. About two years after the ſame *Chek* return'd again to *Golconda*, and order'd his affairs ſo well, that he Eſpous'd the Princeſs, and won an high reputation in the Kingdom, which he governs at this day, and is very Potent. He it was that kept the King from ſurrendring the Fortreſs of *Golconda*, whither he was retir'd, when *Aureng-zeb* and his Son took *Bagnabar*, as I ſhall tell you by and by, threatning to kill him, if he would not reſolve to hold it out, and not deliver the keys to the enemy. This bold action wss the reaſon which made the King love him ever afterwards; and that he takes his counſel in all weigty affairs, not as he is the King's Son-in-Law, but as he is a great Miniſter of State, and the chiefeſt perſon, next the King, in all the Court. He it was that has put a ſtop to the finiſhing the great Pagod in *Bagnagar*, having threaten'd the whole Kingdom with ſome great Calamity, if they went forward with the work. This Prince is a paſſionate Lover of all thoſe that profeſs the Mathematicks, and underſtands them as well. For which reaſon, though he be a Mahumetan, he is a great Favourer of all the Chriſtians, who are verſ'd in that Science, as he has particularly teſtifi'd to Father *Ephrahim*, a *Capuchin*, paſſing through *Golconda* for *Pegu*, whither he was ſent by his Superiors. He did all he could to oblige him to ſtay in the Country, and offer'd to build him a Houſe and a Church at his own expences; telling him, he ſhould neither want employment, nor Hearers, in regard there were ſeveral *Portugueſe* Chriſtians, and ſeveral *Armenians* that came thither to trade. But Father *Ephraim* having a particular Order to go to *Pegu*, could not accept of his Offer; yet when he went to take his leave of the *Check*, he preſented him with a *Calaat*, the moſt noble that was in his Wardrobe; being the whole habit; the Cap, the *Cabay* or large Veſt, the *Arcalou* or ſhort Caſſock, two pair of Drawers, two Shirts, and two Scarfs, which they wear about their necks, and over their heads to keep off the heat of the Sun. The Friar was ſurpriz'd at the preſent, and gave the *Check* to underſtand, that it was not proper for him to wear it: however the *Check* would force him to take it, telling him he might accommodate ſome of his Friends with it. Two months after Father *Ephraim* beſtow'd the ſame Preſent upon me, being at *Surat*; for which I return'd him thanks.

The *Check* ſeeing he could not detain the Father, and unwilling he ſhould go a foot from *Golconda* to *Maſlipatan*, oblig'd him to take an Oxe, with two Men to lead it; and becauſe he could not perſwade him to take alſo thirty Pagods, which he preſented the Father withall, he commanded the two men, when they came to *Maſlipatan*, to leave the Oxe and the thirty Pagods with him, which they did very punctually; for otherwiſe at their return to *Golconda*, they had forfeited their lives. I will finiſh the Hiſtory of Father *Ephraim*, when I come to the deſcription of *Goa*, which is the principal place that the *Portugals* have in the *Indies*.

The ſecond Daughter of the King of *Golconda* was married to *Sultan Mahumad*, the eldeſt Son of *Aurengzeb*; the occaſion whereof was this: *Mirgimola*, Generaliſſimo of the King of *Golconda*'s Army, and who had been very ſerviceable to his Maſter, to ſettle the Crown upon his head, according to the cuſtom, left with the King as a mark of his fidelity, both his Wife and Children in Hoſtage; for he was ſent to reduce certain *Raja's* in *Bengala*, that were in Rebellion. He had ſeveral Daughters, but only one Son, who had a great train, and made a great noiſe at Court. The reputation and riches which *Mirgimola* had gain'd, rais'd him up ſeveral Enemies, who endeavour'd in his abſence to ruine him, and to put him out of the Kings favour. They pretended that the great power of *Mirgimola* was very much to be ſuſpected; that all his deſigns tended to dethrone him, and to ſettle the Kingdom of *Golconda* upon his own Son; that it behov'd him not to ſtay till the remedy were paſt cure, but to rid himſelf of an Enemy, ſo much the more to be fear'd, the cloſer he kept his intentions; and that the ſhorteſt and beſt way was to poyſon him. The King being eaſily perſwaded, gave them leave and authority to act as they pleas'd for his ſecurity; but having miſs'd of their deſign for three or four times together, *Mirgimola's* Son began to ſmell the plot; and immediately gave advice thereof to his Father. It is not known what inſtructions he receiv'd from his Father; but ſo ſoon as he had his anſwer, he went to the King, and ſpoke boldly to him, taxing him with the ſervices which his Father had done him, and that without his aſſiſtance he had never come to the Crown. The young Lord, naturally of a fiery diſpoſition, kept on this diſcourſe, ſo diſpleaſing to the King, till at length his Majeſty flung away; and the Lords that were preſent, fell upon the young man, and baſely miſus'd him. At the ſame time alſo he was arreſted and committed to priſon, together with his Mother and Siſters. Which action, as it made a great noiſe at Court, coming to *Mirgimola's* ears, ſo incens'd him, that having an Army under his command, and being belov'd by the Soldiers, he reſolv'd to make uſe of the advantages he had, to revenge himſelf for the injury done him. He was then not far from *Bengala*, being ſent, as I ſaid before, to reduce certain *Raja's* to obedience, whoſe Territories lye upon the *Ganges*; and *Sultan-Sujah*, *Cha-jehan*'s ſecond Son, being then Governour of *Bengala*, the General thought it his beſt way to addreſs himſelf to him; as being the next Prince, with whom he might join his Forces againſt the King of *Golconda*, whom he look'd upon now no more as his Maſter, but as one of his moſt inveterate Enemies. Thereupon he wrote to the Prince to this effect: That if he would join with him, he would give him an opportunity to poſſeſs himſelf of the whole Kingdom of *Golconda*; and that he ſhould not neglect ſo fair an opportunity to enlarge the Dominions of the Great *Mogul*, the ſucceſſion whereof might as well concern him, as any of the reſt of his Brothers. But the Anſwer which *Sultan-Sujah* ſent him, was contrary to his expectation; who told him, that he could not tell how to truſt a perſon, who as he went about to betray his King, might more eaſily be drawn to betray a Foreign Prince, whom he had inveigl'd only for the ſake of his Revenge; and that therefore he ſhould not rely upon him. Upon *Sultan-Sujah*'s refuſal, *Mirgimola* wrote to *Aurengzeb*, who was then in his Government of *Brampoure*, who being not ſo nice as his Brother, accepted of the propoſal that was made him. Thus while *Mirgimola* advanc'd with his Troops toward *Bagnabar*, *Aurengzeb* haſten's toward *Decan*, and both Armies being join'd, they came to the Gates of *Bagnabar* before the King was in a poſture to receive them. He had only time to retreat into his Fortreſs of *Golconda*, to which *Aurengzeb*, after he had rifl'd the City of *Bagnabar*, and plunder'd the Palace, lay'd a cloſe Siege. The King ſeeing himſelf thus vigorouſly preſs'd, ſent away to *Mirgimola* his Wife and Children very honourably. For there is vertue and generoſity in the *Indians*, as well as in the *Europeans*; of which I will give you an illuſtrious Example in the perſon of the King of *Golconda*. Some days after the Enemy had beſieg'd the Fortreſs, a Canoneer eſpying *Aurengzeb* upon his Elephant, riding about to view the Fortifications of the Caſtle, told the King, being then upon the Baſtion, that if he pleas'd he would fetch off *Aurengzeb* with a Canon-ſhot; and at the ſame time was about to give fire; but the King holding his hand, told him he perceiv'd it well enough, but that it behov'd Kings to be better Husbands of the Lives of Princes. The Canoneer obey'd the King, and inſtead of ſhooting at *Aurengzeb*, he took off the Head of the General of his Army, who was a little before him; which put a ſtop to the Aſſault they were about to have giv'n, the Army being in a confuſion upon his death. *Abdul-jaber-Beg*, General of the King of *Golconda*'s Army, lying not far from the Camp, with a flying Army of four thouſand Horſe, underſtanding the diſorder of the Enemy by reaſon of the loſs of their General, laid hold of ſo favourable an opportunity, gave them a deſperate charge in that confuſion, and putting them to the rout, purſu'd them till night, for four or five Leagues. Some few days before the General's death, the King of *Golconda* finding that his proviſions fail'd him in the Fortreſs, was about to have deliver'd the Keys; but as I ſaid before, *Mirza-Mahomed*, his Son-in-Law, ſnatch'd them out of his hand, and threatn'd to kill him, if he perſever'd in that reſolution. Which was the reaſon, that the King who lov'd him not before, had ever after the greateſt affection imaginable for him as long as he liv'd.

Aurengzeb being thus conſtrain'd to raiſe his Siege, ſtay'd ſome days to rally his Troops; and having receiv'd a recruit of freſh men, return'd again to the Siege, with new reſolutions. But *Mirgimola*, who had ſtill ſome kindneſs for the King remaining in his breaſt, would not permit *Aurengzeb* to uſe the utmoſt of extremity, but by his wit and good management gain'd a ſuſpenſion of Arms.

Cha-jehan, the Father of *Aurengzeb*, had formerly had great kindneſſes ſhew'n him by the King of *Golconda*, to whom he fled, after he had loſt the Battel, together with his eldeſt Brother, which he fought againſt *Jehan-guir* his Father, with whom he made War. The eldeſt Son was taken, and *Jehan-guir* caus'd his eyes to be put out; but *Cha-jehan* being more wary, fled, and was entertain'd by the King of *Golconda*, with whom he enter'd into a particular and ſtrict friendſhip; *Cha-jehan* making an Oath to his Benefactor, that he would never wage War againſt him upon any occaſion whatever. *Mirgimola* therefore knowing that it would be no difficult thing to bring two Kings, that were Friends, to an accommodation, wrought underhand with both, toward the concluſion of a Peace. And he ſo brought his buſineſs about, that the King of *Golconda* writ a Letter firſt to *Cha-jehan*, wherein he ſubmiſſively requeſted him to be an Arbitrator between *Aurengzeb* and him, promiſing to ſubmit wholly to him, and to ſign ſuch Articles as he ſhould propoſe. By the ſame policy of *Mirgimola*, *Cha-jehan* was adviſ'd, in anſwer to the King of *Golconda*'s Letter, to propoſe a Match between his ſecond Daughter and *Sultan Mahomed*, the Son of *Aurengzeb*, upon condition that after the death of the King her Father, the Son-in-Law ſhould inherit the Kingdom of *Golconda*. This propoſition being accepted, the Peace was concluded, and the Nuptials celebrated with an extraordinary Magnificence. As for *Mirgimola*, he quitted the ſervice of the King of *Golconda*, and went with *Aurengzeb* to *Brampour*. Soon after *Cha-jehan* made him his Prime Miniſter of State, and Generaliſſimo of his Armies; and he it was that ſo potently aſſiſted *Aurengzeb* to get the Crown, by the defeat of *Sultan-Sujah*. For *Mirgimola* was a perſon of great wit, and no leſs underſtanding in Military than in State affairs. I had occaſion to ſpeak with him ſeveral times; and I have no leſs admir'd his juſtice, than his diſpatch to all people that had to do with him; while he gave out ſeveral Orders, and ſign'd ſeveral Diſpatches at the ſame time, as if he had but one entire buſineſs in hand.

The other Princeſs of *Golconda* was promiſ'd to *Sultan Sejed*, another *Chek* of *Mecca*; and the Match went on ſo fairly, that the day was appointed for the celebration of the Nuptials; but *Abdoul-Jaber-Beg*, General of the Army, with ſix other Lords, went to the King to divert him from his intention; and they brought it ſo to paſs, that the Match was broken off, and the Princeſs was given in Marriage to *Mirza-Abdoul-Coſing*, the Kings Couſin; by whom ſhe has two Sons, which have wholly annull'd the Pretentions of *Aurengzeb*'s Son; whoſe Father now keeps him in Priſon, in the Fort of *Gavaleor*, for having taken his Uncle *Sultan Sujah*'s part againſt him. The Princeſs had been given before to *Mirza-Abdoul-Coſing*, but for his debauchery, which render'd him little regarded by the King. But ſince his marriage he is very much reclaim'd.

Now the King of *Golconda* does not ſtand in ſo much fear of the *Moguls*; for in imitation of them, he keeps his Money in his own Country, and has already hoarded up a Treaſury ſufficient to maintain his Wars. Beſides, he is altogether addicted to the Sect of *Haly*, ſo that he will not wear a Bonnet, like the other *Mahumetans*, becauſe they ſay *Haly* wore none; but another ſort of attire for the head. Which is the reaſon that the *Perſians*, that come into *India* to ſeek their fortune, apply themſelves rather to the King of *Golconda* then to the Great *Mogul*. Such is the condition of the King of *Viſapour* alſo, whom the Queen, Siſter to the King of *Golconda*, takes care to educate in the Sect of *Haly*, which invites great numbers of *Perſians* into her Service.

CHAP. XI.

The Road from Golconda *to* Maſlipatan, *al.* Maſalipatan.

FRom *Maſlipatan* they count it an hunder'd *coſtes* or leagues, taking the right way. But if you go by the *Diamond-Mine*, which in the *Perſian* Language is call'd *Coulour*, in the *Indian*, *Gani*; they reckon it an hunder'd and twelve leagues: and this is the Road which I generally took.

From *Golconda* to *Tenara*, coſtes 4

Tenara is a ſweet place, where there are four very fair Houſes, to every one of which belongs a large Garden. One of the four ſtanding upon the left-hand along the High-way, is much more beautiful then any of the other three. It is built of Free-ſtone two ſtories high, wherein there are ſeveral fair Galleries, Halls, Parlors, and lodging-Chambers. Before the front of the Houſe is a large four-ſquare *Piazza*, little inferior to the *Place Royale* in *Paris*. Upon every one of the other three fronts there is a great Portal, on each ſide whereof there is a fair Platform rais'd from the earth above four or five-foot-high, and well-Arch'd, where Travellers of Quality are lodg'd. On the top of each Portal there is a ſtrong Baluſter,

luſter, and a little Chamber for the Ladies. When Perſons of Quality care not to be in their Houſes,, they ſet up Tents in their Gardens; and you muſt take notice that there is no dwelling for any perſon but only in the three Houſes; for the fourth, which is the faireſt, belongs only to the Queen. When ſhe is not there however, any body may ſee it, and take a walk in the Garden, which is a very lovely place, and well-ſtor'd with water. The whole *Piazza* is encompaſt with ſeveral Chambers for the lodging of poor Travellers; who every day toward the evening have an Alms beſtow'd upon them, of Rice, or Pulſe, which they boil ready to their hands. But for the Idolaters that eat nothing which is provided by other hands, they give them flower to make Bread, and a little Butter. For when their Bread is bak'd like a broad thin Cake, they dip it in the melted-Butter.

From *Tenara* to *Jatenagar*, coſtes	12
From *Jatenagar* to *Patengi*, coſtes	12
From *Patengi* to *Pengeul*, coſtes	14
From *Pengeul* to *Nagelpar*, coſtes	12
From *Nagelpar* to *Lakabaron*, coſtes	11
From *Lakabaron* to *Coulour* or *Gani*, of which I ſhall ſpeak in my diſcourſe of the Mines, coſtes	11

The greateſt part of the way from *Lakabaron* to *Coulour*, eſpecially when you come near to *Coulour*, is very rocky; ſo that I was forc'd in ſome places to take my Coach off the Carriages, which was preſently done. If you meet with any good Earth between thoſe Rocks, there you ſhall find *Caſſia*-Trees, that bear the beſt *Caſſia*, and the moſt laxative in all *India*. Which I found by its working with my men that eat of it by the way.

There runs a great River by the Town of *Coulour*, which falls into the Gulf of *Bengala* neer *Maſlipatan*.

From *Coulour* or *Gani*, to *Kah-Kaly*, coſtes	12
From *Kah-Kaly* to *Bezouar*, coſtes	6

Near to *Bezouar* you muſt repaſs the River of *Coulour*.

From *Bezouar* to *Vouchir*, coſtes	4
From *Vouchir* to *Nilimor*, coſtes	4

About half the way between *Vouchir* and *Nilimor*, you muſt croſs a great River upon a Float-boat of Timber, there being no other kind of Boat in that place.

From *Nilimor* to *Milmol*, coſtes	6
From *Milmol* to *Maſlipatan*, coſtes	4

Maſlipatan is a great City, the Houſes whereof are only of Wood, built at a diſtance one from another. The place it ſelf, which ſtands by the Sea, is famous for nothing but the Road for Ships which belongs to it, which is the beſt in the Gulf of *Bengala*; and from hence they ſet Sail for *Pegu*, for *Siam*, for *Aracan*, for *Bengala*, for *Cochinchine*, for *Mecca*, and for *Ormus*, as alſo for the Iſlands of *Madagaſcar*, *Sumatra* and the *Manille's*.

You muſt take notice, that from *Golconda* to *Maſlipatan*, there is no travelling by Waggons, by reaſon of the high Mountains, Lakes and Rivers that make the Road very ſtreight and impaſſable. 'Tis a very difficult thing to carry a little Coach thither; for I was forc'd to have my own taken off the Carriages, and ſo to have it lifted out of the bad way. The Road is every jot as bad between *Golconda* and *Cape-Comorin*, a Waggon being hardly ſo much as made mention of all the way; for that there is no other way to travel, or for the carriage of Goods, than with Horſes and Oxen. But inſtead of Coaches, they have the convenience of *Pallekie's*, wherein you are carried with more ſpeed and more eaſe than in any part of *India*.

CHAP.

CHAP. XII.

The Road from Surat *to* Goa, *and from* Goa *to* Golconda *through* Viſapour.

YOU may go from *Surat* to *Goa*, partly by Land, and partly by Sea. But the Road being very bad by Land, generally Travellers go by Sea, and hiring an *Almadier*, which is a Barque with Oars, they go by the Shoar to *Goa*; though ſometimes the *Malavares* or *Indian* Pirats are very much to be fear'd all along thoſe Coaſts, as I ſhall tell you in due place.

The way from *Surat* to *Goa*, is not reckon'd by *Coſtes*, but by *Gos*, one of which makes four of our common Leagues.

From *Surat* to *Daman*, gos	7
From *Daman* to *Baſſain*, gos	10
From *Baſſain* to *Ghaoul*, gos	7
From *Chaoul* to *Daboul*, gos	12
From *Daboul* to *Rejapour*, gos	10
From *Rejapour* to *Mingrela*, gos	9
From *Mingrela* to *Goa*, gos	4
In all from *Surat* to *Goa*, gos	61

The great danger which you run along the Coaſt, is the hazard of falling into the hands of the *Malvares*, who are violent *Mahumetans*, and very cruel to the Chriſtians. I ſaw a bare-foot *Carmelite*-Friar who had been taken by thoſe Pirats. This Friar, to get his ranſom the ſooner, they put to that kind of torture, that his right-arm was ſhorter by one half then his left, and ſo it was with one leg. The Captains do not give above ſix Crowns to every Souldier for the whole ſix months that they are uſually out at Sea: Then the Souldiers may return home, and if their Captains will have them ſtay longer, they muſt allow 'em more pay. They ſeldom venture out above 20 or 25 leagues at Sea, which is no great hazard of the Veſſel. But ſometimes the *Portugueſ's* ſnap them, and then they either hang 'em up preſently, or throw 'em over-board. Theſe *Malavares* carry ſometimes 200, ſometimes 250 men, and they ſail together in Squadrons of ten or fifteen Barques to attack a great Veſſel, not caring a ruſh for the great Guns. They come board and board ſo ſuddenly, and caſt ſuch a quantity of Pots of Artificial Fire upon the deck, that if there be not ſpeedy remedy appli'd, they will preſently do a world of miſchief. Generally our Seamen, knowing the cuſtom of theſe Pirats, when they come within ken, preſently ſhut up the Scuttles, and fill the deck with water, to hinder the Fire-Pots from doing execution.

An *Engliſh* Captain, whoſe name was Mr. *Clark*, coming from *Bantam* to *Surat*, not far from *Cochin*, met a Squadron of theſe *Malvares*, conſiſting of 25 or 30 of theſe Barques. Who came board and board, and vigorouſly attack'd him. The Captain ſeeing he could not withſtand their firſt Fury, put fire to ſome Barrels of Powder, and blowing up the deck, blew a great number of the Pirats into the Sea. Nevertheleſs, the reſt were nothing diſcourag'd, but boarded the Ship a ſecond time. The *Engliſh* Captain ſeeing there was no help, put his men into two Shallops, and ſtaying behind in his Cabin, where the Pirats could not enter ſo ſuddenly, he ſet fire to a Train which he had laid, that reach'd to all the reſt of the Powder, and at the ſame time leaping into the Sea, was taken up by his own men. In the mean time the Ship being all a-fire, the Pyrats leapt into the Sea alſo. But for all this, the two Shallops, wherein there were about forty *Engliſh*, were taken by the reſt of the *Malvares*, that were Freſh-men; and I was then at breakfaſt with the *Engliſh* Preſident, Mr. *Fremelin*, when he receiv'd a Letter from Captain *Clark*; that he was a Slave to *Samorin*, who is the moſt conſiderable King all along the Pirats Coaſt. The Prince would not leave the *Engliſh* in the hands of thoſe Scoundrels, knowing that they would have been in great danger of their lives, by reaſon that above twelve-hunder'd Women had loſt their Husbands, in the two times that the Ship had been fir'd. However the King found a means to appeaſe them, promiſing to each of them that had loſt their Husbands two *Piaſters*, every *Piaſter* being four ſhillings a piece, which came to above two thouſand four hundred Crowns,beſides four thouſand, which were to be paid for the Ranſom of the Captain and the other Sea-men, immediately the Preſident ſent the Money, and I ſaw them at their return, ſome in health, others in violent Feavers. The *Malavares* are a People ſo ſuperſtitious, that they never touch any thing that is foul or ſoyl'd, with their Right Hands, but only with the Left, the Nails of which Fingers they let grow, and uſe inſtead of Combs, for they wear their Hair long like the Women, tying it about their Heads in wreaths, and binding it with a Linnen cloath with three corners.

Since I have mention'd *Daman*, I will tell you in a few words how that City was beſieg'd by *Aureng-Zeb* the preſent Great *Mogul*. Some are of opinion that Elephants do great matters in War; which may be ſometimes true, but not alwaws; for very often inſtead of doing miſchief to the Enemy, they turn upon thoſe that lead them, and rout their own party as *Aureng-Zeb* found by experience, at the Siege of this City. He was twenty days before *Daman*, and reſolv'd at length to Storm it upon a Sunday, believing that the Chriſtians were like the Jews and would not defend it upon that day. He that commanded the Place was an old Souldier, who had ſerv'd in *France*, and had three Sons with him. In the Town were eight hundred Gentlemen, and other ſtout Souldiers, who came from all parts to ſignalize their valour at that Siege. For though the *Mogul* had in his Army above forty thouſand men, he could not hinder relief from being put into *Daman* by Sea, in regard that he wanted Ships. The Sunday that the Prince intended to Storm, the Governour of *Daman*, as had been order'd at the Councel of War, caus'd Maſs to be ſaid preſently after Midnight,and then made a Sally with all his Cavalry and ſome part of his Infantry, who were to fall on upon that quarter which was guarded by two hundred Elephants. Among thoſe Elephants they flung a great number of Fire-works, which ſo affrighted them in the dark of the Night, that knowing not whither they went, nor being to be rul'd by their Governours, they turn'd upon the Beſiegers with ſo much fury, that in leſs than two or three hours half the Army of *Aureng-Zeb* was cut in pieces, and in three days the Siege was rais'd; nor would the Prince after that, have any more to do with the Chriſtians.

I made two Voiages to *Goa*, the one at the beginning of the year 1641. the ſecond at the beginning of the year 1648. The firſt time I ſtay'd but five days, and return'd by Land to *Surat*. From *Goa* I went to *Bicholly*, which is upon the main Land, thence to *Viſapour*, thence to *Golconda*, thence to *Aureng-abat*, and ſo to *Surat*. I could have gone to *Surat* without paſſing through *Golconda*, but my buſineſs led me that way.

From *Goa* to *Viſapour*, coſtes. 85

Which takes up generally eight days journey.

From *Viſapour* to *Golconda*, coſtes. 100

Which I travel'd in nine days.

From *Golconda* to *Aureng-abat*, the Stages are not ſo well order'd, being ſometimes ſixteen, ſometime twenty five, ſometimes twenty Leagues aſunder.

From *Aureng-abat* to *Surat* takes up ſometimes twelve, ſometimes fifteen, ſometimes ſixteen days journey.

Viſapour is a great ſcambling City, wherein there is nothing remarkable, neither as to the publick Edifices, nor as to Trade. The Kings Palace is a vaſt one but ill built, and the acceſs to it is very dangerous, in regard there are abundance of Crocodiles that lie in the Water which encompaſs it. The King of *Viſapour* has three good ports in his Dominions, *Reſapour*, *Daboult*, and *Crapaten*. The laſt is the beſt of all, where the Sea beats upon the foot of the Mountain, and you have fourteen or fifteen Fathom Water near the Land. Upon the top of the Mountain there is a Fort, with a Spring of Water in it. *Crapaten* is not above five days journey from *Goa* to the North. And *Rabaugh*, where the King of *Viſapour* ſels his Pepper, is as far diſtant from it to the Eaſt. The King of *Viſapour* and the King of *Golconda* have been formerly tributary to the Great *Mogul*: but now they are abſolute of themſelves.

This Kingdom was for ſome time diſquieted by the revolt of *Nair-ſeva-gi*, Captain of the King of *Viſapour*'s Guards; After which the young *Seva-gi* his Son conceiv'd ſo deadly a hatred againſt the King, that he made himſelf the head of certain *Banditi*, and as he was both wiſe and liberal, he got together ſo many Horſe and Foot, as made a compleat Army; the Souldiers flocking to to him from all parts, for the reputation of his Liberality. And he was juſt about to have led them to action, when the King of *Viſapour* happen'd to dye without Children, ſo that with little or no trouble he got poſſeſſion of one part of the Coaſt of *Malavar*; taking *Rejapour*, *Raſigar*, *Crapaten*, *Daboul*, and other places. They report that upon his demoliſhing the fortifications of *Raſigar*, he found vaſt Treaſures, which help'd him to pay his Souldiers, who were alwayes well paid. Some years before the death of the King, the Queen perceiving no probability of having any Children, adopted a little Boy, upon whom ſhe beſtow'd all her affections, and cauſed him to be brought up in the Doctrine of *Haly*'s Sect. The King upon his Death-bed caus'd this Adopted Son to be Proclaim'd King; but *Seva-gi* having a numerous Army continu'd the War, and much diſturb'd the Regency of the Queen. At length he made the firſt propoſitions for Peace; which was concluded upon conditions, that he ſhould quietly enjoy the Territories; which he had ſubdu'd, that he ſhould become Tributary to the King, and pay him the half of all his Revenue. The young King being thus fix'd in his Throne, the Queen Regent went in Pilgrimage to *Mecca*; and I was at *Iſpahan*, when ſhe paſs'd through the Town in her return home.

When I made my ſecond Voiage to *Goa*, I embark'd in a *Dutch* Veſſel call'd the *Maeſtricht*, which carry'd me to *Mingrela*, where I landed the eleventh day of *January*, 1648.

Mingrela is a large Town, extended half a League in length upon the Sea, in the Territories of *Viſapour*. It is one of the beſt Roads in all *India*, where the *Hollanders* take in freſh Proviſions every time they ſail to block up *Goa*, as alſo when they are bound upon Trade for many other parts of *India*. For at *Mingrela* there is both excellent Water, and excellent Rice. This Town is alſo very famous for *Cardamoms*, which the Eaſtern people eſteem the beſt of Spices, not being to be had in any other Countrey; which makes that ſort of Commodity very ſcarce and very dear. There is alſo made great ſtore of courſe Calecuts, that are ſpent in the Countrey; beſides great quantities of courſe Matting, that ſerves to pack up goods. So that both in reſpect of Trade, as alſo for the furniſhing their Ships with freſh Proviſions, the *Hollanders* have a Factory in the Town. For, as I ſaid before, not only all Veſſels that come from *Batavia*, from *Japon*, from *Bengala*, *Ceylan*, and other places, and thoſe that are bound for *Surat*, the *Red Sea*, *Ormus*, *Balſara*, *&c.* both going and coming, come to an Anchor in the Road of *Mingrela*, but alſo while the *Hollanders* are at Wars with the *Portugals*, and lye before the Bar of *Goa*, where they have uſually eight or ten Sail, they ſend their ſmall Barks to *Mingrela* for Proviſions. For the *Hollanders* lye eight Months in a year before the mouth of the Port of *Goa*, ſo that there can nothing paſs into *Goa* by Sea all that time. You muſt alſo take notice, that the Bar of *Goa* is alſo ſtopt up ſome part of the year by the Sands which the South and Weſt-winds that precede the great Rains, caſt up; ſo that there is not above a foot, or a foot and a half Water for very ſmall Boats. But when the great Rains come, the Water ſwells and carrying away the Sands, opens a paſſage for the great Veſſels.

CHAP. XIII.

Obſervations upon the preſent State of the City of Goa.

GOA lies in 15 Degrees, 32 minutes of Latitude, in an Iſland ſix or ſeven leagues about, upon the River of *Mandoua*, ten leagues from the mouth of the River. The Iſland abounds in Corn and Rice, and bears ſeveral ſorts of Fruit, as *Manga's*, *Anana's*, *Adam's-Figs*, and *Coco's*. But moſt certainly a Pippin is far beyond all thoſe fruits. All thoſe that have ſeen *Europe* and *Aſia*, agree with me, that the Port of *Goa*, the Port of *Conſtantinople*, and the Port of *Toulon*, are three of the faireſt Ports of all our vaſt Continent. The City is very large, and the Walls are of good Stone. The Houſes are for the moſt part very magnificently built, eſpecially the *Vice-Roy*'s Palace. There are in it a great number of Apartments, and in one part of the Rooms and Chambers, which are very large, hang ſeveral Pictures, wherein are ſeverally painted by themſelves, the Ships that come from *Lisbon* to *Goa*, with thoſe that are bound from *Goa* to *Lisbon*, with the name of the Veſſel, the Captain, and the number of Guns which the Ship carries. If the City were not ſo cloſely environ'd with Hills, it would doubtleſs be better inhabited, and the air would be much more wholſome. But theſe Mountains keep off the cool winds, which is the reaſon that the heats are very exceſſive. Beef and Pork is the ordinary diet of the Inhabitants of *Goa*. They have good ſtore of Poultry, and ſome few Pidgeons; but though *Goa* be very neer the Sea, Fiſh is very ſcarce. They have abundance of all ſorts of Sweet-meats, and feed upon them very much.

Before the *Hollanders* had brought down the power of the *Portugals* in *India*, there was nothing to be ſeen at *Goa*, but Magnificence and Riches: but the *Dutch* having every where got their Trade out of their hands, they have loſt their ſprings of Gold and Silver, and are fallen from their former ſplendor. In my firſt Voyage to *Goa* I met with people of faſhion, that had above two-thouſand Crowns Revenue; at my ſecond Voyage the ſame perſons came privately to me in the evening, to beg an Alms; yet abating nothing, for all that, of their inherent pride and haughtineſs: Nay, their Women will come in *Palleki's* to the door, and ſtay while a Boy, that attends them, has brought you a Complement from his Miſtreſs. Then uſually you ſend them what you pleaſe, or carry it your ſelf, if you have a curioſity to ſee their faces; which rarely can be done, becauſe they cover themſelves with a veil from head to foot. Moreover, if you go your ſelf to preſent them your Charity, they will give you a little note, containing a recommendation of ſome religious Perſon, who ſignifies what ſubſtantial perſons they have been, and how they came to fall to decay. Sometimes, if the perſon be handſom, ſhe is deſir'd to walk in; and to take a Collation, which laſts moſt commonly till the next day. Had not the *Portugals* ſo many Fortreſſes to keep upon the Land; or had not, out of their contempt of the *Hollander* they neglected their affairs, they could never have been reduc'd to ſo low a condition.

The *Portugueſes* have no ſooner made the *Cape of Good-Hope*, but they are all *Fidalgues* or Gentlemen; and add the Title of *Dom* to the ſingle name of *Pedro* or *Jeronimo*, which they receiv'd at their Baptiſm: From whence they are call'd the *Fidalgues* or Gentlemen of the *Cape of Good-Hope*. As they change their Names, they alſo change their Nature; for it may be truly ſaid, that the *Indian-Portugals* are the moſt revengeful perſons, and the moſt jealous of their Wives of any perſons in the World. And when the leaſt ſuſpition creeps into their noddles, they rid themſelves of them either by Poiſon or Dagger. If they have an enemy, they never pardon him; but if he be a perſon of that courage that they dare not grapple with him, their Maſters have attending upon them a ſort of black Slaves, that if they command them to kill any one, the Slaves will do it with a blind obedience; which they do either with a Dagger, or a Piſtol, or elſe by knocking the party on the head with a club, which they always carry, about the length of an Half-Pike. If it happen that they ſtay too long before they can meet with an opportunity ere they can diſpatch their miſchief; and that they cannot conveniently meet the perſon to be murther'd, in the Fields or in the City, they are no ſuch Saints, but they will kill him at the very Altar, while he is at his devotions; of which I ſaw two fatal preſidents, the one at *Goa*, the other at *Daman*. At *Daman* three or four of theſe black Slaves perceiving ſome perſons whom they were to murther, at Maſs in the Church, diſcharg'd their Muskets at them through the windows, never conſidering what other miſchief they might do to any other perſons, againſt whom they had no quarrel or deſign. The ſame thing happen'd at *Goa*, where ſeven men were kill'd cloſe by the Altar, and the Prieſt that ſaid Maſs was dangerouſly wounded at the ſame time. Nor do their Courts of Juſtice take any cognizance of theſe crimes, for generally the guilty perſons are the chiefeſt of the Countrey. As for their Suits of Law, there is no end of them, for they are manag'd by the *Canarins*, who are Natives of the Countrey, whoſe buſineſs it is to follow the Law; the moſt ſubtil and crafty ſort of people in the World.

To return to the ancient Power of the *Portugals* in *India*, moſt certain it is, that if the *Hollanders* had never come among them, you ſhould not have ſeen a bit of Iron in any *Portugal* Merchant's Houſe; but all Gold or Silver; for they needed no more than to make three or four Voyages to *Japan*, the *Philippin*, or *Molucca* Iſlands, or to *China* to enrich themſelves; gaining at their return above five or ſix for one upon rich Merchandizes. The very Souldiers as well as the Captains and Governors enrich'd themſelves by Trade. There was not any perſon, unleſs it be the Governor, who was not a Trader; or if he does Trade, it is in another man's name, for he has Revenue enough without it. Formerly it was one of the faireſt employments of the World to be *Vice-Roy* of *Goa*; and there are but few Monarchs, that have Governments at their diſpoſal, which are equal in value to ſome of thoſe which depend upon this *Vice-Roy*. The chief Command is that of *Mozambique* for three years. In thoſe three years the Governor gets above four or five-hunder'd-thouſand Crowns, and ſometimes more, if in all that time they receive no loſſes from the *Cafres*. Theſe *Cafres* are people that bring Gold for the Commodities which they carry away; and if any one of them happen to dye, going or coming, whatever you truſted them withall is loſt without redemption. The Governour of *Mozambique* trades alſo with the Negro's that inhabit all along the Coaſt of *Melinda*; and they ordinarily pay for the goods they buy, either in Elephants Teeth, or Ambergreeſe. When I was laſt in *Goa*, the Governour of *Mozambique*, who return'd to *Goa* after he had been three years in his Command, had by him only in Ambergreeſe, two hundred thouſand Crowns, not reckoning his Gold, and his Elephants Teeth, which amounted to a far larger ſum.

The ſecond Government was that of *Malaca*, by reaſon of the Cuſtom which was there to be paid. For it is a Streight through which all Veſſels that are bound from *Goa*, for *Japon*, *China*, *Cochinchina*, *Java*, *Macaſſar*, the *Phillippin* Iſlands, and many other places, muſt of neceſſity paſs. They may ſail another way by the Iſland of *Sumatra*, toward the Weſt, and ſo through the Streight of *Sonde*, or elſe leave the Iſland of *Java* to the North; but when the Ships return to *Goa*, they muſt ſhew a diſcharge from the Cuſtom-Houſe of *Malaca*, which obliges them to go that way.

The third Government is that of *Ormus*, by reaſon of the great Trade which is there, and the Cuſtom which all Ships are to pay that are bound in and out of the *Perſian Golf*. The Governour of *Ormus* exacted great Tolls from thoſe that went to the Iſland of *Bakren* to fiſh for Pearls, for if they did not take a Licence from him, he would ſink their Veſſels. The *Perſians* at preſent exact this Cuſtom from the *Engliſh*, who have a ſmall ſhare in that Trade, as I have related in my *Perſian* Voyages. But though they are ſevere enough to the Merchants, their Cuſtoms amount to nothing near ſo much as what the *Portugueſes* made of it. The *Hollanders* are in the ſame condition at *Malaca*, not receiving hardly ſufficient to pay their Garriſon which they keep there.

The fourth Government is that of *Moſcate*, the revenue whereof was very great. For all Veſſels that are bound from *India*, from the *Perſian Golf*, from the Red Sea, and from the Coaſt of *Melinda*, muſt come under the Point of

Muſcate, where they generally take in freſh Water. If there be any Ships that would not come to an Anchor there, the Governour ſent for his Cuſtom, which was four in the hundred; and if they refus'd, the Governour had his Galeaſſes ready to ſink them.

The fifth Government was that of the Iſland of *Ceyland*, to which belong'd all thoſe places which the *Portugals* had, as well upon the Coaſt of *Malavar*, the Golf of *Bengala*, and other parts of *India*; the worſt of which employments was worth ten thouſand Crowns *per ann.*

Beſides theſe five great Governments, which were at the diſpoſal of the Vice-Roy, he had abundance of other Offices in his Gift, as well in *Goa*, as in other parts of *India*. The very day that he makes his Entry into *Goa*, the Captain of his Guards gets above four thouſand Crowns. The three Offices of Engineer Major, Viſiter of the Forts, and chief Maſter of the Ordinance, yeilded every year twenty thouſand *Pardo*'s; every *Pardo* being worth twenty-ſeven Sous of our Money. The *Portugueſes* were then all very rich; the Nobility by reaſon of their Governments and Commands, the Merchants by their Trade, till the *Engliſh* and *Hollanders* cut them ſhort. When they had *Ormus*, they would not let any Merchant paſs by Sea into *India*; ſo that they were forc'd to go by Land through *Candahar*. Then, when the *Turky*, *Perſian*, *Arabian*, *Muſcovite*, *Polonian*, and other Merchants arriv'd at *Bander-Abaſſy*, they join'd together, and deputed four of the moſt experienc'd perſons among them, to view all the ſorts of Commodities, and to underſtand their quality and price. After they have made their report, they agree upon their price, and fetch away their goods, which are diſtributed to every one proportionably according to the number of Merchants. It is alſo the cuſtom of all *Aſia*, that there is nothing ſold, but a Broker has a hand in the Bargain. They make good the Money to thoſe that have ſold, and receive it from them that buy; and there are ſome ſorts of Commodities upon which there is due to them for Brokage, ſometimes one in in the Hundred, ſometime one and a half, and two.

At that time the *Portugueſes* made great profit, without any loſs. For the Vice-Roy took care to preſerve them againſt the Pyrats. Who aſſoon as the Rains are over, and that it was ſeaſonable to put to Sea, always ſent a ſufficient convoy to guard the Merchants twenty-five or thirty Leagues to Sea, the *Malvares* not daring to ſtir above fifteen or twenty. The Captains of the Galiots, and the Soldiers drive a ſmall Trade alſo in their Voyages, and in regard they pay no cuſtom, they gain enough to maintain themſelves handſomely all the time they lye in Garriſon, which is during the Rains. There was alſo care taken for the advancement of the Soldiery; for every Soldier that came from *Portugal*, after nine years ſervice, had ſome Command either by Sea or Land beſtow'd upon him; and if he would not accept of it, they gave him leave to Trade as a Merchant. So that if there happen'd to be any perſon of underſtanding among them, he could not fail to raiſe his fortune, having all the credit he could deſire. For there were people enough that being glad to let out their Money, would venture with him at *Cent. per Cent.* upon his return. If the Veſſel be loſt, they that lend their Money, loſe either their Money or their goods; but if the Ship come ſafe home, of one they make three or four.

The Natives of the Country, call'd *Canarins*, are not permitted to bear any Offices among the *Portugueſes*, but only in reference to the Law, that is to ſay, either as Advocates, or Sollicitors, or Scriveners; for they keep them very much under. If one of theſe *Canarins* or Blacks, happen to ſtrike a White or *European*, there is no pardon for him, but he muſt have his hand cut off. As well the *Spaniards* as *Portugueſes*, make uſe of them as Receivers, and to follow their buſineſs. And in the *Manilia's*, or *Philippin* Iſlands, there are ſome of theſe Blacks ſo rich, that many of them have offer'd twenty thouſand Croiſats to the Vice-Roy, for liberty to wear Hoſe and Shoo's, which they are not permitted to wear. Some of theſe Blacks have thirty Slaves attending upon them, very richly habited; but only they go barefoot. And had the *Portugals* permitted them to ſet out Ships of their own, and to have choſen Captains and other Officers at their own pleaſure, the *Portugueſes* would not have made ſuch large, at leaſt not ſo eaſie Conqueſts in the *Indies.* Theſe Blacks are very couragious and good Soldiers, and ſeveral of the Religious Orders have aſſur'd me, that they will learn more in ſix months in one of their Colledges, than the *Portugal* Children in a year, whatever Science you put them to; which is the reaſon that the *Portugals* keep them ſo low. The natural Inhabitants of the Country about *Goa,* are Idolaters, and worſhip ſeveral ſorts of Idols, which they ſay are the Reſemblance of ſeveral that have done good works, to whom they ought to give praiſe by adoring their Portraitures. There are many of theſe Idolaters who worſhip Apes. And therefore in the Iſland of *Salſete,* there was a Pagod, where the Idolaters kept in a Cheſt, like a Tomb, the Bones and Nails of an Ape, which they ſaid had been mighty ſerviceable to their Anceſtors, by bringing news and intelligence to them, when any hoſtile Princes proſecuted them; for which purpoſe they would ſometimes ſwim through the very Sea it ſelf. The *Indians* come from ſeveral parts in proceſſion, and make Offerings to this Pagod. But the Clergy of *Goa,* eſpecially the Inquiſitors, cauſ'd the Tomb one day to be taken away, and brought it to *Goa,* where it remain'd a good while, by reaſon of the difference which it made between the Eccleſiaſticks and the people. For the Idolaters offering a great ſum of Money to have their Reliques again, the people were willing to have reſtor'd them; ſaying, that the Money would do well upon any occaſion of War, or elſe to relieve the poor. But the Clergy were of a contrary opinion, and maintain'd that ſuch a piece of Idolatry was not to be endur'd upon any account whatſoever. At length the Arch-Biſhop and the Inquiſitors, by their own Authority, took away the Tomb, and ſending it in a Veſſel twenty Leagues out to Sea, cauſ'd it to be thrown to the bottom of the Ocean. They thought to have burn'd it, but the Idolaters would have rak'd up the Aſhes again, which would have been but a new food to their Superſtition.

There are in *Goa* abundance of Clergy-men; for beſides the Arch-Biſhop and his Clergy, there are *Dominicans, Auſtin-Fryars, Franciſcans,* Barefoot *Carmelites, Jeſuits,* and *Capuchins,* with two Religious Houſes, whereof the *Auſtin-Fryars* are Directors or Governours. The Religious *Carmelites,* that came laſt, are the beſt ſeated; for though they are ſomewhat at a diſtance from the heart of the City, yet they have the advantage of a fine Air, and the moſt healthy ſcituation in all *Goa.* It ſtands upon a riſing ground, free to the refreſhment of the Wind; and it is very well built, with two Galleries one over the other. The *Auſtin-Fryars,* who were the firſt that came to *Goa,* were indifferently well ſeated, at the foot of a little riſing ground, their Church alſo ſtanding upon a riſing ground, with a fair *Piazza* before it; but when they had built their Habitation, the *Jeſuits* deſir'd them to ſell that riſing ground, which was then a void place, under pretence of making a Garden in it for the recreation of their Scholars. But after they had purchas'd it, they built a moſt ſtately College upon the ſame ground, which quite ſtops and choaks up the *Auſtin-Fryars* Covent, ſo that they have no Air at all. There happen'd ſeveral Conteſts about this buſineſs, but at length the *Jeſuits* got the better. The *Jeſuites* at *Goa,* are known by the name of *Pauliſts;* by reaſon that their great Church is dedicated to St. *Paul.* Nor do they wear Hats or Corner-Caps, as in *Europe,* but only a certain Bonnet, reſembling the Skull of a Hat without the Brims; ſomewhat like the Bonnets which the Grand *Segnors* Slaves wear; of which I have given you a deſcription in my relation of the *Seraglio.* They have five Houſes in *Goa,* the College of St. *Paul,* the *Seminary,* the Profeſſors Houſe, the *Noviciate,* and the Good Jeſus. The paintings in this Houſe are admirable pieces of Workmanſhip. In the year 1663 the College was burnt by an accident which happen'd in the night, ſo that it coſt them near ſixty thouſand Crowns to rebuild it.

The Hoſpital of *Goa* was formerly the moſt famous in all *India.* For in regard the Revenues thereof were very great, the ſick perſons were very carefully look'd after. But ſince the change of the Governours, there is but very bad accommodation; and ſeveral of the *Europeans* that have been put in, have never come forth again, but in their Coffins. However, they have lately found out a way to ſave ſome by frequent Bloodletting. They let Blood ſometimes, as occaſion requires, thirty or forty times, even as often as any ill-blood comes forth; as they did by me one time that I was at *Surat*. Butter and fleſh is very dangerous to them that are ſick, and many times coſts them their lives. Formerly they made ſeveral ſorts of well-taſted diet for thoſe that recoverd: Now they ſerve the Patient only with young Beef-broth, and a diſh of Rice. Uſually the poorer ſort that recover their health, complain of drowth, and call for water. But they that look after them, being only Blacks, or Mongrels, a ſort of covetous and pittileſs people, will not give them a drop, unleſs they put Money in their hands; and to colour their wickedneſs, they give it them by ſtealth, pretending what they do to be againſt the Phyſitian's order. As for Sweet-meats and Preſerves, there is no want of them; but they are not a diet which contributes overmuch to the reſtoring of decaid ſtrength, eſpecially in thoſe hot Countreys, where the body requires rather cooling and refreſhing nouriſhment.

I have forgot one thing in reference to their more frequent blood-lettings than among us *Europeans*. Which is, that to bring their colour again, and to reſtore them to perfect health, they order the Patient to drink for twelve days together three glaſſes of Cow's Urine; one in the morning, another at noon, and another at night. But in regard it is a very nauſeous ſort of drink, the Patient ſwallows as little as he can, how deſirous ſoever he may be of his health. They learnt this remedy from the Idolaters of the Countrey; and whether the Patient will take it or no, they never let him ſtir out of the Hoſpital, till the twelve days are expir'd wherein he ought to drink it.

CHAP. XIV.

What the Author did, during his ſtay at Goa, *the laſt time he went thither in the year* 1648.

TWO days before I departed from *Mingrela* for *Goa*, I wrote to *Monſieur* St. *Amant*, who was Engineer, to ſend me a Man of War, for fear of the *Malvares* which are upon the Coaſt, which he immediately did. I parted from *Mingrela* the *20th* of *January* 1648, and arriv'd at *Goa* the *25th*. And in regard it was late, I ſtaid till the next morning before I went to viſit the *Vice-Roy*, *Don Philip de Maſcaregnas*, who had formerly been Governor of *Ceylan*. He made me very welcome, and during the two months that I tarri'd at *Goa*, he ſent to me a Gentleman five or ſix times, who brought me ſtill to the Powder-Houſe, which was without the City, where he often uſ'd to be. For he took great delight in levelling Guns, wherein he ask'd my advice, eſteeming very much a Piſtol very curiouſly and richly inlaid, which I preſented him at my arrival. This Piſtol the *French*-Conſul at *Aleppo* gave me, the fellow of it being unhappily loſt: for elſe the Pair had been preſented by the *French*-Nation to the *Baſha*, who might then have boaſted himſelf the Maſter of the faireſt and beſt-made pair of Piſtols in all *Aſia*. The *Vice-Roy* admits no perſon whatever, no not his Children to ſit at his Table. But there is a little partition in the Dining-room, where there is a Cloath laid for the Principal Officers, as is uſual in the Courts of the *German*-Princes. The next day I went to wait upon the Arch-Biſhop, and the next day after I deſign'd to have viſited the Inquiſitor; but I underſtood by one of his Gentlemen that he was buſy, writing into *Portugal*; there being two Ships ready to weigh Anchor, that only ſtaid for his diſpatches. After the Ships were ſet ſail, he ſent the ſame Gentleman to tell me that he expected me at the Inquiſition-Houſe, about two or three in the afternoon. I fail'd not to go thither at the time prefix'd. When I came, a Page brought me into a large Hall, where after I had walk'd a quarter of an hour, an Officer came and carri'd me into the Chamber where the Inquiſitor was. After I had paſt through two Galleries, and ſome Chambers, I enter'd into a little Chamber where the Inquiſitor ſat at the end of a great Table like a Billard-Table, which, as well as the Chairs and Stools in the Chamber, was cover'd with green Cloath, ſuch as is carri'd out of *England*. He told me I was welcome, and after a Complement or two, he ask'd me what Religion I was of? I anſwer'd him, of the Proteſtant Religion. He ask'd me then, if my Father and Mother were of the ſame Religion; and after I had ſatisfi'd him that they were ſo, He told me again I was welcome, calling out at the ſame time for ſome other perſons to enter. Thereupon, the Hangings being held up, there came in ten or twelve perſons out of another room hard-by. The firſt of the Train were two *Auſtin*-Friars, follow'd by two Dominicans, two bareſoot-Carmelites, and ſome other of the Clergy; whom the Inquiſitor told who I was, and aſſur'd them I had brought no prohibited Books; for indeed, knowing their orders, I had left my Bible at *Mingrela*. We diſcours'd about two hours of ſeveral things, but particularly of my Travels; the whole Company teſtifying their deſire to hear me make ſome repetitions. Three days after the Inquiſitor ſent for me to dine with him at a fair Houſe, about half a league from the City, which belongs to the Bareſoot-Carmelites. It is one of the loveliest Structures in all the *Indies*; and I will tell you in ſhort how the Carmelites came by it. There was a Gentleman in *Goa*, whoſe Father and Grandfather had got great Eſtates by Merchandizing; and he it was that built this Houſe, which might well have paſt for a moſt noble Palace. He had no mind to Marry, but being altogether addicted to his devotions, he very much frequented the *Auſtin*-Friars, to whom he ſhew'd himſelf ſo affectionate, that he made his Will, wherein he gave them all his Eſtate, provided they would bury him on the right-ſide of the High-Altar, where he intended a ſumptuous Monument. Now according to the common report, this Gentleman was a Leaper, which ſome jealous perſons endeavour'd to make the World believe, ſeeing he had given away all his Eſtate to the *Auſtin*-Friars. Thereupon they told him that the ground on the right-hand of the High-Altar was a place only fit for a *Vice-Roy*; and that a leaprous perſon was not to be laid there: which was the opinion of the generality of the people, and of a good part of the *Auſtin*-Friars themſelves. Thereupon ſome of the Fathers of the Covent coming to ſpeak with the Gentleman, on purpoſe to perſwade him to chooſe ſome other place in the Church, he was ſo offended at the propoſal, that he never went more to the *Auſtin*-Friars, but always went to perform his devotions among the Carmelites, who receiv'd him with open arms, and accepted the conditions which the other had refus'd. Nor did he live long after he had intereſted himſelf with that Order; ſo that the Carmelites having magnificently buri'd him, enjoy'd all his Eſtate, with this ſame Houſe, where we were ſplendidly entertain'd with Muſick all the time of Dinner.

I ſtaid at *Goa* from the twenty-firſt of *January* till the eleventh of *March*, departing thence that very day in the evening, after I had taken leave of the *Vice-Roy*. I begg'd leave alſo of the *Vice-Roy* for a *French*-Gentleman, whoſe name was *Belloy*, to go along with me: which was granted me; but through the imprudence of that Gentleman, who did not tell me the reaſon of his coming to *Goa*, he had like to have been taken from me again, and it was an even-lay, that we had not been both carri'd to the Inquiſition. This Gentleman had left the place of his Nativity to travel over *Holland*, where having run himſelf in debt, and finding no perſon that would lend him any Money, he reſolv'd to go for *India*. Thereupon he liſted himſelf as a private Souldier upon the accompt of the *Holland*-Company; and came to *Batavia* at the ſame time that the *Hollanders* made War againſt the *Portuguezes* in *Ceylan*. Being arriv'd, they ſent him away among the recruits which were ſent into that Iſland; and the *Holland*-General ſeeing ſuch a reinforcement of ſtout men commanded by a *French*-Captain, whoſe name was St. *Amant*, a perſon of great courage and experience; he reſolv'd to beſiege *Negombe*, a conſiderable Fort in the Iſland of *Ceylan*. They made two aſſaults, wherein the *French*-men behav'd themſelves valiantly, eſpecially St. *Amant*, and *John de Roſe*, who were both wounded. The General of the *Dutch*, ſeeing them to be two ſuch men of courage, made a promiſe that if *Negombe* were taken, one of them two ſhould be Governor. The place was taken, and the General kept his word with St. *Amant*: but the News being carri'd to *Batavia*, a young Gentleman of kin to the General, and but newly arriv'd out of *Holland*, obtain'd to be Governor of *Negombe*, to the prejudice of St. *Amant*, and came with an order from the Council at *Batavia* to diſplace him. St. *Amant* incens'd at ſuch ill-uſage, inveigles to his Party a matter of fifteen or twenty, moſt part *French*-Souldiers, among whom were *Monſieur Belloy*, *Mareſts*, and *John de Roſe*, and revolts to the *Portuguezes*. The *Portugals* encourag'd by the reinforcement of ſuch a ſtout, though ſmall number of men, ſtorm'd *Negombe* again, and took it at the ſecond aſſault. At that time was *Don Philip de Maſcaregnas* Governor of *Ceylan*, and all the places belonging to it, under the juriſdiction of the *Portugals*. He liv'd alſo at the City of *Colombo*; and then it was, that having receiv'd Letters from *Goa* that the *Vice-Roy* was dead, and that the Council and all the Nobility deſir'd him to come and ſucceed in his place, he reſolv'd to ſee St. *Amant* and his Companions before his departure, to the end he might beſtow upon them ſome proper reward. So ſoon as he ſaw them, he was reſolv'd to take them along with him to *Goa*. Whether it were that he thought he might have better opportunities to advance them there; or that he thought it convenient to have ſtout men about him, by reaſon of the *Malavares* who lay in wait for him with forty Veſſels, whereas he had but twenty-two. But they were no ſooner come to make *Cape-Comorin*, when the winds roſe, and ſuch a tempeſt follow'd, that the Veſſels were diſperced, and many of them unfortunately caſt away. They that were in *Don Philips's* Veſſel did all they could to get to the ſhoar, but ſeeing they could not, and that the Ship was ready to ſplit, St. *Amant* and his ſix other Companions threw themſelves into the Sea with cords and pieces of planks, and ſo beſtirr'd themſelves, that they made a ſhift not only to ſave themſelves, but *Don Philip* alſo. Hereupon *Don Philip* coming to *Goa*, after he had made his entrance, gave to St. *Amant* the Command of Grand Maſter of the Artillery, and Superintendent-General over all the Forts which the *Portuguezes* had in *India*. He marri'd him alſo to a young Virgin, with whom he had twenty-thouſand Crowns, whoſe Father was an *Engliſh-man*, who had quitted the Company, and marri'd a Natural Daughter of one of the *Vice-Roy's* of *Goa*. As for *John de Roſe*, he deſir'd leave of the *Vice-Roy* to return to *Colombo*, where, by his favour, he marri'd a young Widow, half Native, half *Portugueze*, by whom he had a fair fortune. *Mareſts* the *Vice-Roy* made Captain of his Guards, the moſt conſiderable Command in all his Court, being oblig'd to *Mareſts* for his life, who was the perſon that bore him upon his ſhoulders to ſave him from drowning. *Du Belloy* deſir'd leave that he might go to *Macao*, which was granted him. For he underſtood that the greateſt part of the *Portugal*-Gentry retir'd to that place, after they had got Eſtates by Merchandizing; that they were very courteous to ſtrangers, and withal extremely addicted to play, which was *Du Belloy*'s chief delight. He liv'd two years at *Macao*, very much to his content; for when he wanted Money, the Gentry lent it him freely. One day he had won above ſix-thouſand Crowns; but going to play again, he was ſo unfortunate as to loſe it all, beſides a good ſum of Money which his friends had lent him. Being thus at a loſs, and finding that no-body would lend him any more Money, he began to ſwear againſt a Picture that hung in the room, which was the Portraiture of ſome Papiſtical Saint; ſaying in his paſſion, that it was an uſual thing with them that plaid, that if they ſaw a Saints Picture hang in their ſight, it made them loſe; and that if that Picture had not been there, he had certainly won. Immediately the Inquiſitor was inform'd of this, (for in every City in *India* under the Juriſdiction of the *Portuguezes* there is one. However his power is limited; having no other authority than to ſeize the perſon of him that ſays or acts any thing againſt their Religion, to hear the Witneſſes, and to ſend the Offender with the examinations to *Goa* in the firſt Ship which is bound thither: where the Inquiſitor-General has an abſolute Power either to abſolve him, or to put him to death. Thereupon *Du Belloy* was put aboard a ſmall Veſſel of ten or twelve Guns loaded with Irons; with a ſtrict charge to the Captain to keep him ſafe, and ſome threats that he ſhould be anſwerable for him if he eſcap'd. But ſo ſoon as the Ship was out at Sea, the Captain, who was of a noble diſpoſition, and knew *Du Belloy* to be of a good Family, took off his Irons, and made him ſit at his own Table; giving him alſo Linnen, and other convenient Apparel neceſſary for the Voyage, which was to continue forty days. They put into *Goa* the nineteenth of *February* 1649; and the Ship was no ſooner come into Harbour, but St. *Amant* came a-board by the Governor's order, as well to receive his Letters, as to hear what news in *China*. But his ſurprize was very great, to ſee *Belloy* in that condition, and that the Captain would not let him go, before he had ſurrender'd him up into the hands of the Inquiſitor. Nevertheleſs, in regard that St. *Amant* was a perſon of great credit, he obtain'd of the Captain, that *Belloy* ſhould go along with him into the City. As for *Belloy* he immediately and for the nonce ſhifted himſelf into his old Cloaths, which were all to tatters and full of Vermin; and St. *Amant*, who knew there was no dallying with the Inquiſition, took that ſeaſon to preſent him to the Inquiſitor; who ſeeing a Gentleman in ſuch a ſad condition, had ſome compaſſion upon him, and allow'd him the whole City for his Priſon; on condition he ſhould ſurrender his body upon demand, when he underſtood what was inform'd againſt him. In the interim St. *Amant* brings *Du Belloy* to my Lodging juſt as I was going to viſit the Arch-Biſhop of *Mira*, whom I formerly knew at *Conſtantinople*, when he was Prior of the *Franciſcans* at *Galata*. I deſir'd them to ſtay a while and to dine with me, which they did; after which I proffer'd my Houſe and Table to *Du Belloy*, who liv'd with me; and for whom I alſo bought two new Suits of Apparel, and Linnen convenient. However, all the while that I ſtay'd at *Goa*, which was ten or twelve days, I could not perſwade the Sieur *Du Belloy* to put on thoſe new Cloaths, not knowing the reaſon, though he promis'd me every day. But being upon my departure, I told him I was going to take leave of the Vice-Roy; whereupon he deſir'd me to procure leave for him alſo; which I did. We departed toward evening in the ſame Veſſel wherein I came, and about midnight the Sieur *Belloy* began to ſhift himſelf, and when he had done he threw his old raggs into the Sea, ſwearing againſt the Inquiſition like a mad man; I underſtanding nothing all this while of the buſineſs. When I heard him ſwear in that manner, I told him we were not yet out of the *Portugals* hands; neither were he and I with five or ſix Servants, able to defend our ſelves againſt forty Sea-men that belong'd to the Ship. I ask'd him then, why he ſwore ſo heartily againſt the Inquiſition; he reply'd, that he would tell me all the circumſtances of the ſtory; which he did when we came to *Mingrela*, which was about eight a Clock in the morning. When we landed we met certain *Hollanders* with the Commander, who were eating Oyſters and drinking Sack upon the Shoar. Immediately they ask'd me who that perſon was with me. I told them it was a Gentleman who attending the *French* Ambaſſador into *Portugal*, had taken Shipping there for *India*, together with four or five more whom he had left at *Goa*; but that neither the ſcituation of the place, nor the humour of the *Portugals* pleaſing him, he had deſir'd my aſſiſtance in his return for *Europe*. Three or four days after, I bought him an Oxe to carry him to *Surat*; and I gave him a Servant to aſſiſt him, together with a Letter to Father *Zenon*, a *Capuchin*, wherein I deſir'd him to ſpeak to my Broker to pay him ten Crowns a month for his ſubſiſtence, and to deſire of the *Engliſh* Preſident to embark him for *Europe* with the firſt opportunity. But it fell out contrary to my intentions; for Father *Zenon* carri'd him back again along with him to *Goa*, where he had ſome buſineſs to do for Father *Ephraim* his Companion; of whom I ſhall ſpeak in the next Chapter. Father *Zenon* without doubt believ'd, that *Du Belloy* making his appearance to the Inquiſition, and deſiring his pardon, might have eaſily obtain'd it. 'Tis very true he did obtain it, but it was after he had been two years in the Inquiſition, from which he was not diſcharg'd but with a Sulphur'd Shirt, with a St. *Andrews* Croſs upon his Stomack. There was with him another Gentleman, call'd *Lewis de Bar upon the Seine*, who was us'd in the ſame manner; and they always put them to accompany thoſe who were put to death. The Sieur *Du Belloy* did very ill to return to *Goa*, and worſe to appear afterwards again at *Mingela*, where the *Hollanders*, who underſtanding he had formerly revolted out of their ſervice, by the intelligence they receiv'd from their Commander at *Surat*, ſeiz'd his perſon, and ſent him away in a Ship that was going for *Batavia*. They pretended that they ſent him to the General of the Company, to do with him as he ſhould think fitting. But I am in part aſſur'd, that as ſoon as the Veſſel was out at Sea, they put the poor Gentleman into a Sack, and threw him into the Sea. This was the end of the Sieur *Du Belloy*.

As for *Sieur des Mareſts*, he was a Gentleman, born in the *Dauphinate*, near to *Loriol*, who having kill'd his Adverſary in a Duel, fled into *Poland*, where he ſo far ſignaliz'd himſelf, that he won the eſteem and affection of the General of the *Polonian* Army. At that time the Grand *Seignior* kept in the Priſon of the Seven Towers at *Conſtantinople*, two Noble *Polonians*; whereupon the *Polonian* General obſerving the courage and addreſs of this *Des Mareſts*, who was a daring Fellow, and a good Engineer beſides, made a propoſal to him, to go to *Conſtantinople*, and to endeavour, if he could by any means in the world, to ſet thoſe Princes at liberty. *Des Mareſts* willingly accepted the employment, and without doubt he had ſucceeded in his deſign, had he not been diſcovered by ſome *Turks*, who accus'd him for having been too circumſpect in viewing the ſeven Towers, ſeeing him with a Chalk Pencil in his hand, ready to take the draught thereof, which ſeem'd to tend to no good deſign. This had been enough to have ruin'd the Gentleman, had not Monſieur *de Ceſy* the *French* Ambaſſadour ſtifl'd the further examination of the buſineſs by ſome preſent; which in *Turky* is the moſt ſovereign remedy upon all accidents of danger; telling the *Viſier*, that he was only a *French* Gentleman that travel'd for his pleaſure, and one that was going for *Perſia* with the firſt opportunity. However it was not *Mareſts* deſign at that time to go very far, for he intended to have return'd into *Poland*, ſo ſoon as he had us'd his utmoſt endeavours to ſet the Princes at liberty; but for his own ſafety it behov'd him to give it out that he was gone to *Perſia*; and at length he was conſtrain'd to go thither indeed. As for the Grand *Seignior*, he had reſolv'd never to ſet the two Noblemen at liberty. But at length they were ſo fortunate as to gain the love of a young *Turk*, who was the Son of the Captain of the Seven Towers; with whom the Father uſually truſted the Keys to open and ſhut the Gates of the Priſon. The night appointed for their flight, he made as if he had ſhut ſome doors, the Padlocks whereof he left all open. But he durſt not do ſo by the two firſt Gates, near one of which the Captain with a ſtrong Guard lay, for fear of being diſcover'd. The young man, who had entirely devoted himſelf to ſerve the Princes, having foreſeen this difficulty before, had bethought himſelf of Rope-Ladders to get over the two Walls; to which purpoſe it was neceſſary to have a correſpondence within and without. Finding therefore that becauſe the utmoſt of ſeverity was not us'd toward thoſe Princes, they had the liberty to receive ſeveral Diſhes of Meat from the *French* Ambaſſadors Kitchin, the Clerk of the Kitchin was made of the plot, who thereupon ſent them in ſeveral Cords in Paſties, whereof they made Ladders. The buſineſs ſucceeded ſo well, that the eſcape was made, and the young *Turk* fled with the *Polonian* Lords into *Poland*, where he turn'd Chriſtian, and receiv'd ample rewards both in Employments and Money. The ſame gratitude proportionably was obſerv'd toward thoſe who had contributed toward the liberty of the Princes, who amply acknowledg'd the ſervices which they had receiv'd from every one of them.

In the mean time the Sieur *Des Mareſts* arrives at *Iſpahan*, and addreſſing himſelf to the *Capuchin* Fryars, they brought him to my Lodging, where he had the freedom of my Table, and a Chamber. He ſtaid ſome time at *Iſpahan*, during which he got acquainted with the *Engliſh* and *Hollanders*, who had a great eſteem for him, finding him to be a perſon of merit. But it happen'd one day, that his curioſity putting him upon a bold attempt, had like to have been the ruine of him and all the *Franks* in *Iſpahan*. Near the Inn where we lodg'd there was a large Bath, where the men and women by turns take their times to come and bath themſelves; and where the Queen of *Viſapour*, during her ſtay at *Iſpahan*, as ſhe return'd home to *Mecca*, delighted to go and prattle with the *French* mens wives. The Sieur *Des Mareſts* having a paſſionate deſire to ſee what the women did, ſatisfi'd his curioſity, by means of a cranny in the Arch of the Vault, which he had obſerv'd when he went thither; for having found out a way without ſide to get up to that Arch, through a blind hole that was next to the Inn where we lay, the Arch being flat, as I have deſcrib'd them in my relations of *Perſia*, and the *Seraglio*, he laid himſelf upon his belly, and ſaw through the cranny what he ſo much long'd to behold. He was at this ſport ſome ten or twelve times; and not being able to contain himſelf, he told me

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one day what he had done. I bid him have a care of going there any more, for fear of ruining himſelf and all the *French* men in the City. But he contrary to my advice went thither two or three times after that, till at length he was diſcover'd by one of the women of the Bath that took care of the Linnen, and dry them without, upon Perches as high as the top of the Arch, to which they get up by a little Ladder. The woman ſeeing a man lying all along upon his belly, ſeiz'd upon his Hat, and began to cry out. But *Mareſts*, to get himſelf out of the mire, and to hinder the woman from making more noiſe, put two *Tomans* into her hand. When he return'd to the Inn, I perceiv'd him to look as if he had been ſcar'd, and conjecturing that ſome ill accident had befall'n him, I preſs'd him to confeſs what was the matter. He was loath at firſt, but at length he confeſs'd how he had been diſcover'd by a woman, and how he had ſtop'd her mouth with money. Thereupon I told him, that there was a neceſſity for him to fly, for that the danger was far greater than he imagin'd. The *Dutch* Preſident alſo, to whom I thought it convenient to tell what had paſs'd, was of the ſame opinion; upon which we gave him a Mule, and as much money as was neceſſary for him, ordering him to go to *Bander*, and thence by Sea to *Surat*. I gave him a Letter of Recommendation to the *Engliſh* Preſident, who was my Friend; whom I alſo deſir'd to let him have two hundred Crowns, if he had occaſion for them. I wrote very much in his commendation; and mention'd the proffer which the *Dutch* Preſident at *Iſpahan* had made him, to ſend him with Letters to the General, who would not fail to employ him according to his merit. For indeed at that time that the *Hollanders* had War with the *Portugueſes* in *Ceylan*, any perſon of wit and courage, like the Sieur *Des Mareſts*, was very acceptable to them. Which made them very earneſt with him, to take an employment among them; and to that end, they careſs'd him, and preſented him very nobly during his ſtay at *Iſpahan*. But he told them, that not being of their Religion, he was unwilling to ſerve them againſt the *Portugueſes*; which was the only reaſon that hinder'd him from accepting the offers which I had made him. Theſe particulars I wrote in his behalf to the *Engliſh* Preſident at *Surat*; ſo that the Sieur *Des Mareſts* being deſirous to go to *Goa* to ſerve the *Portugals*, the Preſident wrote in his behalf to the Vice-Roy, by whom he was very much belov'd, relating to him, beſides, what the *Hollanders* had proffer'd him, that his recommendation might be the more acceptable. Thereupon the Vice-Roy made him very welcome; and upon the Sieur *Mareſts* deſire to be employ'd in *Ceylan* in the *Portugal* Army, he ſent him away with the firſt opportunity, with Letters of Recommendation to Don *Philip de Maſcaregnas*, who was then Governour of *Ceylan*, and all thoſe places that belong'd to it under the juriſdiction of the *Portugueſes*. It happen'd three days after, that they loſt *Nagombe*, and when they retook it, the Sieur *Mareſts* was one of thoſe that receiv'd moſt wounds, and won moſt honour in the Aſſaults. He it was that afterwards was moſt inſtrumental in ſaving Don *Philip* from being drown'd; ſo that when Don *Philip* came to be Vice-Roy of *Goa*, he could not think he deſerv'd a leſs reward than the Command of his Guards; in which employment he dy'd within three or four months. He was very much lamented by the Vice-Roy, by whom he was entirely belov'd. But he left his Eſtate to a Prieſt, with whom had contracted a particular friendſhip; upon condition that he ſhould only pay me two hundred and fifty Crowns that I had lent him; which however I had much ado to get out of the Prieſt's Clutches.

While I ſtay'd at *Goa*, I was told a pretty ſtory concerning a Caravel, or *Portugal* Veſſel, which arriv'd there but a little before, and came from *Lisbon*. When ſhe was about to make the *Cape of Good Hope*, there happen'd ſuch a violent Tempeſt, as laſted five or ſix hours, and put the Marriners to ſuch a *nonplus*, that they knew not where they were. At length they fell into a Bay, where they ſaw ſeveral Inhabitants; and as ſoon as they came to an Anchor, they beheld the ſhore cover'd with men, women, and children, that teſtifi'd a ſtrange amazement to ſee white people, and ſuch kind of building as the Caravel. The miſchief was, that they could not underſtand one another, but by ſigns. But after the *Portugals* had giv'n thoſe *Cafres* Tobacco, Biſket, and Water, the next day the people brought them a great quantity of young Oſtriches, and other

Fowl that ſeem'd to reſemble large Geeſe, but ſo fat, that they had very little lean. The Feathers of thoſe Birds were very lovely, and thoſe upon the belly proper for Beds. One of the *Portugueſe* Mariners ſold me a large Cuſhion ſtuft with thoſe Feathers, and related to me what had happen'd to them in that Bay, where they ſtay'd ſeven and twenty days. They gave thoſe *Cafres* one thing or other every foot, as Knives, Axes, falſe Coral, and falſe Pearls, out of hopes to have diſcover'd ſome Trade, and particularly whether they had any Gold; for they obſerv'd that ſome of them wore pieces of Gold in their Ears; ſome beaten thin upon one ſide, and others like the Nails of a Lock. They brought two of the people to *Goa*; and I ſaw one of them that wore ſeveral of thoſe pieces of Gold in ſeveral parts of each Ear. The Mariner told me, that there were ſome of their women that wore of thoſe pieces of Gold under their Chins, and in their Noſtrils. Eight or nine days after the *Portugals* arriv'd in that Bay, thoſe *Cafres* brought them little pieces of Ambergreeſe, ſome Gold, but very little; ſome Elephants teeth, but very ſmall; ſome Oſtriches, and other Birds, ſome Veniſon; but for Fiſh, there was abundance. The *Portugals* endeavour'd all they could by ſigns to know where they found the Ambergreeſe, for it was very good. The Vice-Roy ſhew'd me a a piece that weigh'd not above half an Ounce, but he aſſur'd me withall, that he had never ſeen ſo good. They alſo labour'd to diſcover where they had the Gold. After the Elephants teeth they made no great enquiry, ſeeing a great number of Elephants that came to drink at a River that threw it ſelf into the Bay. At length after they had ſtay'd three weeks,the *Portugals* finding it impoſſible for them to diſcover any thing more, becauſe they underſtood not one another, reſolv'd to ſet ſail with the firſt wind. And becauſe they had always ſome of theſe *Cafres* aboard, in regard they were very liberal of their Tobacco, Biſket, and ſtrong Water, they thought good to bring two of them along in the Veſſel; in hopes that they might learn the *Portugueſe* Language, or that there might ſome Child be found out that might underſtand what they ſaid. The Mariners told me, that when they ſet ſail, after the *Cafres* ſaw that they had carri'd two of their people away, who perhaps were no inconſiderable perſons, they tore their Hair, ſtruck their Breaſts as if they had been frantick, and ſet up a moſt horrible yelling and howling. When they were brought to *Goa*, they could never be brought to learn any thing of the *Portugal* Language. So that they could gettout of them nothing of that further diſcovery at which they aim'd, of a Country from whence they only brought away two pound of Gold, three pound of Ambergreeſe, and thirty-five or forty Elephants teeth. One of the *Cafres* liv'd but ſix months, the other fifteen; but both languiſh'd and pin'd to death for grief to be ſo trapann'd.

From *Goa* I paſs'd to *Mingrela*, where there fell out an accident not to be forgotten. An Idolater dying, and the Fire being ready prepar'd for the burning of the Body, his Wife who had no Children, by the permiſſion of the Governour, came to the Fire, and ſtood among the Prieſts and her Kindred, to be burnt with the Body of her deceas'd Husband. As they were taking three turns, according to cuſtom, about the place where the Fire was kindl'd, there fell of a ſudden ſo violent a Shower, that the Prieſts willing to get out of the rain, thruſt the Woman all along into the Fire. But the Shower was ſo vehement, and endur'd ſo long a while, that the Fire was quench'd, and the Woman was not burn'd. About midnight ſhe roſe, and went and knock'd at the door of one of her Kinſmens Houſes, where Father *Zenon* and many *Hollanders* ſaw her, looking ſo ghaſtly and grimly, that it was enough to have ſcar'd them; however the pain that ſhe endur'd did not ſo far terrifie her, but that three days after accompany'd by her Kindred, ſhe went and was burn'd according to her firſt intention.

CHAP. XV.

The Story of Father Ephraim, *and how he was put into the Inquiſition at* Goa *by a ſurpriſal.*

THE *Chek*, who had marri'd the Eldeſt of the Princeſſes of *Golconda*, not being able to perſwade Father *Ephraim* to ſtay at *Bagnabar*, where he promis'd to build him an Houſe and a Church, gave him an Ox and two Men to carry him to *Maſlipatan*, where he ſtaid to embark for *Pegu*, according to the order of his Superiors. But finding no Veſſel ready to ſet ſail,the *Engliſh* drew him to *Madreſpatan*,where they have a Fort call'd St.*George*,and a general Factory for every thing that concerns the Countreys of *Golconda*, *Pegu* and *Bengala*. They over-perſwaded him that he might reap a fairer Harveſt in this place, than in any other part of the *Indies*; to which end they preſently built him a very neat Houſe, and a Church. But in the concluſion, the *Engliſh* ſought not ſo much the intereſt of Father *Ephraim*, as their own. For *Madreſpatan* is but half a league from St. *Thomas*, a Sea-Town upon the Coaſt of *Cormandel*, indifferently well-built, as formerly belonging to the *Portugals*. In that place there was a very great Trade, eſpecially for Calicuts, and a very great number of Merchants and Workmen liv'd there, the greateſt part whereof deſir'd to inhabit at *Madreſpatan* with the *Engliſh*, but that there was no place for them to exerciſe their Religion in that place. But when the *Engliſh* had built a Church, and perſwaded Father *Ephraim* to ſtay, many of the P*ortuguezes* quitted St. *Thomas*, by reaſon of the frequent Preaching of Father *Ephraim*, and his great care as well of the Natives, as of the *Portugals*. Father *Ephraim* was born at *Auxerre*, the Brother of *Monſieur* Chateau du *Boys*, Counſellor of the Parliament of *Paris*; who was very happy in learning Languages, ſo that in a little time he ſpoke *Engliſh* and *Portuguez* perfectly well. But now the Clergy of St. *Thomas*-Church ſeeing Father *Ephraim* in ſo high a reputation, and that he drew the greateſt part of their Congregation to *Madreſpatan*, were ſo enrag'd againſt him, that they reſolv'd to ruine him. And thus they laid their plot. The *Engliſh* and *Portuguezes* being neer-neighbours, could not chooſe but have ſeveral quarrels one among another, and ſtill Father *Ephraim* was appli'd to for the compoſing their differences. Now one day it happen'd, that the *Portuguezes* quarrell'd on purpoſe with ſome *Engliſh* Mariners that were in St. *Thomas*-Road, and the *Engliſh* came by the worſt. The *Engliſh* Preſident reſolving to have ſatisfaction for the injury, a War broke out between the two Nations: which had ruin'd all the Trade of that Countrey, had not the Merchants on both ſides been very diligent to bring things to an accommodation: not knowing any thing of the wicked contrivance of particular perſons againſt Father *Ephraim*. But all the interpoſition of the Merchants avail'd nothing: the Friar muſt be concern'd in the affair, he muſt be the Mediator to act between party and party, which he readily accepted. But he was no ſooner enter'd into St. *Thomas*, but he was ſeiz'd by ten or twelve Officers of the Inquiſition, who ſhipp'd him away in a Frigat that was bound at the ſame time for *Goa*. They fetter'd and manacl'd him, and kept him two and twenty days at Sea, before they would let him once put his foot a-ſhoar: though the beſt part of the Mariners lay a-ſhoar every night. When they came to *Goa*, they ſtaid till night before they would land Father *Ephraim*, to carry him to the *Inquiſition*-Houſe. For they were afraid, leſt if they ſhould land him in the day, the people ſhould know of it, and riſe in the reſcue of a perſon, who was in an high veneration over all *India*. The news was preſently ſpread abroad in all parts, that Father *Ephraim* was in the *Inquiſition*, which very much amaz'd all the *French*-men. But he that was moſt ſurpriz'd, and moſt troubl'd at it was Friar *Zenon*, the Capuchin, who had been formerly Father *Ephraim*'s Companion; who after he had conſulted his friends, reſolv'd to go to *Goa*, though he were put into the *Inquiſition* himſelf. For when a man is once ſhut up there, if any one have the boldneſs to ſpeak to the Inquiſitor, or to any of his Councel in his behalf, he is preſently put into the *Inquiſition* alſo, and accounted a greater Offender than the other. Neither the Arch Biſhop nor the *Vice-Roy* themſelves dare interpoſe; though they are the only two perſons over whom the *Inquiſition* has no power. For if they do any thing to offend them, they preſently write to the Inquiſitor and his Council in *Portugal*, and as the King and the Inquiſitor-General commands, they either proceed againſt, or ſend thoſe two great perſons into *Portugal*.

Notwithſtanding all theſe conſiderations, Father *Zenon*, taking along with him the *Sieur de la Boulay*,, a decaid Gentleman, goes to *Goa*; where, when he arriv'd, he was viſited by ſome friends, who adviſe him to have a care not to open his mouth in the behalf of Father *Ephraim*, unleſs he intended to bear him company in the *Inquiſition*. Father *Zenon* ſeeing he could do nothing at *Goa*, adviſ'd the *Sieur de Boulay* to return to *Surat*; and goes himſelf directly to *Madreſpatan*, more particularly to inform himſelf concerning the reaſon of Father *Ephraim*'s being ſent away. But when he underſtood how he had been betraid at St. *Thomas*, he reſolv'd to have ſatisfaction, and without acquainting the *Engliſh*-Preſident, communicates his deſign to the Captain that commanded in the Fort: Who being incens'd, as were all the Souldiers, at the injury done Father *Ephraim*, not only approv'd, but alſo promis'd Father *Zenon* to aſſiſt him in his deſign. Thereupon the Father ſets his ſpies; and underſtanding by them, that the Governor of St. *Thomas* went every Saturday-morning, early, to a Chappel upon a Mountain half a league from the City, dedicated to the Virgin-*Mary*, he cauſes three Iron-Bars to be fix'd in the window of a little Chamber in the Covent, with two good locks to the door, and as many padlocks. And having ſo done, he goes to the Governor of the Fort, who was an *Iriſh*-man, and a very ſtout perſon; who with thirty Souldiers, and Father *Zenon*, iſſu'd out of the Fort about midnight, and hid themſelves till day near the Chappel, in a part of the Mountain, where they could not be diſcover'd. The Governor of St. *Thomas* came exactly, according to his cuſtom, a little after Sun-riſing; and as ſoon as ever he alighted from his *Pallequin*, was immediately ſurpriz'd by the Ambuſcade, and carri'd to *Maſlipatan*, into the Chamber in the Covent which the Friar had provided for him. The Governor thus ſurpriz'd, made great proteſtations againſt Father *Zenon*, and threaten'd him with what the King would do when he ſhould come to hear what he had practis'd againſt the Governor of one of his Garriſons. To which Father *Zenon* ſaid no more, but only that he believ'd that he was better us'd at *Madreſpatan*, than Father *Ephraim* was us'd at the *Inquiſition* at *Goa*, whither he had ſent him: That if he would obtain liberty for Father *Ephraim* to return, he would leave him in the ſame place where they had ſeiz'd his perſon, with as much Juſtice, as he had to ſend Father *Ephraim* to *Goa*,. Many people came to the *Engliſh* Preſident, deſiring him to uſe his authority for the Governor's liberty. But his anſwer was, that the Governor was not in his juriſdiction, neither could he compel Father *Zenon* to releaſe him, who had been one of the Authors of the injury which had been done his Companion. So that he contented himſelf only to deſire of Father *Zenon* that his Priſoner might dine at his Table in the Fort, promiſing him to return him when he ſhould require his body; a requeſt which he eaſily obtain'd, but could not ſo eaſily keep his word. For the Drummer of the Garriſon being a *French*-man, with a Merchant of *Marſeilles*, call'd *Roboli*, then in the Fort, two days after came to the Governor, and promis'd him, for a good reward, to procure his eſcape. The agreement being made, the Drummer in the morning beat the *Reveillez* ſooner than he was wont to do, and lowder, while *Roboli* and the Governor let themſelves down at a corner of a *Baſtion* that was not very high; and were preſently as nimbly follow'd by the Drummer; ſo that *Madreſpatan* and St. *Thomas* being but half a league aſunder, they were all three in the Town before their eſcape was known. The whole City greatly rejoyc'd at the return of their Governor, and immediately diſpatch'd away a Barque to *Goa* to carry the news. The Drummer alſo and the Merchant ſet ſail at the ſame time, and when they came to *Goa* with Letters of recommendation in their behalf, there was no Houſe or Covent which did not make them Preſents: The *Vice-Roy* alſo himſelf careſs'd them extremely, and took them into his own Ship to have carri'd them into *Portugal* along with him; but both he and the two *French*-men dy'd at Sea.

Never did any Vice-Roy depart from *Goa* ſo rich as *Don Philippo de Maſcaregnas*; for he had a great parcel of Diamonds, all large ſtones, from ten *Carats* to forty. He ſhew'd me two when I was at *Goa*, one whereof weigh'd 57 *Carats*, the other 67 and an half; clean Stones, of an excellent water, and cut after the *Indian* manner. The report was that the Vice-Roy was poiſon'd in the Ship, and that it was a juſt puniſhment of Heaven, for that he had poiſon'd ſeveral others, eſpecially when he was Governor of *Ceylan*. He had always moſt exquiſite poiſons by him, to make uſe of when his revenge requir'd it: for which reaſon, having rais'd himſelf many enemies, one morning he was found hung in *Effigie* in *Goa*; when I was there in the year 1648.

In the mean time, the Impriſonment of Father *Ephraim* made a great noiſe in *Europe*; *Monſieur de Chaſteau des Bois* his Brother complain'd to the *Portugal* Embaſſador, who preſently wrote to the King his Maſter to ſend a poſitive command by the firſt Ships, that Father *Ephraim* ſhould be diſcharg'd. The Pope alſo wrote, declaring that he would excommunicate all the Clergy of *Goa*, if they did not ſet him at liberty. But all this ſignifi'd nothing. So that Father *Ephraim* was beholding for his liberty to none but the King of *Golconda*, who had a love for him, and would have had him have ſtaid at *Bagnagar*. For the King was then at Wars with the *Raja* of *Carnatica*, and his Army lay round about St. *Thomas's*. Hearing therefore what a baſe trick the *Portuguezes* had plaid with Father *Ephraim*, he ſent Orders to his General *Mirgimola* to lay ſiege to the Town, and put all to Fire and Sword, unleſs the Governor would make him a firm promiſe that Father *Ephraim* ſhould be ſet at liberty in two months. A Copy of this Order was ſent to the Governor, which ſo alarm'd the Town, that they diſpatch'd away Barque after Barque, to preſs the Vice-Roy to uſe his endeavours for the releaſe of Father *Ephraim*. Thereupon he was releas'd; but though the door were ſet open, he would not ſtir, till all the Religious Perſons in *Goa* came in Proceſſion to fetch him out. When he was at liberty he ſpent 15 days in the Convent of the Capuchins. I have heard Father *Ephraim* ſay ſeveral times, that nothing troubl'd him ſo much all the while of his impriſonment, as to ſee the ignorance of the Inquiſitor and his Councel, when they put him any queſtion: and that he did not believe that any one of them had ever read the Scripture. They laid him in the ſame Chamber, with a *Malteſe*, who never ſpoke two words without a deſperate oath; and took Tobacco all day, and a good part of the night, which was very offenſive to Father *Ephraim*.

When the Inquiſitors ſeize upon any perſon, they ſearch him preſently; and as for his Goods and wearing-Apparel, it is ſet down in an Inventory, to be return'd him again in caſe he be acquitted; but if he have any Gold, Silver, or Jewels, that is never ſet down; but is carri'd to the Inquiſitor to defray the expences of the Proceſs. They ſearch'd the Reverend Father *Ephraim*, but found nothing in his Cloak-pockets, unleſs it were a Comb, an Inkhorn, and two or three Handkerchiefs. But forgetting to ſearch the little Pockets which the Capuchins carry in their ſleeves toward their armpits, they left him four or five black-lead pens. Theſe Pencils did him a great kindneſs. For the *Malteſe* calling for ſuch a deal of Tobacco, which is always cut and ti'd up in white-paper, for the profit of the ſeller, who weighs both Tobacco and Paper together: theſe Papers Father *Ephraim* kept very charily, and with his Pencil wrote therein whatever he had ſtudi'd at any time: though he loſt the ſight of one of his eyes, through the darkneſs of the Chamber, which had but one window, half a foot ſquare, and barr'd with iron. They would never ſo much as lend him a Book, or let him have an end of Candle; but us'd him as bad as a certain Miſcreant that had been twice let out already with his Shirt ſulphur'd, and a St. *Andrews-Croſs* upon his ſtomach, in company with thoſe that are lead to the Gallows, and was then come in again.

Father *Ephraim* having ſtaid 15 days in the Convent of the Capuchins to recover his ſtrength after 20 months impriſonment, return'd for *Madreſpatan*, and paſſing through *Golconda*, went to return his humble thanks to the King of *Golcolda* and his Son-in-law, who had ſo highly intereſs'd themſelves for his liberty. The King importun'd him again to ſtay at *Bagnagar*, but ſeeing him reſolv'd to return to his Convent at *Madreſpatan*, they gave him as before, an Oxe, two Servants, and Money for his journey.

CHAP.

CHAP. XVI.

The Road from Goa *to* Maſſipatan *through* Cochin, *here deſcrib'd in the Story of the taking of that City by the* Hollanders.

AFter the *Dutch* had diſpoſſeſs'd the *Portugals* of whatever they had in *Ceylan*, they caſt their eyes upon *Cochin*, in the Territories whereof grows the Baſtard Cinnamon, which hinder'd the utterance of *Ceylan* Cinnamon. For the Merchants ſeeing that the *Hollanders* kept up their Cinnamon ſo dear, bought up that of *Cochin*, which they had very cheap; and that coming into requeſt, was tranſported to *Gomron*, and diſtributed there among the Merchants that came from *Perſia*, from *Tartary*, from *Moſcovia*, from *Georgia*, *Mingrela*, and all the places upon the black Sea. It was alſo carried away in great quantities by the Merchants of *Balſara* and *Bagdat*, who furniſh *Arabia*; as alſo by the Merchants of *Meſopotamia*, *Anatolia*, *Conſtantinople*, *Romania*, *Hungary*, and *Poland*. For in all thoſe Countries, they uſe it either whole or beaten in moſt of their meats, to heighten the taſte thereof.

The Army which was commanded out of *Batavia* for the Siege of *Cochin*, landed at a place call'd *Belli-Porto*; where the *Hollanders* had a Fort made of Palm-Trees. It is near to *Cranganor*, a ſmall City which the *Hollanders* took the year before; not being able to take *Cochin* then, though they had made ſome attempts upon it. So ſoon as the Army landed, they march'd within Cannon-ſhot of the City, there being a River between them and the City. That part where the *Hollanders* encamp'd, is call'd *Belle-Epine*, where after they had fortifi'd themſelves, as well as the Nature of the place would permit, they rais'd ſome Batteries, which could not much annoy the City, by reaſon of the diſtance. They lay there till they had recruits of more men; for they had but three Ships full, though he that commanded them were one of the braveſt Captains of his time. Some few days after, the Governour of *Amboyna* arriv'd with two Ships more, and afterwards a *Dutch* Captain brought a great number of *Chinglas*, who are the Natives of the Iſland of *Ceylan*. For the Forces of the *Hollander* would not be ſo conſiderable as they are, did they not make uſe of the Natives of the Country to fill up the Companies which they bring out of *Europe*. The Natives of *Ceylan*, are good for digging Trenches, and raiſing Batteries, but for a Storm they ſignifie little. Thoſe of *Amboyna* are good Soldiers, four hundred of which were left at *Belle-Epine*. The Body of the Army took Shipping again, and landed near to *Cochin*, not far from a Church dedicated to St. *Andrew*; where the *Portugals*, with certain *Malavares*, ſeem'd to have ſtay'd aſhore for the *Hollanders* coming: But ſeeing the Enemy to land with ſo much reſolution, they only gave them one Volly and retreated. In their March the *Hollanders* deſcry'd certain Companies of *Portugueſes* near the Sea-ſhore, others ſomewhat farther up in the Land, in a Church call'd St. *Johns*. Thereupon they ſent out ſome Horſemen to diſcover their number; but the *Portugals* ſtill retreated, after they had ſet fire to the Church. Thereupon the *Hollanders* made their approaches to the Town; and after they had beſieg'd it for ſome time, a *French* Soldier, who was under their pay, ſeeing a Pannier ty'd at the end of a Cord, hanging over one of the Baſtions, ventur'd notwithſtanding all the Bullets that flew about his Ears, to ſee what was in it. But he was ſtrangely ſurpriz'd, to find nothing but a languiſhing Infant, which the Mother had hung there, that ſhe might not ſee it periſh for hunger. The Soldier mov'd to compaſſion, took the Infant and gave it ſuch as he had to eat; at which the *Dutch* General was ſo incens'd, ſaying that the Soldier ſhould have let the Infant periſh, that he call'd a Council of War, where he would have had the Soldier run the Gauntlet, which was very cruel; but the Council, moderating the ſentence, condemn'd him only to the Strappado.

The ſame day ten Soldiers out of every Company were commanded to go to one of the Houſes of the King of *Cochin*; but they found no body there, having plunder'd it the year before. At which time the *Hollanders* ſlew four Kings of the Country, and ſix hundred Blacks; nor did there eſcape but only one ancient Queen, who was taken alive by a common Soldier, call'd *Van Rez*, whom the Commander of the Army made a Captain immediately, for his reward. They left one Company in that Houſe; but the Queen ſtay'd there but ſix days, for they gave her into the cuſtody of *Savarin*, one of the moſt potent of the petty Kings upon that Coaſt, to whom the *Hollanders* had promis'd to give the City of *Cranganor*, if they took *Cochim*, provided he would be faithful to them.

Six weeks paſs'd ere any thing conſiderable was done; but then the *Hollanders*, ſtorming the Town by night, were repuls'd, and loſt abundance of men, ſlain and taken Priſoners, through the Governour of *Cranganors* fault, who commanded them, and was drunk when the aſſault was made. Two months after, the General of the *Hollanders* reſolv'd to make another aſſault in the ſame place; and becauſe he would not want men, he ſent for thoſe that lay upon the ſide of *Belle-epine*. But by miſfortune the Frigat ſtruck upon the Sands, and ſplitting, abundance of the Soldiers were drown'd. They that could ſwim, got to land near *Cochin*, not finding any other place convenient, and were all taken Priſoners by the *Portugals*, being not above ten in all, Soldiers and Mariners. The General however would not give over the aſſault, but cauſing the Sea-men to land, he arm'd ſome with half-Pikes, others with Swords, to others he gave hand-Granadoes, and about ten a Clock in the morning he began the aſſault, with four Companies, conſiſting each of a hundred and fifty men. The *Hollanders* loſt abundance of men in this laſt aſſault, and ſo did the *Portugueſes*, for they defended themſelves ſtoutly, being ſeconded by two hundred Soldiers, who were all *Dutch*-men, tho they ſided with the *Portugueſes*, becauſe their Countrymen had bated them ſix months and a half pay for the loſs of *Touan*. Without the aſſiſtance of theſe Soldiers, the City had never held out two months, there being among them one of the beſt *Dutch* Engineers of his time, who had left his Countrymen by reaſon of their ill uſage of him.

At length the *Hollanders* having enter'd the Town toward evening, on *Calivete* ſide, and being Maſters of the chief Bulwark, the *Portugals* came to a Capitulation, and the City was ſurrender'd. The *Portugals* by their Articles march'd out of *Cochin* with their Arms and Baggage; but when they came out of the City where the *Hollanders* were drawn up in *Battalia*, they were all forc'd to quit their Arms, and to lay them at the Generals feet; except the Officers, who kept their Swords. The General had promis'd the Soldiers the Pillage of the Town, but not being able to keep his word, for ſeveral plauſible reaſons which he told, he promis'd them ſix months pay, which in a few days after was reduc'd to eight Roupies a man. *Samarin* alſo demanded of him the City of *Cranganor*, according to his promiſe; which the General made good; but he cauſ'd all the Fortifications to be ſlighted firſt, and left *Samarin* nothing but the bare Walls. For being of a very mean Extraction, he was naturally as cruel and barbarous in his diſpoſition. One time the Soldiers being ſo put to it for four days together, that they could get no food for money, two of them had ſomewhere taken a Cow and kill'd her; for which the General, when he came to know of it, cauſ'd one of them to be hang'd immediately, and had order'd the other to have run the Gauntlet, had not King *Perca* interceded for him.

King *Perca* was a petty King of that Country, with whom the General was then in Treaty; and the Treaty being at length concluded, the General muſter'd all his Land and Sea-men, to the number of about ſix thouſand men. A few days after, he ſent ſome Companies to beſiege the City of *Cananor*, which ſurrender'd without any reſiſtance. When they return'd, the General cauſ'd a Crown to be made for the new King of *Cochin*, the other being expell'd his Country. And upon the day which he had appointed for this moſt ſolemn Coronation, the General ſat upon a kind of a Throne, at the foot whereof, a *Malavare* or Pirat, being led thither between three Captains of each ſide, fell upon his knees to receive the Crown from the Generals hand, and to do homage for a petty Kingdom, that is to ſay, the little City of *Cochin* and its Territories, which were very ſmall. The King and the King-maker were both alike. For no doubt it could not but be a pleaſant ſight, to ſee a *Hollander*, that had been only the Cook of a Ship, crowning a miſerable Pirat with thoſe hands that had oft'ner handled a Ladle than a Sword.

In the mean time the Ships that carried the Inhabitants of *Cochin* to *Goa*, return'd laden with the ſpoils of thoſe diſtreſſed people; for contrary to the Articles of Capitulation, the *Hollanders* were no ſooner out at Sea, but they took from thoſe poor Creatures whatever they had, rifling both men and women, without any regard to ſex or modeſty.

The General being return'd into *Batavia*, they ſent a Governour to *Cochin*, who to make the place the ſtronger, demoliſh'd a great part of the City. But this Governour us'd the greateſt rigor imaginable, even towards the Soldiers; he ſhut them up in the City as if they had been in a Priſon; nor could they drink either Wine, or *Sury*, or Strong-water, by reaſon of the great Impoſts which he laid upon them. (*Sury* is a drink which flows from the Palm-trees.) So that when the *Portugueſes* kept *Cochin*, men might live better for five or ſix Sous, than under the *Hollander* for ten. This Governour was ſo ſevere, that he would baniſh a man for the ſmalleſt fault in the world, to the Iſland of *Ceylan*, to a place where they made Brick, ſometimes for five or ſix years, ſometimes as along as the party liv'd. For it is oftentimes obſerv'd, that when any one is baniſh'd thither, though the ſentence be only for a term of years, yet the Exile never obtains his freedom afterwards.

CHAP. XVII.

The Paſſage by Sea from Ormus *to* Maſſipatan.

I departed from *Gomron* to *Maſſipatan* the eleventh of *May*, 1652, and went aboard a great Veſſel of the King of *Golconda*'s, which is bound every year from *Perſia*, laden with fine Calicuts, Chites, or Calicuts painted with a Pencil, which makes them much more beautiful and dearer than thoſe which are printed. The *Holland* Company are wont to allow to thoſe Veſſels which belong to any of the Kings or Princes of *India*, a Pilot, and two or three Gunners; neither the *Indians* nor *Perſians* being expert in Navigation. In the Veſſel where I was aboard, there were but ſix *Dutch* Mariners at moſt, but above a hundred Natives. We ſailed out of the *Perſian* Golf with a pleaſing and favourable Gale; but we had not ſail'd very far before we found the Sea very rough, and the Winds at South-Weſt, ſo violent, though full in our Stern, that we were not not able to carry out more than one ſmall Sail. The next day, and for ſome days after, the Wind grew more violent, and the Sea more boiſt'rous; ſo that being in the ſixteenth Degree, which is the elevation of *Goa*, the Rain, the Thunder, and Lightning, render'd the Tempeſt the more terrible; inſomuch that we could not carry out any other than our top-ſail, and that half furl'd. We paſs'd by the *Maldives* Iſlands, but were not able to diſcern them, beſides that the Ship had taken in very much water in the Hold. For the Ship had lain five months in the Road of *Gomron*, where if the Mariners are not very careful to waſh the Planks that lye out of the water, they will be apt to gape, which cauſes the Ship to leak when ſhe is loaden. For which reaſon the *Hollanders* waſh the outſide of their Ships morning and evening. We had in our Veſſel five and fifty Horſes, which the King of *Perſia* had ſent as a Preſent to the King of *Golconda*; and about a hundred Merchants, *Perſians* and *Armenians* together, who were Traders to *India*. One whole day and night together there roſe a croſs Wind, ſo violent, that the Water rowl'd in from Stern to Stern, and the miſchief was, that our Pumps were nought. By good fortune there was a Merchant that had two Bails of *Ruſſia* Leather, beſides four or five Sadlers that knew how to ſow the Skins, who were very ſerviceable as well to the whole Ship as to themſelves. For they made great Buckets of the Skins, four Skins to a Bucket, which being let down from the Maſts with Pullies; through certain great Holes which were cut in the Deck, drew up a vaſt quantity of Water. The ſame day the violence of the Tempeſt continuing, there fell three Thunderbolts into the Ship. The firſt fell upon the Boltſprit, and ſplit it quite in two; and running along upon the Deck kill'd three men. The ſecond fell two hours after, and kill'd two men, ſhooting along as the other did from Head to Stern. The third follow'd preſently after, the Maſter, the Maſters Mate, and my ſelf ſtanding together near the main Mask. At what time the Cook coming to ask the Maſter whether he ſhould take up the Victuals, the Thunderbolt took him in the lower part of his Belly, made a little hole, and took off all the Hair as clean as they dreſs a Pig with hot water and Roſin, without doing him any more harm. Only when they came to anoint the little hole with Oil of *Coco's*, he roar'd out through the ſharpneſs of the pain which he endur'd.

The twenty-fourth of *June* in the morning, we diſcover'd Land; and making toward it, we found our ſelves before *Ponte de Galle*, the firſt Town in the Iſland of *Ceylan*, which the *Hollanders* had taken from the *Portugals*. From thence to the Road of *Maſlipatan* we had very good weather; where we arriv'd the ſecond of *July*, an hour or two after Sun-ſet. There I went aſhore, and was moſt civilly treated by the *Dutch* Preſident, and Merchants, as alſo by the *Engliſh*.

The eighteenth and nineteenth of *June*, the Sieur *Du Jardin* and I, bought us two *Palleki's*, and ſix Oxen to carry our ſelves, our Servants, and our Luggage. Our deſign was to have gone directly to *Golconda*, there to have ſold the King a parcel of long Pearls, the leaſt whereof weigh'd thirty-four Carats, and the biggeſt thirty-five, with ſome other Jewels, the moſt part whereof were Emraulds. But the *Hollanders* aſſuring us, that our journey would be to no purpoſe, in regard the King would buy nothing that was rare, or of a high price, till *Mirgimola*, his General and prime Miniſter of State, had view'd the Commodity; underſtanding therefore, that he was then at the Siege of *Gandicot*, in the Province of *Carnatica*, we reſolv'd to go thither to him.

CHAP. XVIII.

The Road from Maſlipatan *to* Gandicot, *a City and Garriſon in the Province of* Carnatica. *And of the dealings which the Author had with* Mirgimola, *who commanded the King of* Golconda's *Army. With a diſcourſe at large concerning Elephants.*

WE ſet forth from *Maſlipatan* the twentieth of *June*, about five of the Clock in the Evening.

The next day, being the one and twentieth, we travell'd three Leagues, and lay at a Village call'd *Nilmol*.

The two and twentieth, we travel'd ſix Leagues, to *Woubir*, another Village; croſſing the River upon a floating Bridge, before we came thither.

The three and twentieth, after we had travel'd ſix hours, we came to *Patemet*, a pitiful Village, where we were conſtrain'd to lye three days by reaſon of the Rains.

The twenty-ſeventh, we came to a great Town, call'd *Bezouart*; not being able to travel above a League and a half, becauſe the Road was all overflow'd. There we were forc'd to ſtay four days, for the Rains had ſo ſwell'd the River which we were to croſs, that the Ferryman could not govern his Boat againſt the violence of the Stream. There we alſo left the Horſes which the King of *Perſia* ſent to the King of *Golconda*; which by that time were reduc'd to fifty.

While we ſtay'd at *Bezouart*, we went to ſee ſeveral Pagods, of which the Country is full; there being more than in any other part of *India*; for unleſs it be the Governours of Towns, and ſome of their Domeſticks, all the reſt of the Inhabitants are Idolaters. The Pagod belonging to the Town of *Bezouart*, is a very large one, but not cloſ'd with Walls; it conſiſts of fifty-two Pillars twenty foot high, that uphold a flat roof of Free-ſtone; they are adorn'd with ſeveral emboſs'd Figures of ugly Devils, and ſeveral ſorts of Creatures. Some of thoſe Devils are made with four Horns, others with many Legs and many Tails, others lilling out their Tongues, and others in ſeveral other ridiculous poſtures. The ſame Figures are cut in the Stone of the Roof, and between the Pillars ſtand the Statues of their Gods upon Pedeſtals. The Pagod is built in the midſt of a Court, of a greater length than breadth, encompaſs'd with Walls, which are adorn'd within and without, with the ſame Figures as the Pagod; and a Gallery upheld by ſixty-ſix Pillars, runs round the Wall, after the manner of a Cloyſter. You enter into this Court through a wide Portal, upon which are two Niches, one above another, the firſt upheld by twelve, the other by eight Pillars. At the bottom of the Pillars of the Pagod, are certain old *Indian* Characters, of which the Prieſts of thoſe Idolaters themſelves can hardly tell the meaning.

We went to ſee another Pagod, built upon a Hill, to which there is an aſcent of a hundred and ninety-three ſteps, every one a foot high. The Pagod is four-ſquare, with a Cupola at the top; and has the ſame emboſs'd Figures, as the Pagod of *Bezouart*, round about the Walls. In the middle, there is an Idol ſitting croſs-leg'd, after the manner of the Country; and in that ſitting poſture it is about four foot high; upon the Head it has a Triple Crown, from which four Horns extend themſelves; and it has the Face of a man, turn'd toward the Eaſt. The Pilgrims that come out of devotion to theſe Pagods, when they enter, claſp their hands together, and rear them up to their foreheads; then they advance toward the Idol, toſſing their two hands ſo claſpt together, and crying out ſeveral times *Ram, Ram*, that is to ſay, *God, God*. When they come near, they ring a little Bell that hangs upon the Idol it ſelf; after they have beſmear'd the Face, and ſeveral parts of the Body, with ſeveral ſorts of Painting. Some there are that bring along with them Viols of Oil, with which they anoint the Idol; and beſides, they make an Offering to it of Sugar, Oil, and other things proper to be eaten; the richer ſort alſo adding pieces of Silver. There are ſixty Prieſts that belong to this Idol, and maintain themſelves, their Wives, and Children upon the Offerings brought to the Idol. But to the end the Pilgrims may believe the Idol takes them, the Prieſts let them lye two days, and the third day in the evening they take them away. When any Pilgrim goes to a Pagod, to be cur'd of any diſtemper, he brings the Figure of the Member affected made either in Gold, Silver, or Copper, according to his quality, which he offers to his god; and then falls a ſinging, as all the reſt do, after they have offer'd. Before the Gate of the Pagod, there is a flat Roof, upheld by ſixteen Pillars, and right againſt it, is another upheld by eight; which ſerves for the Prieſts Kitchin. On the South-ſide there is a large Platform cut in the Mountain, where there is a pleaſing ſhade of many fair Trees, and ſeveral Wells digg'd in the ground. Pilgrims come far and near to this Pagod; and if they be poor, the Prieſts relieve them with what they receive from the rich, that come there out of devotion. The great Feaſt of this Pagod is in the month of *October*, at which time there is a great concourſe of people from all parts. While we were there, there was a Woman that had not ſtirr'd out of the Pagod for three days together; and her prayer to the Idol was, ſince ſhe had loſt her Husband, to know what ſhe ſhould do to bring up her Children. Thereupon asking one of the Prieſts, wherefore ſhe had no anſwer, or whether ſhe was to have any anſwer or no; he told me, that ſhe muſt wait the pleaſure of their God, and that then he would give her an anſwer to what ſhe expected. Upon this I miſtruſted ſome cheat, and to diſcover it, I reſolv'd to go into the Pagod when all the Prieſts were abſent at Dinner, there being only one that ſtaid at the Gate, whom I ſent to fetch me ſome water at a Fountain two or three Musket-ſhot from the place. During that time I went in, and the Woman hearing me, redoubl'd her cries; for there being no light in the Pagod, but what comes in at the door, it is very dark. I felt my way to the Idol, and by the glimmering light obſerv'd an hole behind the Idol. I could not do this ſo quickly, but that the Prieſt return'd before I had done; He curſt me for prophaning his Temple, as he call'd it. But we became ſuddenly very good friends by the mediation of two Roupies which I put into his hands, whereupon he preſently preſented me with ſome of his *Betlé*.

The one and thirtieth, we departed from *Bezouart*, and paſt the River which runs to the Mine of *Gani* or *Coulour*. It was then neer half a league broad, by reaſon of the great rains which had fall'n continually for eight or nine days together. After we had travell'd three leagues on the other ſide of the River, we came to a great Pagod built upon a large Platform, with an aſcent of 15 or 20 ſteps. Within it ſtood the Figure of a Cow, all of very black-Marble: and a number of deformed Idols four or five-foot-high; ſome having many heads, others many hands and legs: and the moſt ugly are moſt ador'd, and receive moſt Offerings.

A quarter of a league from this Pagod is a large Town; but we travell'd three leagues farther, and came to lie at another Town, call'd *Kab-Kali*, neer to which there is a ſmall Pagod, wherein there ſtand five or ſix Idols of Marble very well-made.

The firſt of *Auguſt* we came to a great City call'd *Condevir*, with a double-Moat, pav'd at the bottom with Free-ſtone. The way to this Town is clos'd on each ſide with ſtrong Walls, and at ſuch and ſuch diſtances are built certain round Towers of little or no defence. This City toward the Eaſt ſtretches out to a Mountain about a league in compaſs, and ſurrounded with Walls. At the diſtance of every 150 paces, there is as it were an half-Moon, and within the Walls are three Fortreſſes.

The ſecond, we travell'd ſix leagues, and lay at a Village call'd *Copenour*.

The third day, after we had travell'd eight leagues, we came to *Adanquige*, a very fair Town, where there is a very large Pagod, with abundance of Chambers which were built for the Prieſts; but are now gone to ruine. There are alſo in the Pagod certain Idols, but very much maim'd, which the people however very ſuperſtitiouſly adore.

The fourth, we travell'd eight leagues, and came to lie at the Town of *Noſdrepar*. Half a league on this ſide there is a great River; but at that time it had but little water in it; by reaſon of the drowth.

The fifth, after eight leagues journey we lay at *Condecour*.

The ſixth, we travell'd ſeven hours, and lay at a Village call'd *Dakije*.

The ſeventh, after three leagues journey we came to *Nelour*, where there are many Pagods, and having croſs'd a great River, a quarter of a league farther, we travell'd ſix leagues, and came to *Gandaron*.

The eighth, after a journey of eight hours we lay at *Serepelli*, a ſmall Village.

The ninth, we travell'd nine leagues, and lay at a good Town call'd *Ponter*.

The tenth, we travell'd eleven hours, and lay at *Senepgond*, another good Town.

The eleventh, we went no farther than *Palicat*, which is but four leagues from *Senepgond*; and of thoſe four leagues we travell'd above one in the Sea, up to the Saddles of our Horſes in water. There is another way, but it is the farther about by two or three leagues. *Palicat* is a Fort that belongs to the *Hollanders* that live upon the Coaſt of *Coromandel*; and where they have their chief Factory, where lives alſo the chief Intendent over all the reſt that are in the Territories of the King of *Golconda*. There are uſually within the Fort 200 Souldiers, or thereabouts, beſides ſeveral Merchants that live there upon the account of Trade; and ſeveral others, who having ſerv'd the Company according to their agreement, retire to that place. There alſo dwell ſome of the Natives of the Country; ſo that *Palicat* is now as it were a little Town. Between the Town and the Caſtle there is a large diſtance of ground, leſt the Fort ſhould be annoid by ſhot from the Town. The Baſtions are well-ſtor'd with good Guns: And the Sea comes up to the very Wall of it; but there is no Haven, only a Road. We ſtaid in the

Town till the next day in the evening, where we obſerv'd, that when the Inhabitants fetch their water to drink, they ſtay till the Sea is quite out, and then digging holes in the Sand as neer the Sea as they can, they meet with freſh-water.

The twelth, we departed from *Calicat*, and the next morning about ten of the clock we came to *Madreſpatan*, otherwiſe call'd Fort St. *George*, which belongs to the *Engliſh*, having travell'd not above ſeven or eight leagues that day. We lay at the Covent of *Capuchins*, at what time Father *Ephraim*, and Father *Zenon* were both there.

The fifteenth, we went to St. *Thomas's* Town, to ſee the *Auſtin*-Friars, and the Jeſuits Church, in the firſt whereof is an Iron-lance, wherewith they ſay that St. *Thomas* was martyr'd.

The two and twentieth, in the morning we departed from *Madreſpatan*, and after a journey of five leagues we arriv'd at a large Town call'd *Serravaron*.

The three and twentieth, after 7 leagues travel, we came to *Oudecot*, the whole days journey being over a flat ſandy Countrey. On each ſide there are only Copſes of *Bambou's* that grow very high. Some of theſe Copſes are ſo thick, that it is impoſſible for a man to get into them; but they are peſter'd with prodigious numbers of Apes: Thoſe that breed in the Copſes upon one ſide of the way, are enemies to them that are bred on the other ſide; ſo that they dare not croſs from one ſide to the other, but they are in danger of being immediately ſtrangl'd. Here we had good ſport in ſetting the Apes together by the ears; which is done after this manner. This part of the Countrey, at every leagues end, is cloſ'd up with Gates and Barricado's, where there is a good Guard kept, and where all Paſſengers are examin'd whither they go, and whence they come; ſo that men may ſafely travel there with their Money in their hands. In ſeveral parts of this Road there is Rice to be ſold; and they that would ſee the ſport, cauſe five or ſix Baskets of Rice to be ſet in the Road, ſome forty or fifty paces one from the other, and cloſe by every Basket they lay five or ſix Battoons about two-foot-long, and two inches about; then they retire and hide themſelves: preſently they ſhall ſee the Apes on both ſides of the way deſcend from the tops of the *Bambou's*, and advance toward the Baskets which are full of Rice: They are about half an hour ſhewing their teeth one at the other before they come near the Baskets; ſometimes they advance, then retreat again, being loath to encounter. At length the female-Baboons, who are more couragious than the males, eſpecially thoſe that have young ones, which they carry in their arms, as Women do their Children, venture to approach the Basket, and as they are about to put in their heads to eat, the males on the other ſide advance to hinder them. Immediately the other party comes forward, and thus the feud being kindled on both ſides, they take up the Battoons that lie by the Baskets, and thraſh one another in good earneſt. The weakeſt are conſtrain'd to flie into the wood with their pates broken, and their limbs maim'd; while the Maſters of the Field glut themſelves with Rice. Though it may be, when their bellies are full, they will ſuffer ſome of the female-party to come and partake with them.

The four and twentieth, we travell'd nine leagues, all the way being like the Road the day before, as far as *Naraveron*.

The five and twentieth, after a journey of eight hours, through a Countrey of the ſame nature, meeting at every two or three leagues end with Gates and Guards, we came in the evening to *Gazel*.

The ſix and twentieth, we travell'd nine leagues, and came to lie at *Courva*, where there was nothing to be found neither for Man nor Beaſt, ſo that our Cattel were forc'd to be contented with a little Graſs, which was cut on purpoſe for them. *Courva* is only a celebrated Pagod; by which, at our arrival, we ſaw ſeveral bands of Souldiers paſs by, ſome with Half-pikes, ſome with Muskets, and ſome with Clubs, who were going to joyn with one of the principal Commanders of *Mirgimola's* Army, who was encamp'd upon a riſing-ground not far from *Courva*; the place being pleaſant and cool, by reaſon of the great number of Trees and Fountains that grace it. When we underſtood the Captain was ſo neer, we went to wait upon him, and found him ſitting in his Tent with many Lords of the Countrey, all Idolaters. After we had preſented him with a pair of Pocket-

Piſtols inlaid with Silver, he demanded of us what had brought us into that Countrey; but when we told him that we came to attend *Mirgimola, Generaliſſimo* of the King of *Golconda's* Army, about buſineſs, he was infinitely kind to us: However, underſtanding that he took us for Hollanders, we told him we were not *Hollanders*, but *French*-men. Thereupon, not underſtanding what Nation we were, he fell into a long diſcourſe with us about the Government of our Countrey, and the Grandeur of our King. Six or ſeven days before, they had taken five or ſix Elephants, three whereof had eſcap'd, having kill'd ten or twelve of the Natives who aſſiſted in the Chace; in purſuit whereof the General was preparing; and becauſe we could not ſtay to ſee the ſport, we were contented to inform our ſelves of the manner of hunting that vaſt Animal; which is thus. They cut out ſeveral Alleys or Walks in the Wood, which they dig full of great deep holes, and cover with Hurdles ſtrow'd over with a little earth. Then the Hunters hooping and hollowing, and beating up Drums, with Pikes that have Wild-fire ty'd to the end of them, force the Elephant into thoſe Walks, where he tumbles into the holes, not being able to riſe again. Then they fetch Ropes and Chains: and ſome they bring under their bellies, others they wind about their legs and trunk, and when they think they have ſufficiently hamper'd the Beaſt, they have certain Engines ready, wherewithal to draw him up. Nevertheleſs, of five, three eſcap'd, notwithſtanding the cords and chains about their bodies and their legs. The people told us one thing which ſeem'd very wonderful; which was, that theſe Elephants having been once deceiv'd, and having eſcap'd the ſnare, are very miſtruſtful ever after; and when they get into the Wood again, they break off a great bough from one of the Trees with their trunk, with which they examine every ſtep they go, before they ſet down their feet, to try whether there be any hole or no in their way. So that the Hunters that told us the Story, ſeem'd to be out of hopes of ever taking thoſe three Elephants which had eſcap'd. Had we been aſſur'd that we might have been eye-witneſſes of this miraculous precaution of the Elephant, we would have ſtaid three or four days, what-ever urgent buſineſs we had had. The Captain himſelf was a kind of a *Brigadeer*, that commanded three or four-thouſand men, who were quarter'd half a league round the Countrey.

The ſeven and twentieth, after two hours travel, we came to a great Village, where we ſaw the two Elephants which had been ſo lately taken. Every one of the two wild Elephants was plac'd between two tame ones. Round about the wild Elephants ſtood ſix men, with every one an Half-pike in their hands, and a lighted-Torch faſten'd at the end of the Pike, who talk'd to the Beaſts, giving them meat, and crying out in their language, *Take it, eat it*. The food which they gave them was a little bottle of Hey, ſome pieces of brown-Sucre, and Rice boil'd in water, with ſome few corns of Pepper. If the wild Elephants refus'd to do as they were bidden, the men made ſigns to the tame Elephants to beat them, which they did, banging the refractory Elephant upon the head and forehead with their trunks; and if he offer'd to make any reſiſtance, the other Elephant thwackt him on the other ſide; ſo that the poor Elephant, not knowing what to do, was conſtrain'd to learn obedience.

Being thus fall'n into the Story of Elephants, I will add ſome other obſervations, which I have made upon the nature of thoſe Animals. Though the Elephant never meddles with the female, after he is once taken, yet he is ſometimes ſeiz'd with a kind of luſtful rage. One day that *Sha-jehan* was an Hunting upon one of his Elephants, with one of his Sons that ſate by him to fan him, the Elephant became ſo furious by reaſon of his luſt, that the Governor who was by no means able to maſter him, declar'd to the King, that to allay the fury of the Elephant, who would elſe doubtleſs bruiſe him to pieces among the Trees, there was no way, but for one of the three to forfeit his life: and that he would willingly facrifice his for the ſafety of the King and the Prince his Son. Only he deſir'd his Majeſty to take care of three ſmall Children which he muſt leave behind him. Having ſo ſaid, he threw himſelf under the Elephant's-feet, who had no ſooner taken him in his trunk and ſqueez'd him to pieces with his feet, but he grew as quiet and peaceable as before. The King, as an acknowledgment for ſo famous a deliverance, gave to the poor two-hunder'd-thouſand Roupies, and highly advanc'd every one of the *Sons* of him that had ſo generouſly laid down his life for the ſafety of his Sovereign.

I obſerv'd alſo, that though the Elephant's skin be very hard while he is alive; yet when he is dead, it is juſt like melted-glue.

Elephants are brought from ſeveral parts of *India*; as from the Iſland of *Ceylan*, where they are very ſmall; but the moſt couragions of all: from the Iſle of *Sumatra*; from the Kingdom of *Cochin*; from the Kingdom of *Siam*; and from the Frontiers of the Kingdom of *Boutan* neer the Great-*Tartarie.* They are brought alſo from the Coaſt of *Melinda*, Eaſtward of *Affrica*: where they are in very great numbers, according to the report of a *Portugueza*-Captain, made at *Goa*, who came from thence to make ſome complaint againſt the Governor of *Mozambique.* He told me that he had ſeen all along that Coaſt ſeveral Parks that were empal'd with nothing but Elephants-teeth, the leaſt of which Parks is above a league about: He added farther, that the Blacks of the Countrey hunt their Elephants, and eat the fleſh. But they are oblig'd to give the tusks of every one they kill to the Lord of the place. When they intend to take their Elephants in the Iſland of *Ceylan*, they make a long lane, clos'd in on both ſides, ſo that the Elephant can neither run to the right nor to the left; this lane is broad at the firſt, but grows narrower and narrower, till there is no more room left at the farther-end than for the female-Elephant to lie down, which muſt be one that is covetous of the male at the ſame time. Though ſhe be tame, yet ſhe is bound with good Ropes and Cords, and by her cries will call the male-Elephant, who preſently runs through the lane towards her. Now when the Elephant comes where the lane grows narrow, they that lie hid for that purpoſe, immediately barricado up the lane behind, and when he comes neer the female, there is another barricado ſet up that ſtops him from going any farther. When he is thus between the Barricado's, they ſo intangle his legs and trunk with ropes and cords, that he is ſoon taken, having no way to help himſelf. The ſame way they uſe for the moſt part in the Kingdoms of *Siam*, and *Pegu*, only that the Natives there mount the female-Elephant, and go to find out the male in the Forreſts. And when they have met with his haunt, they tye the female to the moſt convenient place they can find, and then they fix their ſnares for the Elephant, who in a ſhort time haſtens toward the female, hot for generation, where her cries call him.

This is obſervable of the female-Elephant, that when ſhe begins to be hot, ſhe gathers together a great heap of herbs and weeds, and makes her ſelf a kind of bed ſome four or five-foot-high from the ground, where contrary to the cuſtom of all other creatures, ſhe lies upon her back, in expectation of the male, whom ſhe calls to her by a peculiar cry.

This is alſo particular to the Elephants in the Iſle of *Ceylan*, that only the firſt Elephant which the female produces, has any tusks. And it is alſo obſervable, that the Ivory which comes from *Achen* when it is wrought, has this peculiar quality with it, that it never grows yellow, like that which comes out of the Continent, and from the *Eaſt-Indies*, which makes it more eſteem'd, and dearer than any other.

When the Merchants bring Elephants to any place to ſell; 'tis a pleaſant ſight to ſee them go along. For in regard there are generally old and young together, when the old ones are gone by, the children will be running after the little ones to play with them, and give them ſomething or other to eat. While the young Elephants, which are very wanton, are buſily taking what is offer'd them, the children leap upon their backs: but then the young Elephants, that lately ſtopt for the lucre of victuals, perceiving their Dams a great way before them, double their pace, and playing with their trunks, throvv the children off their backs to the ground, yet vvithout doing them any harm.

Notvvithſtanding all the enquiry I have made, I could never find exactly hovv long an Elephant vvill live. Nor can all the governors and keepers of thoſe creatures tell you more, then that ſuch an Elephant has been in the poſſeſſion of their Father, their Grandfather, and great Grandfather. And by that computation, I found that they had liv'd ſome of them ſix-ſcore, or an hunder'd and thirty years.

The greateſt part of thoſe that have made Relations of *India*, boldly affirm that the Great *Mogul* keeps three or four-thouſand Elephants. But being my ſelf at *Jehanabad*, where the King at preſent reſides, he that was chief Maſter of the Elephants, aſſur'd me that the King had not above five-hunder'd Elephants; which were call'd Elephants of the Houſe, made uſe of only to carry the Women, their Tents, and Luggage; but that for the Wars, he only kept fourſcore, or fourſcore and ten at moſt. The nobleſt of the latter ſort is always reſerv'd for the King's Eldeſt Son, the allowance for his food and other neceſſaries being 500 Roupies a month, which comes to 750 Livres. There are ſome that are not allow'd above 50, others 40, others 30, and ſome but 20 Roupies. But thoſe Elephants that are allow'd an hunder'd, two-hunder'd, three-hunder'd or four-hunder'd Roupies a-month, have belonging to them certain Horſe-men that live upon the ſame pay, and two or three young fellows to fan them during the heat of the weather. All theſe Elephants are not always kept in the City; the greateſt part being led out every morning into the fields, or among the thickets, where they feed upon the branches of Trees, Sucre-canes, and Millet, to the great detriment of the poor Countrey man. But not a little to the profit of their Keepers; for the leſs they eat at home, the more they gain into their own purſes.

The twenty-ſeventh of *Auguſt*, we travell'd ſix leagues, and lay at a great Town call'd *Ragia-peta*.

The twenty-eighth, after eight leagues journey we came to *Ondecour*.

The twenty-ninth, after nine hours travel we arriv'd at *Outemeda*, where there is one of the greateſt Pagods in all *India*. It is all built of large Free-ſtone, and it has three Towers, where there ſtand ſeveral deform'd figures of Emboſs'd-work. It is encompaſt with many little Chambers for the Prieſts Lodgings: five-hunder'd paces beyond there is a wide Lake, upon the banks whereof are built ſeveral Pagods eight or ten-foot-ſquare; and in every one an Idol repreſenting the ſhape of ſome Devil, with a *Bramere*, who takes care that no ſtranger that is not of their ſuperſtition, ſhall come to waſh, or take any water out of the Lake. If any ſtranger deſires any water, they bring it in earthen-pots: and if by chance their pot touches the ſtranger's Veſſel, they break it immediately. They told me alſo, that if any ſtranger, not of their ſuperſtition, ſhould happen by accident to waſh in that Lake, they muſt be forc'd to drain the Lake of all the water that was in at that time. As for their Alms, they are very charitable; for there paſſes by no perſon in neceſſity, or that begs of them, but they give them to eat and drink of ſuch as they have. There are ſeveral Women that ſit upon the Road, whereof ſome of them always keep fire for Travellers to light their Tobacco by. Nay, they will give a Pipe to ſome that have none at all. Others boil Rice with *Quicheri*, which is a grain ſomewhat like our Hemp-ſeed. Others boil Beans with their Rice, becauſe the water wherein they are boil'd never puts thoſe that are over-hot into a Pleuriſy. There are Women that have vow'd to perform theſe acts of Charity to ſtrangers for ſeven or eight years, ſome for more, ſome for leſs, according to their convenience. And to every Traveller they give ſome of their Beans, and Rice-water, and an handful of Rice to eat. There are other Women upon the high-way, and in the fields, looking behind their Horſes, their Oxen, and their Cows, who have made vows never to eat but what they find indigeſted in the dung of thoſe Beaſts. Now in regard there is neither Barly nor Oats in that Countrey, they give their Cattel certain great crooked Peaſe, which they bruiſe before between two Mill-ſtones: and then lay them in ſteep for half an hour; for they are a very ſolid ſubſtance, and hard to be digeſted. They give their Cattel theſe Peaſe every evening; and in the morning they feed them with two-pound of dark-brown-Sugar, like Wax, kneaded together with as much Meal, and one-pound of Butter, whereof the Oſtlers or Grooms make little round Balls which they thruſt down their throats; for otherwiſe they would never eat them. Afterwards they waſh their mouths, that are all over clamm'd, eſpecially their teeth, which makes them have ſuch an averſion againſt that ſort of food. All the day long they pull up the graſs and weeds by the roots, and give their Cattel, being very careful of letting them eat any of the earth.

The thirty'th, we travell'd eight leagues, and lay at a place call'd *Goulupale*.

The one and thirty'th, after we had travell'd nine hours, we ſtopt at *Gogeron.*

The firſt of *September* we travell'd but ſix leagues, and came to lie at *Ganditot.* It was but eight days before, that the *Nabab* had taken that City, after a Siege of three months. Nor had it been taken without the aſſiſtance of certain *French*-men, who had forſaken the ſervice of the *Dutch*-Company, by reaſon of ill uſage. They had alſo ſeveral *Engliſh* and *Dutch*-Cannoneers, with two or three *Italians*, which mainly forwarded the ſurrender of that place.

Ganditot is one of the ſtrongeſt Cities in the Kingdom of *Carnatica.* It is ſituated upon the point of an high Mountain; there being but one aſcent to it, not above twenty or five and twenty-foot-broad at moſt; in ſome places not above ſeven or eight-foot-wide. On the right-hand of the way, which is cut out of the Mountain, there is a moſt hideous precipice; at the bottom whereof runs a vaſt River. Upon the top of the Mountain there is a ſmall plain, about a quarter of a league broad, and about half a league long. This is all ſow'd with Rice and Millet, and water'd with many little Springs. The top of the plain on the South-ſide, where the City is built, is encompaſt with precipices, two Rivers running at the bottom, which form the point. So that there is but one Gate to enter into the City from the plain-ſide; and that too fortifi'd with three good Walls of Free-ſtone, with Moats pav'd at the bottom with Free-ſtone; ſo that the beſieged had but only one quarter of the City to defend, containing about five-hunder'd paces. They had but two Iron-Guns, the one carrying twelve-pound-Ball, the other eight. The one was planted upon the Gate, the other upon a point of a kind of a Baſtion. So that until the *Nabab* had found the way to mount his Cannon upon a very high place neer the City, he loſt a great number of men by ſeveral ſallies which the Beſieged made. The *Raja* that was within, was eſteem'd one of the braveſt and moſt experienc'd Captains that ever were amongſt the Idolaters: whereupon, the *Nabab* finding that the place was not to be taken, unleſs he could get up his Cannon to the top of that ſteep aſcent, ſent for all the *French*-men that were in the King's ſervice, promiſing to every one four months extraordinary pay, if they could find a way to mount his Cannon upon the top of ſuch a place; wherein they had the good-hap to be very ſucceſful. For they mounted four pieces of Cannon, and were ſo proſperous, as to hit the great Gun that was planted upon the Gate, and render it unſerviceable. At length, when they had beaten down good part of the Wall of the City, the Beſieged came to capitulate, and march'd out of the Town upon very good Articles. The day we arriv'd, all the Army was encamp'd at the foot of the Mountain, in a plain, through which there ran a very fair River; where the *Nabab* muſter'd his Cavalry, and found them in a very good condition. An *Engliſh*-Cannoneer and an *Italian* ſeeing Monſieur *Jardin* and my ſelf paſs by, gueſs'd us to be *Franguis*; and becauſe it was late, accoſted us very civilly, and oblig'd us to ſtay with them all night. By them we underſtood that there was in the City a *French*-Engineer, whoſe name was *Claudius Maille* of *Bourges*, and that he was employ'd by the *Nabab* to caſt ſome pieces of Cannon which the *Nabab* intended to leave in the City.

The next day we went into the City, and found out *Maille*'s Lodging, having been acquainted with him at *Batavia*; who informing the *Nabab* of our arrival, he preſently ſent us Proviſion for our ſelves and our beaſts.

The third day we went to wait upon the *Nabab*, who had pitch'd his Tents upon that part of the plain neer the place where the way is cut out of the Rock. We inform'd him of the cauſe of our coming, telling him that we had ſome commodities that were rare, and worth the King's buying; but that we were unwilling to ſhew them to the King till he had ſeen them; believing it our duty to render him that reſpect. The *Nabab* was very well-pleas'd with our Complement; and after he had caus'd us to be preſented with *Betlé*, we took our leaves of him, and return'd to our Lodgings, whither he ſent to us two Bottles of Wine, one of Sack, and the other of *Schiras*, which is a rare thing in that Countrey.

The fourth day we waited upon him again, and carried along with us ſome Pearles of an extraordinary weight, beauty and bigneſs; the leaſt whereof weighed twenty four Caratts. After he had vew'd them and ſhew'd them to ſome of the Lords that were about him, he ask'd the price, which when we had ſet him, he return'd us our Jewels and told us he would conſider of it.

The tenth day he ſent for us in the morning, and after he had cauſ'd us to ſit down by him, he ſent for five ſmall Bags full of Diamonds, every Bag containing a good handful. They were looſe Stones, of a very black Water, and very ſmall; none of them exceeding a Carat, or a Carat and a half; but otherwiſe very clean. There were ſome few that might weigh two Carats. After the *Nabab* had ſhew'n us all, he ask'd us whether they would ſell in our Country. We made anſwer, that they might have been for ſale in our Country, provided they had not been of a black Water; for that in *Europe* we never eſteem'd any Diamonds, but ſuch as were clean and white, having but a ſmall eſteem for any others. It ſeems, that when he firſt undertook the Conqueſt of this Kingdom for the King of *Golconda*, they inform'd him that there were Diamond Mines in it. Whereupon he ſent twelve thouſand men to dig there; who in a whole years time could find no more than thoſe five ſmall Bags full. Whereupon the *Nabab* perceiving that they could find none but brown Stones, of a Water enclining much more to black than white, thought it but loſs of time, and ſo ſent all the people back to their Husbandry.

The eleventh, the *French* Canoneers came all to the *Nababs* Tent, complaining that he had not paid them the four months pay which he had promiſ'd them; threatning him, that if he did not diſcharge it, they would leave him; to which the *Nabab* promiſ'd to give them ſatisfaction the next day.

The twelfth, the Canoneers not failing to give him another viſit, the *Nabab* paid them three months, and promiſ'd to pay them the fourth before the month were out; but ſo ſoon as they had receiv'd their Money, they fell a feaſting one another, ſo that the Dancing Wenches carried away the greateſt part of their Coin.

The thirteenth, the *Nabab* went to ſee the Guns which *Maille* had undertaken to caſt. For which purpoſe he had ſent for Braſs from all parts, and got together a great number of Idols which the Soldiers had pillag'd out of the Pagods as they march'd along. Now you muſt know, that in *Gandicot* there was one Pagod, ſaid to be the faireſt in all *India*, wherein there were ſeveral Idols, ſome of Gold, and others of Silver; among the reſt there were ſix of Braſs, three ſitting upon their Heels, and three upon their Feet, ten foot high. Theſe Idols were made uſe of among the reſt. But when *Maille* alſo had provided all things ready, he could not make thoſe ſix Idols run, that were taken out of the great Pagod of *Gandicot*, though he melted all the reſt. He try'd ſeveral ways, but it was impoſſible for him to do it, whatever expence the *Nabab* was at; nay though the *Nabab* threaten'd to hang the Prieſts for having inchanted thoſe Idols. And thus *Maille* could never make any more than only one ſingle piece, and that ſplit upon trial; ſo that he was forc'd to leave the work unfiniſh'd, and ſoon after left the *Nababs* ſervice.

The fourteenth, we went to take our leaves of the *Nabab*, and to know what he had further to ſay to us, concerning the Commodities we had then ſhew'n him. But then he told us, he was buſie at preſent about the examination of certain Offenders which were brought before him. For it is the cuſtom of that Country, never to put a man in Priſon; but as ſoon as the Offender is taken, he is examin'd, and ſentence is pronounc'd upon him, according to his crime, which is immediately executed; or if the party taken, be found innocent, he is as ſoon acquitted. And let the controverſie be of what nature it will, it is preſently decided.

The fifteenth in the morning, we went to wait upon him again, and were immediately admitted into his Tent, where he ſate with his two Secretaries by him. The *Nabab* was ſitting according to the cuſtom of the Country, bare-foot, like one of our Taylors, with a great number of Papers ſticking between his Toes, and others between the Fingers of his left hand, which Papers he drew ſomtimes from between his Toes, ſomtimes from between his Fingers, and order'd what anſwers ſhould be given to every one. After his Secretaries had wrote the anſwers, he cauſ'd them to read them, and then took the Letters and ſeal'd them himſelf; giving ſome to Foot Meſſengers, others to Horſemen. For you muſt know, that all thoſe Letters which are ſent by Foot-Poſts all over *India*, go with more ſpeed than thoſe which are carried by Horſemen. The reaſon is, becauſe at the end of every two Leagues there are little Huts, where there are men always ready, who are engag'd to run away immediately; ſo that when one of theſe men that carries the Letters, comes to one of theſe Huts, he throws the Letters into the Hut, and then he that is appointed, runs with them to the next Stage. They look upon it as an ill Omen, to give the Letters into the Meſſengers hands; but they muſt be thrown at his feet, and he muſt gather them up. It is to be obſerv'd alſo, that the Highways in moſt parts of *India*, are like Walks of Trees; and that where there are no Trees, at every five hundred paces diſtance there are ſet up little Heaps of Stones, which the Inhabitants of the next Villages are bound to white-waſh from time to time, to the end thoſe Letter-Carriers may not miſs their ways in dark and Rainy nights. While we ſtay'd with the *Nabab*, certain Officers came to tell him, that they had brought certain Offenders to the door of his Tent. He was above half an hour before he return'd them any anſwer, writing on, and giving inſtructions to his Secretaries; but by and by, all of a ſudden he commanded the Offenders to be brought in, and after he had examin'd them, and made them confeſs the crime of which they ſtood accus'd, he was above an hour before he ſaid a word, ſtill writing on, and employing his Secretaries. In the mean while ſeveral of the Officers of the Army came to tender their reſpects to him in a very ſubmiſſive manner, all whom he anſwer'd only with a nod. There was one of the Offenders which were brought before him, had broken into a Houſe, and had kill'd the Mother and three Children. He was condemned upon the ſpot to have his Hands and Feet cut off, and to be caſt out into the high way, there to end his days in miſery. Another had rob'd upon the Highway; for which the *Nabab* order'd his Belly to be ript up, and himſelf to be caſt upon the Dunghill. I know not what crimes the other two had committed, but their Heads were both cut off. When we perceiv'd him at a little leiſure, we ask'd him whether he had any other Commands to lay upon us, and whether he thought our Commodities fitting to be ſhew'n to the King. He anſwer'd, that we might go to *Golconda*, and that he would write to his Son in our behalf, and that his Letter would be there ſooner than we. And in order to our journey, he order'd us ſixteen Horſemen to convoy us, and to provide us neceſſaries upon the Road, till we came to a River thirteen Leagues from *Gandicot*, which no perſons are to paſs, unleſs they have the *Nababs* Paſport, to keep the Soldiers from running from their Colours.

CHAP. XIX.

The Road from Gandicot *to* Golconda.

THE ſixteenth in the morning, we ſet out of *Gandicot*, accompanied with the greateſt part of the Canoneers, who brought us the firſt days journey upon our way; and that day having travel'd ſeven Leagues, we came to lye at *Cotepali*.

The ſeventeenth, the Canoneers took their leaves of us; and we kept on our journey with our Horſemen; and having travel'd ſix Leagues, we lay at a Village call'd *Coteen*, on the other ſide of the River, which is very broad. So ſoon as we had croſs'd it, the Horſemen took their leaves of us; and though we made them a preſent of Roupies, to buy them Tobacco and Betle, yet we could not perſwade them to take it. Their Ferry-Boats wherewith they croſs the River, are like broad bottom'd Wicker Flaskets, cover'd without with Oxe's Hides; at the bottom whereof they lay certain Faggots, over which they ſpread a piece of old Tapeſtry, to keep the Wares and Merchandiſe from the wet. As for their Coaches and Waggons, they faſten them between two Boats, by the Wheels and the Pole; the Horſes ſwimming all the while, one man whipping them on behind, while another in the Boat holds them up by the Head-

Stall. As for the Oxen that carry the Luggage, as ſoon as ever they come to the River ſide, and that they have unladed them, they only drive them into the River, and they will ſwim over of themſelves. There are four men that ſtand upright at the four Corners of the Boat, and row it along with broad pieces of Wood, made like Shovels. If they do not all ſtrike their ſtroakes together, but that any of the four miſſes, the Boat will turn round two or three times; and the ſtream carries it a great way lower than where they intended to land.

The eighteenth, after five hours travel we arriv'd at *Morimal.*

The nineteenth, we travel'd nine Leagues, and lay at *Santeſela.*

The twentieth, we travel'd nine Leagues more, and lay at *Goremeda.*

The one and twentieth, after ſix hours travel, we ſpent the night at *Kaman*, a Frontier Town in the Kingdom of *Golconda*, till the Conqueſt of *Carnatica* by *Mirgimola.*

The two and twentieth, we travel'd ſeven Leagues, and came to lye at *Emelipata.* When we were about half the way, we met above four thouſand perſons, men and women; and above twenty *Palleki's*, in every one whereof was an Idol. They were adorn'd with Coverings of Sattin, purfled with Gold, and Velvets with Gold and Silver Fringe. Some of theſe *Palleki's* were born by four men; others by eight, and ſome by twelve, according as the Idols were in bigneſs and weight. On each ſide of the *Pallekie*, walk'd a man, with a large Fan in his hand, five Foot in compaſs, made of Oſtriches and Peacocks Feathers, of various colours. The Handle of the Fan was five or ſix foot long, laid all over with Gold and Silver, about the thickneſs of a *French* Crown. Every one was officious to carry one of thoſe Fans, to keep the Flies from the Idols Face. There was another Fan which was carried cloſe by the Idol, ſomewhat larger than the former, without a handle, and was born juſt like a Target. It was adorn'd with Feathers of ſeveral colours, and little Bells of Gold and Silver, round about the edges. He that carried it, went always near the Idol upon the ſame ſide, to ſhade the Idol; for to have ſhut the Curtains would have been too hot. Ever and anon, he that carried that ſort of Fan, brandiſh'd it in the air, to make the Bells ring; which they preſum'd to be a kind of Paſtime to the Idol. All theſe people with their Idols came from *Brampour*, and the adjacent parts, and were going to viſit their great *Ram*, that is to ſay, their chief God, who ſtands in a Pagod in the Territories of the King of *Carnatica.* They had been about thirty days upon the Road, and were to travel fourteen or fifteen more, before they came to this Pagod. One of my Servants, who was a Native of *Brampour*, and of the ſame Superſtition, beg'd me to give him leave to bear his Gods company, telling me withall, that he had made a Vow long ſince to go this Pilgrimage. I was conſtrain'd to let him go. For had I not given him leave, I knew he would have taken it, by reaſon he had much acquaintance and kindred among the Rabble. About two months after, he return'd again to us to *Surat*, and becauſe he had faithfully ſerv'd Monſieur *Jardin* and my ſelf, we made no ſcruple to take him again. Asking him ſome queſtions about his Pilgrimage, he related to me this following paſſage: Six days after he left me, all the Pilgrims had made an account to go and lye at ſuch a Village, to which before they came they were to croſs a River, that has but little Water in Summer, ſo that it is eaſily fordable. But when it rains in *India*, the Water falls with ſuch a force, that it ſeems to be a perpendicular deluge; and in leſs than an hour or two, a ſmall River ſhall ſwell three or four foot high. The Rains having overtaken thoſe Pilgrims, the River was ſwell'd in that manner, that it was impoſſible to paſs it that day. Now becauſe it is not neceſſary for Travellers in *India* to carry proviſions, eſpecially for the Idolaters, who never eat any thing that ever had life; in regard that in the leaſt Village you may meet with abundance of Rice, Meal, Butter, Milk Meats, Lentils, and other Pulſe, beſides Sugar, and Sweet-Meats, dry and moiſt. The people were very much ſurpriz'd, having no Victuals, when they came and ſaw the River ſwell'd. In ſhort, they had nothing to give their Children to eat; which caus'd great lamentations among them. In this extremity the chiefeſt of their Prieſts ſat himſelf down in the midſt of them, and covering himſelf with a ſheet, began to cry out that, they who would have any Victuals ſhould come to him; when they came, he ask'd every one what they would have, whether Rice, or Meal, and for how many perſons; and then lifting up the corner of the ſheet, with a great Ladle he diſtributed to every one that which they asked for; ſo that the whole multitude of four thouſand Souls was fully ſatisfi'd. My Servant did not only tell me this ſtory, but going ſeveral times afterwards to *Brampour*, where I was known to the chief men in the City, I enquir'd of ſeveral, who ſwore to me by their *Ram, Ram,* that it was truth. Though I am not bound to believe it.

The twenty-third, we arriv'd at *Doupar*, after we had travel'd eight leagues, and croſs'd ſeveral Torrents.

The twenty-fourth, we travel'd four leagues, and came to *Tripante*; where there is a great Pagod upon a Hill, to which there is a circular aſcent of Free-ſtone every way; the leaſt Stone being ten foot long, and three broad: and there are ſeveral Figures of *Dæmons* in the Pagod. Among the reſt, there is the Statue of *Venus*, ſtanding upright, with ſeveral laſcivious Figures about her; all which Figures are of one piece of Marble; but the Sculpture is very ordinary.

The twenty-fifth, we travel'd eight leagues, and came to *Mamli*.

The twenty-ſixth, we travel'd eight leagues more, and came to lye at *Macheli*.

The twenty-ſeventh, we travel'd not above three leagues, being to croſs a wide River in Boats like Panniers; which uſually takes up half the day; for when you come to the River ſide, there is neither Pannier nor any thing elſe to croſs it. There was only one man, with whom we bargain'd for our paſſage; who to try whether our Money were good or no, made a great fire and threw it into the flame, as he does to all others that paſs that way. If among the Roupies which he receives, he meets with any one that turns a little black, you muſt give him another, which he preſently heats red hot; when he finds his Money to be good, he calls to his Companions to fetch the Manequin or Flasket-Boat, which lay hid before in ſome other part of the River. For theſe ſort of people are ſo cunning, that if they deſcry any Paſſengers afar off, they will row their Mamequin to the other ſide, becauſe they will not be conſtrain'd to carry any perſon over without Money. But the Money being paid, the man that receives it calls his Companions together, who take the Boat upon their Shoulders, and when they have launch'd it into the River, they fetch their Paſſengers and goods from the other ſide.

The twenty-eighth, having travel'd five leagues, they came to a place call'd *Dabir-Pinta*.

The twenty-ninth, after twelve hours travel, we came to lye at *Holcora*.

The thirtieth, we travel'd eight leagues, and came to ſpend our night at *Peridera*.

The firſt of *October*, after we had travel'd ten leagues, we came to lye at *Atenara*. This is a Houſe of Pleaſure, which the preſent King's Mother caus'd to be built. There are many Chambers in a great *Piazza* belonging to it, for the convenience of Travellers.

You muſt take notice, that in all the Countries where we travel'd, as well in the Kingdom of *Carnatica*, as the Kingdoms of *Golconda* and *Viſapour*, there are no Phyſicians, but ſuch as attend Kings and Princes. As for the common people, after the Rains are fall'n, and that it is time to gather Herbs, you ſhall ſee every morning the good women of the Towns going into the Fields, to gather ſuch Simples which they know to be proper for ſuch Diſeaſes as reign in the Family. 'Tis very true, that in great Cities there may be one or two men that have ſome common Receipts, who go every morning and ſit in ſome known places, to give their Remedies to ſuch as enquire for them, whether they be Potions or Plaiſters. Firſt they feel their Pulſes, and then giving them ſome remedy, for which they do not demand the value of ſix pence; they alſo at the ſame time mutter certain words between their teeth.

The ſecond of *October*, we had but four leagues to travel before we came to *Golconda*. We went immediately to the Lodging of a young *Dutch* Chirurgion, belonging to the King, whom the Sieur *Chanut*, Envoy from *Batavia*, had left at *Golconda* upon the King's earneſt entreaty. The King was always very much troubl'd with the head-ach: for which reaſon the Phyſitians had order'd that he ſhould be let blood in four places under the tongue; but there was no perſon that would undertake to do it: for the Natives of the Countrey underſtand nothing of Chirurgery. Now before that *Peter de Lan*, for that was the *Dutch*-Chirurgion's name, was entertain'd in the King's ſervice, he was ask'd whether he could let blood? To which he anſwer'd, that there was nothing ſo eaſy in Chirurgery. Some few days after the King ſent for him, and gave him to underſtand that he was reſolv'd to be let blood the next day in four parts under the tongue, as the Phyſitians had order'd, but he ſhould take a care of not drawing away above eight ounces. *De Lan* returning the next day to Court, was lead into a Chamber by three Eunuchs, and four Old-women, who carri'd him to a Bath, and after they had undreſt him, and waſh'd him, eſpecially his hands; they anointed him with Aromatick-drugs, and inſtead of his own *European*-Clothes, they brought him a Robe according to the faſhion of the Countrey. After that, they brought him before the King; where he found four little Porringers of Gold, which the Phyſitians, who were preſent, had weigh'd. In ſhort, he let the King blood under the tongue in four parts, and perform'd his buſineſs ſo well, that when the blood came to be weigh'd, it weigh'd but bare eight ounces. The King was ſo ſatisfi'd with the Operation, that he gave the Chirurgion three-hunder'd Pagods, which comes to almoſt ſeven-hunder'd Crowns. The Young-Queen and the Queen-Mother underſtanding what he had done, were reſolv'd to be let-blood too. But I believe it was rather out of a curioſity to ſee the Chirurgion, than out of any neceſſity which they had to be let-blood. For he was a handſom young-man; and perhaps they had never ſeen a ſtranger neer at hand, for at a diſtance, it is no improbable thing, in regard the Women are ſhut up in ſuch places where they may ſee, but not be ſeen. Upon this, *de Lan* was carri'd into a Chamber where the ſame Old-women that had waited on him before he let the King blood, ſtript up his arm, and waſh'd it, but more eſpecially his hands; which when they were dry, they rubb'd again with ſweet-Oils as before. That being done, a Curtain was drawn, and the Queen ſtretching out her arm through a hole, was let-blood; as was the Queen-Mother afterwards in the ſame manner. The Queen gave him fifty Pagods, and the Queen-Mother thirty, with ſome pieces of Cloath of Gold.

Two days after we went to wait upon the *Nabab*'s Son, but were told we could not ſpeak with him that day; the next day receiving the ſame anſwer, we were advertiz'd upon enquiry, that we might wait long enough in that manner; that he was a young Lord that never ſtirr'd from the King; or that if he did leave the Court, it was only to keep his Miſſes company in his own *Haram*. The young Chirurgion ſeeing us ſo delaid, offer'd to ſpeak to the King's firſt Phyſitian, who was alſo of the King's Council, and who had teſtifi'd a great affection toward the *Batavian*-Envoy, and for *de Lan* himſelf; for which reaſon, he thought he might embrace an opportunity to do him a kindneſs. In ſhort, *de Lan* had no ſooner ſpoke to him, but he ſent for us, and having, after much civility ſhewn us, inform'd himſelf of the cauſe of our coming, he deſir'd us to ſhew him our Pearls, which we did the next day. After he had view'd them, he made us ſeal them up again in our own bags: for all that is preſented to the King muſt be ſeal'd with the Merchants-Seal; and when the King has had a ſight of the Commodity, it is ſeal'd up with his own Seal, to prevent any fraud. Thereupon we left the Pearls, ſo ſeal'd up, in his hands, who promis'd to ſhew them to the King, and to give us a good account of the truſt we had put into his hands.

The next day about nine of the Clock before noon we went to the River to ſee how they waſh the King's and the Great Noble-men's Elephants. The Elephant goes up to the belly in the water, and lying down upon one ſide, with his trunk he throws the water ſeveral times upon that ſide which lies out of the water; and when he has ſoak'd himſelf ſufficiently, the Maſter comes with a kind of a Pumice-ſtone, and rubbing the Elephant's-skin, cleanſes it from all the filth that clings to it. Here ſome believe, that when this creature is once laid down, it cannot riſe of its ſelf; which is contrary to what I have ſeen. For when the Maſter has well-cleans'd the one ſide, he commands the Elephant to turn the other, which the beaſt immediately does; and when both ſides are well-waſh'd, he comes out of the River, and ſtays a-while upright upon the bank-ſide to dry himſelf. Then comes the Maſter with a pot full of ſome red or yellow colour, and ſtreaks the beaſt in the forehead, about the eyes, upon the breaſt, and all behind, rubbing him afterwards with Oil of *Coco's* to ſtrengthen the nerves; and ſome when all is done, he faſtens a gilt-Plate upon their foreheads.

The fifteenth, the chief Phyſitian ſent for us, and return'd us our bags again, ſeal'd with the King's Signet, wherewith his Majeſty had ſeal'd them after he had look'd upon them. He demanded the price; which we told him: Whereupon, an Eunuch that ſtood by him, and wrote down every thing, wondring at the high-price of the Pearls, told us that we took the King of *Golconda*'s Courtiers for perſons that had neither knowledg nor judgment; and that he ſaw every day things of greater value brought to the King. I briskly retorted upon the Eunuch, that he vvas better skill'd in the price of a young Slave, than the value of a Jevvel; and ſo ſaying, vve put up our Pearls, and return'd to our Lodging. The next day vve ſet out from *Golconda* for *Surat*, in vvhich Road there is nothing conſiderable but vvhat I have already deſcrib'd, only this is to be remember'd, that vve vvere not gone above five days journey from *Golconda*, but the King, vvho had not heard in tvvo days after vve vvere gone, vvhat I had retorted upon the Eunuch, ſent four or five Horſe-men after us vvith Orders, if they overtook us, to bring us back: but in regard vve vvere got one days journey into the Territories of the *Mogul* before one of the Horſe-men overtook us, (for the reſt ſtaid upon the Frontiers of the tvvo Kingdoms;) I, that knevv the humour of the Countrey very vvell, made anſvver for my ſelf and Companion, that at that time our buſineſs vvould not permit us, and that therefore vve begg'd in moſt humble manner his Majeſty's pardon; and aftervvards I made my Companion allovv my reaſons.

Being arriv'd at *Surat*, *Monſieur de Jardin* dy'd of an overflovving of choler: And I made a full account to have gone to *Agra* to *Sha-jehan* vvho then reign'd. But at the ſame inſtant the *Nabab*, *Sha-Eſt-Kan*, the King's Brother-in-Lavv, and Governor of the Province of *Guzerat*, ſent one of the principal Officers of his Houſe to me from *Amadabat*, to tell me he underſtood I had ſome extraordinary Jevvels to ſell; for vvhich reaſon he vvould be glad to ſee me, and that he vvould pay me as much for them as the King ſhould do. I receiv'd this Meſſage vvhile *Sieur de Jardin* lay ſick, and the ninth day after his death I got to *Amadabat*, and ſpake vvith the *Nabab*. Novv in regard he vvas a man that underſtood Jevvels perfectly vvell, vve preſently came to an agreement: ſo that vve had no diſpute together, but about the quality of the Coin to be paid. He allovv'd me tvvo ſorts to chooſe, Roupies of Gold, or Roupies of Silver: but the Prince ſeeming to intimate to me that he ſhould not be vvell-pleas'd to let ſuch a Sum in Silver be ſeen to go out of his Houſe, he vviſh'd I vvould rather accept my payment in Roupies of Gold, that made not ſuch a great heap. I conſented to his deſire; and he ſhew'd me very fair Gold, and many Roupies, that had not ſeen the Sun in a long time. But in regard the price currant of a Roupy of Gold, is not above fourteen Roupies of Silver, and for that he would have had me taken my Roupies at fourteen and a half, or at leaſt for fourteen and a quarter, it had like to have ſpoil'd our bargain; for I gave him to underſtand, that in ſo large a ſum, it would not quit coſt to loſe a fourth part in every Roupy of Gold. At length to pleaſe him, I was forc'd to take the Gold at fourteen Roupies of Silver and an eighth part. Thus a Prince otherwiſe magnificent and generous, yet in matter of buying and ſelling, would needs approve himſelf to be a good Husband. While I ſtay'd at *Amadabat*, he ſent me every day to my Lodging four Silver Plates of *Pilaw*, and other excellent Dyet; and one day that the King had ſent him as many Apples as ten or twelve men could carry, he ſent me as many as for their rarity at *Amadabat*, were worth three or four hundred Roupies. Beſides all this, he gave me a compleat Habit of Honour, with a Sword and a Cangiar, worth a thouſand Roupies; and reſolving alſo to give me a Horſe, he ask'd me what kind of one I would have. I told him, ſince he was pleas'd to give me my choice, that I rather deſir'd a young lively Horſe, rather than an old one. Thereupon he ſent me one that was ſo given to bounding and prancing, that he threw a young *Hollander* out of the Saddle; but upon my deſire to have him chang'd, he ſent me another, which I ſold afterwards for four hundred Roupies.

From *Amadabat* I return'd to *Surat*; from *Surat* I travel'd again to *Golconda*, and thence to the Mine to buy Diamonds. From whence returning back for *Surat*, I reſolv'd for *Perſia*.

CHAP. XX.

My return from Surat *to* Ormus.

Being upon my return to *Surat* from the Diamond Mine, I underſtood that the War was proclaim'd between the *Engliſh* and the *Hollanders*, and the latter would ſend no more Ships into *Perſia*. The *Engliſh* alſo gave out the ſame reſolutions; for indeed they had ſent four Ships into *Perſia*, which they expected back every hour. While I was thus in fear of ſtaying long in a place where I had no buſineſs, there arriv'd at *Surat* five great *Dutch* Ships from *Batavia*; three of which being rather Men of War, than Merchant-Men, were order'd to be unladen with all ſpeed, with an intention to look out for the four *Engliſh* Veſſels that were expected out of *Perſia*. The other two were appointed to follow two or three days after, being in that time to take in proviſions for the whole Fleet.

In one of thoſe two Veſſels I embark'd, and ſetting ſayl the eighth of *January*, we came before *Diu* the twelfth, where we overtook the other three Ships. There it was debated at a Council of War, what courſe to ſteer to meet the *Engliſh*; and it was reſolv'd, that we ſhould ſteer away for *Scindi*, where we arriv'd the twentieth of the ſame month, and ſtay'd there till the twenty-eighth, and then ſetting ſail with a fair Wind, we landed at *Gomron* the ſeventh of *March*.

The End of the Firſt Book.

TRAVELS
IN
INDIA.

The Second Book.

Containing an Hiſtorical and Political Deſcription of the Empire of the Great Mogul.

CHAP. I.

A Relation of the laſt Wars of Indolſtan; *which gives an inſight into the preſent Eſtate of the Empire and Court of the* Moguls.

I Have written this Hiſtory in ſuch manner, as I knew things to be tranſacted, during my ſtay in the Country; leaving it to the Reader to make his own reflections as he pleaſes; it being ſufficient for me to make a faithful deſcription of the Potent Empire of the *Moguls*, according to the Obſervations I have taken upon the place.

This great and vaſt Empire, which contains the greateſt part of *Indolſtan*, and which extends from the Mountains on this ſide the River *Indus*, to the Mountains on the other ſide of *Ganges*; borders Eaſtward upon the Kingdoms of *Aracan*, *Tipra*, and *Aſia*. Toward the Weſt upon *Perſia*, and the *Usbeg Tartars*. Southward upon the Kingdoms of *Golconda* and *Viſapour*. Northward it runs up as far as the Mountain *Caucaſus*. North-Eaſtward the Kingdom of *Bantam*, whence comes our Musk, parts it. North-Weſtward it borders upon the Country of *Chegathay*, or the *Usbegs*.

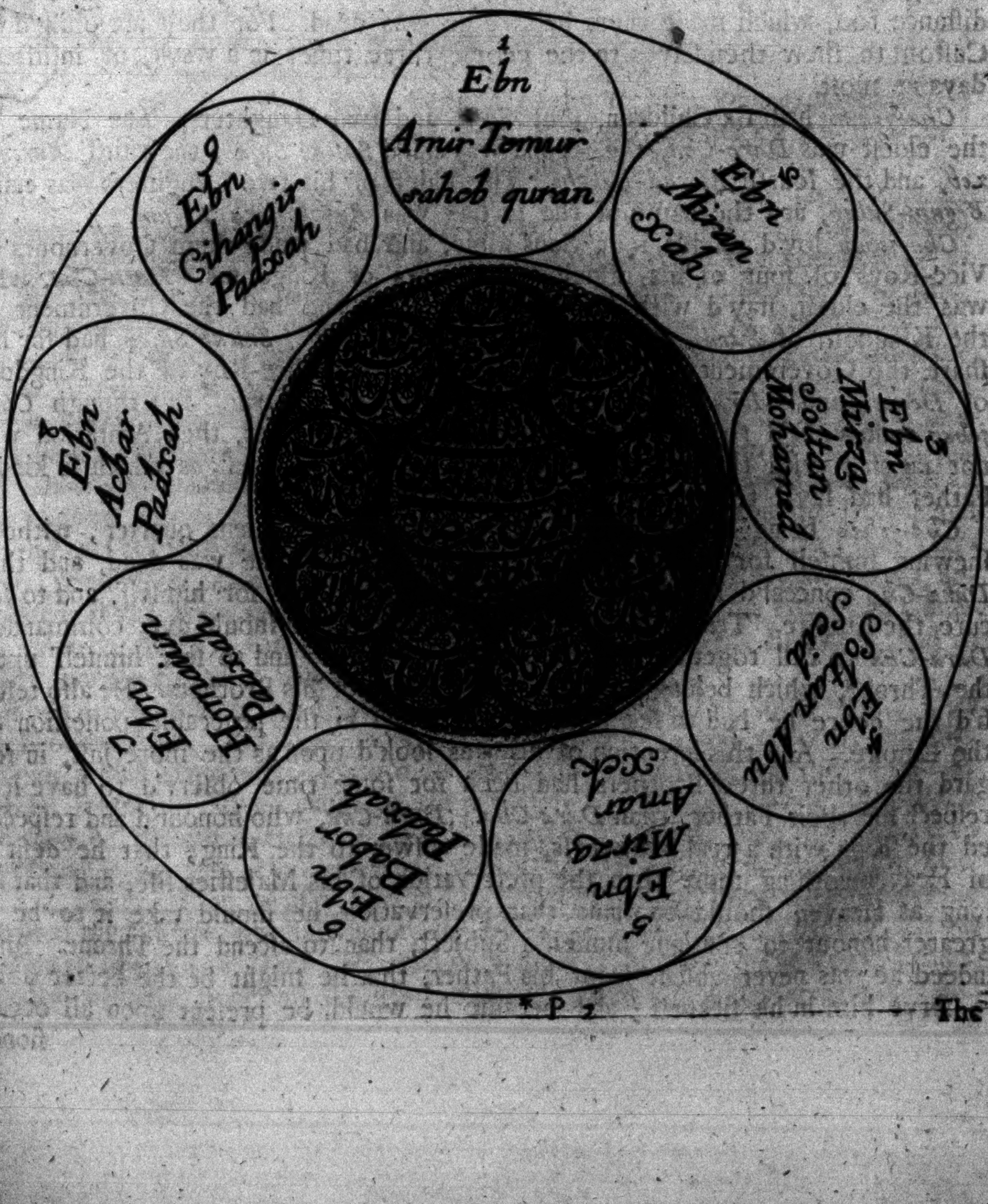
They are call'd *Moguls*, that is, white of complexion; for the laſt Conquerors of the *Indies* were Whites; the Natives being all Brown, or Olive-colour.

Aureng-zeb, the preſent Emperor, is the eleventh in a direct line, of the Deſcendants from the great *Temur-Leng*, commonly call'd *Tamerlane*; the extent and renown of whoſe Conqueſts, from *China* to *Poland*, has exceeded all the actions of the greateſt Captains of the former Ages. His Succeſſors compleated the Conqueſt of all *India* between the two Rivers, with the deſtruction of ſeveral Kings. So that *Aureng-zeb* has at this time under his Dominion, the Territories of *Gouzerat*, *Decan-Dehly*, *Multan*, *Lahor*, *Kaſhemire*, *Bengala*, and many other Territories; not to mention ſeveral *Raja's*, or petty Kings, who pay him Tribute, and are his Vaſſals. The Succeſſion of the Kings of *India* is as follows:

1. *Termur-Leng*, that is to ſay, the Lame, becauſe one of his Legs was ſhorter than the other, lyes buried at *Samarchand*, in the Country of *Chegathay*, or the *Usbeg Tartars*, being the place of his Nativity.

2. *Miram-Cha*, the Son of *Temurleng*.
3. *Sultan Mahomet*, the Son of *Miram-Cha*.
4. *Sultan Abouſaid-Mirza*, the Son of *Mahomet*.
5. *Hameth-Sheck*, the Son of *Sultan Abouſaid*.
6. *Sultan Babur*, that is, the Valiant Prince, the firſt *Mogul* thatwas of greateſt power in *India*. He dy'd in the year 1532.
7. *Homajon*, that is, the Happy, the Son of *Sultan Babur*; dy'd in the year 1552.
8. *Abdul Feta Gelal-Eddin Mahomet*, commonly call'd *Akabar*, that is, the Great, reign'd fifty four years, and dy'd in the year 1605.
9. *Sultan Selim*, otherwiſe call'd *Jehan-guir Patſha*, that is, the Victorious Emperor of the World, ſucceeded *Akabar* his Father, and dy'd 1627. He had four Sons, the eldeſt nam'd *Sultan Koſrou*, the ſecond *Sultan Kourom*, the third *Sultan Perviz*, the fourth *Cha-Daniel*.
10. *Sultan Kourom*, the ſecond of the four, ſucceeded *Jehan-guir* his Father; and was acknowledg'd by all the Nobility, at the Caſtle of *Agra*, by the Name of *Cha-Bedin Mahomed*, but he would be call'd *Cha-jehan*, that is, King of the World.
11. *Aureng-zeb*, that is, the Ornament of the Throne, is the preſent Monarch.

The following Figure ſhews you what ſorts of pieces the Kings cauſe to be thrown among the people when they come to the Throne. They repreſent the Arms or Signets of the Kings which I have nam'd. The biggeſt, in the middle, was *Cha-jehan*'s, the tenth King. Theſe pieces are moſt of them Silver; there being very few of Gold. And as for *Aureng-zeb*, he never coin'd any particular pieces to throw away at his Coronation.


1 Ebn Amir Temur sahob quran
2 Ebn Miran xah
3 Ebn Mirza Soltan Mohamed
4 Ebn Soltan Abu Seid
5 Ebn Mirza Amar xek
6 Ebn Babor Padxah
7 Ebn Homaium Padxah
8 Ebn Acbar Padxah
9 Ebn Gihangir Padxah

The Great *Mogul* is without all queſtion the richeſt and moſt potent Monarch of *Aſia*; the Territories which he poſſeſſes, being his own Hereditary Poſſeſſion; and being abſolute Maſter of all the Territories whence he receives his Revenues. For in the Territories of this Prince, the great Lords are but the Royal Receivers, who give an account of the King's Revenues to the Governours of the Provinces, and they to the chief Treaſurers and Controllers of the Exchequer.

CHAP. II.

Of the Sickneſs and ſuppoſ'd Death of Cha-jehan, *King of* India, *and the Rebellion of the Princes his Sons.*

THis great King had reign'd above forty years, not ſo much as a King over his Subjects, but rather as a Father over his Family and Children. Inſomuch, that during his Reign there was ſuch a ſtrictneſs in the Civil Government, and particularly for the ſecurity of the High-ways, that there was never any occaſion to put any man to death for Robbery. In his declining years he fanci'd a young Lady of an extraordinary Beauty, that was not above thirteen years of age; and becauſe the ſtrength of nature would not permit him to ſatisfie his paſſion, he took certain provocatives, which were ſo hot, that he fell thereupon into a diſtemper that had almoſt kill'd him. This oblig'd him to ſhut himſelf up in his *Haram*, together with his Women, for two or three months; during which time he appear'd very rarely to the people, and that at a great diſtance too, which made them believe he was dead. For they are oblig'd by Cuſtom to ſhew themſelves to the people three times in a week, or in fifteen days at moſt.

Cha-Jehan had ſix Children, four Sons and two Daughters. The Name of the eldeſt was *Dara-Cha*, the ſecond was call'd *Sultan Sujah*, the third *Aureng-zeb*, and the fourth *Morad-Bakche*. The eldeſt of his two Daughters was call'd *Begum-Saheb*, and the name of the ſecond was *Rauchenara Begum*.

Cha-jehan lov'd all his four Sons alike, and had made them Governours or Vice-Roys of four of his principal Provinces or Kingdoms. *Dara-Cha*, who was the eldeſt, ſtay'd with his Father in *Dehly*, and had the Government of the Kingdom of *Sandi*, into which he put a Deputy. *Sultan Sujah* had for his ſhare the Government of *Bengala*. *Aureng-zeb* was Vice-Roy of the Kingdom of *Decan*; and *Morad-Bakche* of the Kingdom of *Guzerat*. But though *Cha-jehan* endeavour'd to give equal content to his four Sons, their Ambition was not ſatisfi'd with this diviſion, but ruin'd all the good deſigns which ſo kind a Father had lay'd to preſerve peace among his Children.

Cha-jehan being thus ſick, and retir'd into the Womens quarter, without ſhewing himſelf for many days, the report ran that he was dead, and that *Dara-Cha* conceal'd his death, to gain time to provide for himſelf, and to ſecure the Empire. True it is, that the King believing he ſhould dye, commanded *Dara-Cha* to call together all the *Omrahs* or Lords, and to ſeat himſelf upon the Throne, which belong'd to him, as the eldeſt of his Brothers. He alſo teſtifi'd the deſire he had to ſee him quietly ſetled in the peaceable poſſeſſion of the Empire. And this intention of his was look'd upon as the more juſt, in regard the other three Brothers had been for ſome time obſerv'd to have leſs reſpect for their Father, than *Dara-Cha*. *Dara-Cha*, who honour'd and reſpected the King with a real tenderneſs, made anſwer to the King, that he deſir'd of Heaven nothing more than the preſervation of his Majeſties life, and that ſo long as Heaven ſhould continue that preſervation, he ſhould take it to be a greater honour to continue himſelf a Subject, than to aſcend the Throne. And indeed he was never abſent from his Father, that he might be the better able to ſerve him in his ſickneſs; and becauſe he would be preſent upon all occaſions, he lay by his Fathers Bed-ſide, upon a Tapeſtry ſpread upon the ground.

During the falſe report of the death of *Cha-jehan*, his three other Sons immediately rebell'd, every one laying claim to their Fathers Crown. *Morat-Bakche* the youngeſt, who had the Government of *Guzerat*, ſent away Forces immediately to beſiege *Surat*, the moſt conſiderable Port, and moſt frequented of any other all over *India*. The City made no reſiſtance, for the Walls are very weak, and broken down in ſeveral places. But they defended the Cittadel, where the Treaſure was, very ſtoutly; though the young Ambitious Prince did all he could to make himſelf Maſter of it. *Chabas-Kan*, one of his Eunuchs, who was General of his Army, an induſtrious and active perſon, and who carri'd on the Siege with all the experience of an old Captain; when he ſaw he could not carry the Caſtle by main force, caus'd it to be undermin'd in two places, by the aſſiſtance of an *European* Engineer, which took effect; ſo that upon the twenty-ninth of *December*, 1659, he threw down a good part of the Walls, and fill'd up the Moat; which very much terrifi'd the beſieg'd. But they preſently recover'd their courage, and though they were but a ſmall number, they defended themſelves for above forty days, to the great dammage and ſlaughter of *Morat-Bakche's* Army. *Chabas-Kan*, provok'd at ſuch a vigorous reſiſtance, ſought for all the Wives and Children, Parents and Kindred of the Canoneers that were within the Caſtle, to place them at the head of his men, when they made their approaches. He alſo ſent one of the Brothers of the Governor of the place, to offer him advantageous conditions. But the Governor, being a very loyal perſon, and uncertain of the Kings death, rejected all his offers. The Eunuch perceiving the Reſolution of the Governour, threaten'd the beſieged to kill all their Wives and Children, Parents and Kindred, if they did not ſurrender the place the next day. But neither did any of thoſe conſiderations prevail, till at length the breach being made wider, and the number of defendants decreaſing, the Governor ſurrender'd upon honourable conditions; which were punctually perform'd by *Chabas-Kan*, who ſeiz'd upon all the Treaſure, and carried it to *Amadabat*; where *Morat-Bakche* was buſily employ'd in ſqueezing the people to get Money.

The news of the taking *Surat* being brought to this Prince, he preſently provided himſelf a Throne, and ſitting upon it on the day which was appointed for the Ceremony, he caus'd himſelf to be declared King, not only of *Guzerat*, but of all the Dominions of *Cha-jehan* his Father. At the ſame time he alſo coin'd Money, and ſent new Governors into all the Cities. But his tottering Throne, not being well fix'd, fell ſoon to the Ground; and the youngeſt of all the Brothers, for having uſurp'd a Scepter that no ways appertain'd to him, was confin'd to a ſevere impriſonment. Prince *Dara-Cha* fain would have reliev'd *Surat*; but it was impoſſible. For beſides that he was buſied in the aſſiſtance of his Father the King, his ſecond Brother *Sultan-Sujah*, more powerful than *Morat-Bakche*, found him far more work to do. He was already advanc'd into the Kingdom of *Lahor*, having abſolutely reduc'd the Kingdom of *Bengala*. All that *Dara-Cha* could do, was to ſend *Soliman Checour* his eldeſt Son, with an Army againſt *Sultan Sujah*. The young Prince having defeated his Uncle, and driven him back into *Bengala*, the Frontiers whereof he ſecur'd with good Garriſons, return'd to *Dara-Cha* his Father. In the mean time *Morat-Bakche*, acknowledg'd for King in the Kingdom of *Guzerat*, bends all his Force and Counſels to make himſelf Emperor of the *Indies*, to deſtroy his Brothers, and to fix his Throne either in *Agra* or *Jehanabat*.

Whiles theſe things paſs'd, *Aureng-zeb* as ambitious, but more crafty than his Brothers, lets them alone to kindle the firſt Fires; and conceals his own deſigns, which afterwards appear'd ſo much to the damage of the reſt. At firſt he feign'd to lay no claim to the Empire, but liv'd a private life, like a *Dervich*, or Religious Hermit. And the better to act his part, he declar'd to his younger Brother *Morat-Bakche*, whom he ſaw to be ſo ambitious, how willing he ſhould be to aſſiſt him in his deſigns; telling him, that becauſe he merited the Empire by his Valour, he would aid him with his Money and his Forces to overthrow *Dara-Cha*, who only ſtood in his way. The young Prince, blinded with the hopes of his good Fortune, eaſily believ'd *Aureng-zeb*. And ſo joining Forces together, he advances towards *Agra*, to make himſelf Maſter of that City. *Dara-Cha* marches to meet them; but the Battel was as imprudently mannag'd by him, as fortunately fought by his Brothers. For *Dara-Cha*, confiding too much in the principal Officers of his Army, againſt the advice of his General, who was his chief Miniſter of State, and faithful to him; thought himſelf ſure of the Victory, by falling on before his Brothers had time to repoſe themſelves. The firſt onſet was very rude and bloody, where *Morat-Bakche*, full of fire and courage, fighting like a Lyon, was ſhot with five Arrows into the body. The Victory leaning to *Dara-Cha*, *Aureng-zeb* retreated; but ſoon turn'd head again, when he ſaw thoſe Traytors advancing to his aid, who were in the Army of *Dara-Cha*, and who had treacherouſly deſerted him, after he had loſt his beſt Officers and his General. With this aſſiſtance *Aureng-zeb* renews the fight againſt *Dara-Cha*; who ſeeing himſelf betray'd, and unable to maintain the fight with the ſmall number of men which he had left, retreats to *Agra*, where the King his Father was, who began to mend. The King adviſ'd his Son to retire to the Fortreſs of *Dehly*, and to carry the Treaſure that was in *Agra* with him; which he did without delay. Thus the Victory fell intirely to *Aureng-zeb* and *Morat-Bakche*, who before the end of the Battel, being weaken'd with the loſs of blood, was forc'd to retire to his Tent, to have his wounds dreſt. Now it was an eaſie thing for *Aureng-zeb* to gain thoſe Traytors, as well by reaſon of the vaſt Treaſures which he had, as alſo for that the *Indians* are very inconſtant, and want generoſity. Beſides, the Commanders are generally Fugitive *Perſians*, perſons of little worth, who are altogether for them that give moſt. *Cha-Eſt-Kan*, who was Uncle to theſe four Princes, whoſe Mother was the King's Siſter, went over to *Aureng-zeb* with the greateſt part of the principal Commanders that had adher'd to *Dara-Cha*, and *Morat-Bakche*, and had forſaken their Maſters. *Morat-Bakche* then began to ſee his Error in having truſted *Aureng-zeb*, who ſeeing himſelf favour'd by Fortune, loſt no time to accompliſh his ends. Thereupon *Morat-Bakche* ſends to his Brother for the half of the Treaſure that he had ſeiz'd, that he might retire to *Guzerat*. But *Aureng-zeb* for anſwer aſſur'd him, that he had no other deſign than to advance him to the Throne, to which purpoſe he deſir'd to confer with him by word of mouth. *Morat-Bakche* in order to that, finding himſelf indifferently well recover'd of his wounds, goes to viſit his Brother, who kindly welcom'd him, extoll'd his courage, and told him he deſerv'd the beſt Empire of the world. The young Prince was charm'd by the melody of ſuch ſweet language, while his Eunuch, *Shabas-Kan*, did all he could to make him ſenſible of the ſnares that were laid for him. But when *Morat-Bakche* ſhould have taken the Eunuchs advice, it was too late; for *Aureng-zeb* had already laid his plot to deſtroy him. He invites *Morat-Bakche* to a Feaſt; and the more the one excuſes himſelf, the more the other preſſes him to come. The young Prince perceiving he would take no denial, reſolv'd to go, for fear of diſcovering the miſtruſt he had, although he verily believ'd that that day would be the laſt of his life, and that ſome deadly poyſon was brew'd for him. However, he was deceiv'd in that particular, for *Aureng-zeb* not aiming at his life then, contented himſelf only to deprive him of his liberty, and ſo inſtead of advancing him to the Throne, ſent him away, to be ſafely kept in the Caſtle of *Gavaleor*.

CHAP. III.

Of the Impriſonment of Cha-jehan, *and how he was puniſh'd by* Aureng-zeb *his third Son, for the injuſtice he had done Prince* Boulaki *his Nephew, the Grandchild of* Gehan-guir, *to whom, as to the Son of the Eldeſt Son, the Empire of the* Moguls *belong'd.*

G*Ehan-guir*, King of *India*, Son of *Achbar*, and Grandchild to *Houmajon*, reign'd very peaceably during the ſpace of twenty-three years, equally belov'd both by his Subjects and Neighbours. But his life ſeem'd too long to his two Sons, who were both ambitious to reign. The eldeſt rais'd a powerful Army near *Labor*, with an intention to have ſurpriz'd his Father, and to have poſſeſs'd himſelf of the Throne by force. The King incens'd at the inſolence of his Son, reſolv'd to chaſtiſe him; meets him with a conſiderable Army, defeats him, and takes him Priſoner, with many of the moſt conſiderable Nobility that adher'd to him. After which, out of a natural affection to his Children, he ſav'd his life, but put out his Eyes. And when he was blind he always kept him about his perſon, with an intention to have prefer'd his eldeſt Son *Boulaki* to the Crown, whoſe Father had already many Sons, but all very young. But *Sultan Courom*, his ſecond Son, believing it his right to be prefer'd before a Nephew, reſolv'd to leave no ſtone unturn'd to remove him from his hopes, and to ſettle himſelf in poſſeſſion before the death of his Father. However he conceal'd his intentions from him, appearing outwardly very obedient to his Father, who always kept about him the Children of his eldeſt Son. By that ſubmiſſion he more eaſily brought about his deſigns; for having by that means gain'd the good will of his Father, he obtain'd leave to carry along with him the blind Prince, his eldeſt Brother, to his Government of the Kingdom *Decan*. He laid before his Father, that it would be far better to remove, from his ſight, an object that could not chuſe but be ſo afflicting to him; and that the Prince himſelf, being blind, would ſpend the reſt of his days more comfortably in *Decan*, where he might be more retir'd. The King not penetrating into his deſign, readily conſented to his requeſt. Who when he had that poor Prince in his Clutches, made him away with that ſecreſie which was not to be diſcover'd; and under the moſt plauſible pretence imaginable, to conceal him from the eyes of men.

After the death of the blind Prince, *Sultan Courom* took upon him the name of *Cha-jehan*, that is, King of the World; and to uphold his Title, he rais'd an Army to finiſh what his Brother had begun, which was to dethrone his Father, and to take poſſeſſion of the Empire. The King incens'd as well at the death of his Son, as at the attempt againſt his own perſon, ſent a conſiderable Army to chaſtiſe *Courom* for ſo bold an Enterprize. But the rebellious Prince finding himſelf too weak to ſtand his Fathers force, quitted the Kingdom of *Decan*, and with certain Vagabonds that follow'd him, wander'd from place to place, till he came to *Bengala*, where he rais'd an Army with an intention to give the King Battel. To which purpoſe, paſſing the *Ganges*, he marches directly toward the Kingdom of *Labor*; whom the King in perſon met, with an Army much more numerous and ſtronger than his. But *Gehan-guir* being old, and wearied with the troubles that his Sons had put him to, dy'd by the way, leaving *Cha-jehan* at liberty to purſue his own deſigns. However before he expir'd, the good King had time to recommend his Grandchild *Boulaki* to *Aſouf-Kan*, his Generaliſſimo and prime Miniſter of State, who was Protector of the Empire. He commanded alſo all the Officers of the Army to acknowledg him for King, as being the lawful Heir; declaring *Sultan Komrom* a Rebel, and incapable of the Succeſſion. Moreover he made *Aſouf-Kan* to ſwear in particular, that he would never ſuffer *Boulaki* to be put to death, which way ſoever affairs went; which *Aſouf-Kan* ſware upon his Thigh; and as religiouſly obſerv'd as to the Article of not putting him to death; but not as to that of helping him to the Crown, which he deſign'd for *Cha-jehan*, who had married his eldeſt Daughter, the Mother of four Princes, and two Princeſſes.

The news of the Kings death being known at Court, caus'd a general lamentation. And preſently all the Grandees of the Kingdom ſet themſelves to execute the Kings Will and Teſtament, acknowledging *Sultan Boulaki* for Emperor, who was very young. That Prince had two Couſin-Germans, who were both of them by the Kings conſent turn'd Chriſtians, and made publick profeſſion thereof. Thoſe two young Princes, being very apprehenſive, perceiv'd that *Aſouf-Kan*, Father-in-Law to *Cha-jehan*, and Father of *Cha-Eſt-Kan*, had no good intentions toward the young King, and gave him notice of it; which coſt them their lives, and the King the loſs of his Dominions. For the young King, having no more wit than was agreeable to his age, openly declar'd to *Aſouf-Kan* what his Couſins had reveal'd to him in private, and ask'd the General whether it were true, that he had a deſign to ſet up his Uncle againſt him or no. *Aſuof-Kan* immediately accus'd the Reporters of falſity and impudence, and proteſted his fidelity to his King, and vow'd to ſpend the laſt drop of his blood to preſerve him in the poſſeſſion of the Empire. However ſeeing his Conſpiracy diſcover'd, he reſolv'd to prevent the puniſhment; to which end having got the two Princes into his poſſeſſion, he put them both to death. But before that, in regard of his power in the Army and in the Empire, he had already brought over to *Cha-jehans* party the greateſt part of the Commanders and Lords of the Court; and the better to play his game, and deceive the young King, he rais'd a report that *Cha-jehan* was dead; and becauſe he had deſir'd to be buried near his Father *Gehan-guir*, the body was to be brought to *Agra*. This Stratagem being cunningly manag'd, *Aſouf-Kan* himſelf gave advice of the ſeign'd death to the King; telling the King withall, that it would be but a common civility for him to go and meet the Corps when it came within a League or two of the City, being an Honour due to a Prince of the Blood of the *Moguls*. All this while *Cha-jehan* kept himſelf *incognito*, till coming within ſight of the Army that lay about *Agra*, he caus'd himſelf to be put into a Coffin, wherein there was only a hole left for him to breath at. This Coffin being carri'd under a moving Tent, all the principal Officers who were of the plot with *Aſouf-Kan*, came to perform the uſual Ceremonies of State to the body of the deceas'd Prince, while the young King was upon the way to meet the body. But then *Aſouf-Kan* finding it ſeaſonable to execute his deſign, caus'd the Coffin to be open'd, and *Cha-jehan* riſing up, and ſhewing himſelf to the eyes of all the Army, was ſaluted Emperor by all the Generals and other principal Officers, who had their Cue ready; ſo that the name of *Cha-jehan* running in a moment from one mans mouth to another, the Acclamation became publick, and the Empire was ſetled upon him. The young King hearing the news by the way, was ſo ſurpriz'd, that he thought of nothing but how to ſave himſelf by flight, being upon a ſudden forſaken by all his followers. And *Cha-jehan* not believing it any way neceſſary to purſue him, ſuffer'd him to wander a long time in *India* like a *Fakir*. At length he retir'd into *Perſia*, where he was magnificently receiv'd by *Cha-Seſi*, who allow'd him a penſion fit for ſo great a Prince, which he ſtill enjoys.

Cha-jehan having thus uſurp'd the Crown, the better to ſecure himſelf, and to ſtifle all Factions that might ariſe during the life of the lawful Prince, whom he had ſo unjuſtly deſpoiled of his right, by degrees put to death all thoſe that had ſhew'n any kindneſs to his Nephew. So that the firſt part of his Reign was noted for many acts of cruelty, that blemiſh'd his reputation. No leſs unfortunate was the end of his Reign. For as he had unjuſtly depriv'd the lawful Heir, of the Empire which belong'd to him; he was himſelf, while he yet liv'd, depriv'd of his Crown by *Aureng-zeb* his own Son, who kept him Priſoner in the Fortreſs of *Agra*.

For after *Dara-Cha* had loſt the Battel againſt his two Brothers, *Aureng-zeb* and *Morat-Bakche*, in the Plain of *Samonguir*, and was treacherouſly abandoned by the principal Officers of the Army, he retir'd into the Kingdom of *Labor*, with all the Treaſure which the confuſion of his affairs would ſuffer him to get together. In the King to reſiſt the violence of his victorious Sons, ſhut himſelf up in the Caſtle of *Agra*, to the end he might not be ſurpriz'd, but have time and leiſure to obſerve how far the inſolence of his children would tranſport them. As for *Aurengzeb*, who had *Morat Bakche* ſafe enough, he enters *Agra*, feigning to believe a report that *Cha-jehan* was dead, that he might have liberty to get into the Fortreſs, where he ſaid one of the *Omra's* would make it out. The more he reported the death of *Cha-jehan*, the more did the King endeavour to let the people know he was alive. But finding both Power and Fortune had taken *Aureng-zeb*'s party; and being alſo in great neceſſity for want of water, he ſent *Fazel-Kan*, grand Maſter of his Houſhold, to aſſure his Son that he was alive; and withal to tell him that it was the King's command, that he ſhould retire to his Vice-Roy-ſhip in *Decan*, without putting him to any more vexation, and that upon his obedience, he would forgive whatever had paſt. *Aurengzeb*, firm in his reſolution, return'd for anſwer to *Fazel-Kan*, that he was certain that the King his Father was dead, and that upon that account he had only taken Arms to ſecure the Crown to himſelf, which he thought he deſerv'd, as well as the reſt of his Brothers. That if his Father were living, he had too great a reſpect for him to undertake the leaſt enterprize that ſhould diſpleaſe him; and therefore that he might be certain he was not dead, he deſir'd to ſee him, and to kiſs his feet; and having ſo done, he would retire to his Government, and punctually obey his Commands. *Fazel-Kan* return'd this anſwer to the King, who declar'd that he ſhould be glad to ſee his Son, and ſent back *Fazel-Kan*, to tell him he ſhould be welcome. But *Aureng-zeb* more cunning than *Cha-jehan*, aſſur'd *Fazel-Kan* that he would not ſet his foot in the Caſtle, till the Garriſon that was in it ſhould be ſent away to make room for his men. For the Prince was afraid, and not without reaſon, if he ſhould adventure into a Fortreſs where he was not abſolute Maſter himſelf, leſt they ſhould ſeize his perſon, of which the King being apprehenſive, conſented to his propoſal, not being able to do better at that time. Thereupon the Garriſon which belong'd to *Cha-jehan* was ſent out of the Caſtle, and another of *Aureng-zeb*'s enter'd, commanded by *Sultan Mahomet* the eldeſt of his Sons, to whom he gave order to ſecure his Father's perſon. When they were thus got in, and his Father ſafe, he delaid ſeeing his Father from day to day, waiting (as he gave out for excuſe) a kind opportunity for the enterview; and pretending his Aſtrologers did not preſently think it ſeaſonable, he retir'd into the Countrey, to a Houſe about two or three leagues from *Agra*, which very much diſpleaſed the people, who waited every day for the fortunate hour, from which they expected a concluſion of their miſeries by the Father and Son's diſcourſe together. But *Aureng-zeb*, who was in no great haſt to ſee his Father, took up another reſolution, which was to ſeize upon all his Fathers treaſure, which *Dara-Sha* had not time to carry away. He alſo ſhut up in the ſame Fortreſs *Begum-Saheb* his Siſter, to keep the King company, by whom ſhe was entirely belov'd: and took into his own hands all the wealth ſhe had got, by her Father's liberality.

Cha-jehan enrag'd to ſee himſelf us'd in that manner by his own Son, made an attempt to eſcape, and kill'd ſome of the Guards that oppos'd him; which caus'd *Aureng-zeb* more ſtrictly to confine him. In the mean time it was a wonderful thing to ſee that not one of the Servants of ſo great a King ſo much as offer'd to help him; that all his Subjects ſhould forſake him, and turn their eyes upon the riſing-Sun; acknowledging only *Aureng-zeb* for King, while they ſeem'd to have forgotten *Cha-jehan*, though ſtill alive. Thus this great Monarch ſadly ended his days in Priſon, and dy'd in the Fortreſs of *Agra* in the year 1666 the laſt time that I was in *India*.

During his Reign he had begun to build the City of *Jehanabad*, though he had not quite finiſh'd it, and therefore he deſir'd to ſee it once more before he dy'd; but *Aureng-zeb* would not give him leave, unleſs he would be content to go and come back by water, or elſe to be confin'd to the Caſtle of *Jehanabad*, as he was at *Agra*, which refuſal of his Son did ſo torment him, that it haſten'd his end. Which as ſoon as *Aureng-zeb* heard of, he came to *Agra*, and ſeiz'd upon all the Jewels, which he had not taken from his Father while he liv'd. *Begum-Saheb* had alſo a quantity of Jewels, which he had not taken from her when he put her into the Caſtle. But now, becauſe ſhe had formerly taken her Father's part, he found out a way to deprive her of them after a very plauſible manner; making a ſhew of beſtowing very great Honours and Careſſes upon his Siſter, and taking her along with him to *Jehanabad*. But in a ſhort time after we heard the news of her death; which prov'd, and all people ſuſpected her to have been poiſon'd.

CHAP. IV.

Of the Flight of Dara-cha *to the Kingdoms of* Scindi *and* Guzerat: *Of the ſecond Battel which he fought againſt* Aureng-zeb: *His being taken Priſoner, and death.*

Dara-cha having carri'd along with him the beſt part of the Gold and Silver which was in the Fortreſs of *Agra* by his Father's advice, and being got into the Kingdom of *Lahor*, was in good hopes to have rais'd an Army in a ſhort time to have ſtopt the proceedings of his Brother. His moſt faithful Servants and Friends had always accompani'd him in his misfortune. And as for his Eldeſt Son, *Soliman Shakour*, he went, with the *Raja Roup*, into the Territories of that *Raja*'s own demeans, to levy men; carrying along with him five-millions of Roupies, which make of our Money ſeven-millions and 500000 Livres. But that great Sum opening the *Raja Roup*'s eyes, he moſt treacherouſly and infamouſly ſeiz'd upon it; whereupon *Soliman Chekour*, fearing he ſhould proceed farther, and make ſome attempt upon his perſon, fled in all haſt into the Kingdom of *Sireneguer*, under the protection of the *Raja Nakti-Rani*, who more foully and baſely deliver'd him up ſometime after to *Aureng-zeb*.

Dara-cha having notice of the *Raja Roup*'s treaſon, and ſeeing all his friends had forſook him, and were revolted to *Aureng-zeb*, quitted *Lahor*, and retir'd into the Kingdom of *Scindi*. Before he left the Fortreſs, he ſent all the Gold, Silver, Jewels and Wealth that was in the Fort, away by water to *Bakar*, a Fort in the midſt of the River *Indus*. To guard all that Wealth, he left an Eunuch, and ſix-thouſand men, with all proviſions neceſſary for a Siege; after that he went to *Scindi*, where he left ſeveral great pieces of Cannon. Then he march'd through the Territories of the *Raja* of *Kachnagana*, who made him mountainous promiſes to no effect; then he came into the Kingdom of *Guzerat*, where the people receiv'd him as their lawful King and Heir to *Cha-jehan*. He ſent his Orders to all the Cities, and particularly to *Surat*, where he appointed a Governor; but the Governor of the Fortreſs, who was left there by *Morat-Bakche*, refus'd to ſubmit to *Dara-cha*, ſo that he was forc'd to let him alone.

In the mean time *Dara-cha* receiv'd news at *Amadabat*, that *Jeſſomſeing*, one of the moſt potent *Raja's* in all *India*, was fall'n off from *Aureng-zeb*. The ſame *Raja* alſo ſolicits him to advance with his Army. *Dara-cha* confiding in his words, follow'd his counſel, and march'd to *Emir*, which was the place of Rendevouz appointed. But *Raja Jeſſomſeing* being regain'd by the perſwaſions of *Raja Jeſſeing*, more potent than himſelf, to favour *Aureng-zeb*, never met according to his promiſe; nor did he come till the laſt puſh; and then only with a deſign to betray the poor Prince. Thus the two Brothers meeting, they came to a Battel which laſted three days: but in the heat of all the Fight, *Jeſſomſeing* ſhewing an apparent treachery, went over to *Aureng-zeb*; upon which *Dara-cha*'s Souldiers immediately fled. *Dara-cha* having thus loſt all his hopes, and finding Fortune contrary to all his expectations, fled away likewiſe with his Wives, ſome of his Children, and his moſt faithful Servants, in an equipage that drew compaſſion. But coming to *Amadabat*, the Governor having declar'd for *Aureng-zeb*, deni'd him entrance. Thereupon he diſcamp'd in the middle of the night, and took the road for *Scindi*.

He arriv'd at *Scindi*, with an intention to paſs into *Perſia*, where *Cha-Abas* the Second expected him with a magnificent Retinue, and a reſolution to have aſſiſted him with Men and Money. But not daring to truſt himſelf by Sea; as he paſs'd through the Countrey of the *Patanes*, in the way to *Candahar*, he was unworthily betraid by one of the Lords of the Countrey, call'd *Gion-Kan*; who had been an Officer under the King his Father, and who having been condemn'd for his crimes by the mouth of his Father, and ready to be thrown under the Elephant's-feet, had been pardon'd at the interceſſion of *Dara-cha*. For an addition to his affliction, before he came to *Gion-Kan*'s Houſe, he receiv'd the news of the death of that particular Wife which he lov'd moſt entirely, and which had always accompani'd him in his misfortunes. He underſtood that ſhe dy'd through heat and drowth, not being able to get a drop of water in the Countrey to refreſh her thirſt. The Prince was ſo mov'd at the news, that he fell down, like one that had been ſtruck quite dead; and when he came to himſelf, he tore his clothes in the exceſs of his grief: an ancient cuſtom ſtill continu'd in the Eaſt. He had always ſhew'd himſelf inſenſible upon all other occaſions of misfortune, but this fatal ſtroke ſo deeply pierc'd him, that he would receive no conſolation from his friends. After this, he clad himſelf according to his misfortune; and inſtead of a Turbant, he only put about his head a piece of coarſe Calicut. In this miſerable equipage he enter'd into the Houſe of the Traytor *Gion-Kan*, where being laid down to reſt himſelf upon a Field-bed, a new ſubject of ſorrow awak'd him. For *Gion-Kan* having a deſign to ſeize *Sepper-Shekour*, *Dara-cha*'s ſecond Son, the young Prince, though but a Youth, made a bold reſiſtance, and with his Bow and Arrows laid three men upon the ground; but not being able to reſiſt a multitude, he was at length taken. *Dara-cha* waken'd with the noiſe, ſaw before his eyes his Son, whom they were leading toward him, with his hands ty'd behind him. Then the miſerable Father of the young Prince, no longer misdoubting the horrid treaſon of *Gion-Kan*, could not refrain from letting fall in his paſſion theſe expreſſions. *Finiſh*, ſaid he, *ingrateful and infamous Villain as thou art, finiſh the work thou haſt begun; we are become Victims to bad Fortune, and* Aureng-zeb'*s unjuſt Ambition. But remember that I only deſerve death for having ſav'd thy life: for never Prince of the Royal Blood had his hands ty'd behind him before.* *Gion-Kan* in ſome meaſure mov'd at theſe words, caus'd the little Prince to be unbound, and only ſet guards upon *Dara-cha* and his Son. At the ſame time he alſo ſent expreſſes to *Raja Jeſſomſeing*, and to *Abdulla-Kan*, to give them advice that he had ſeiz'd upon *Dara-cha* and his Train. Thereupon they made haſt to ſhare in the ſpoils of that poor Prince. But they could not be ſo ſwift, but that *Gion-Kan* had ſeiz'd upon all that *Dara-cha* had of moſt precious in the World; uſing as inhumanly both his Wives and his Children. The *Raja* and *Abdulla* being arriv'd, provided Elephants for the Prince, his Son, and his Wives, and carri'd them away immediately to *Jehanabat*; the people crowded to behold them, every one being deſirous to ſee the Prince whom they ſo earneſtly deſir'd to have had for their King. *Aureng-zeb* cauſed them to be ſhewn in all the Streets and Market-places of *Jehanabat*, that no man might queſtion hereafter their being taken; and as if he had glori'd in his treachery toward his Brother, he preſently condemn'd and ſent him away to the Caſtle of *Aſſer*. But of all that crowded to behold, not one would [illegible] to aſſiſt or ſuccour their lawful Prince. Only ſome few generous Souldiers who had ſerv'd him, and had receiv'd ſome kindneſſes from him, ſeeing themſelves not able to deliver their Prince, yet deſirous to ſhew him ſome proofs of their acknowledgment, fell with all their fury upon the Traitor *Gion-Kan*, who though he were reſcu'd from them at that time, yet ſoon after met with the reward due to his crime; for he was kill'd as he was croſſing a Wood in his return home.

In the mean time *Aureng-zeb*, like a good Polititian, and an extraordinary Diſſembler, gave it out, that it was by no order of his that *Dara-cha* was ſeiz'd; only he deſir'd him to retire out of the Kingdom, which he refuſing to do, *Gion-Kan*, unknown to him, had unworthily ſeiz'd his perſon; and without reſpect to the Royal-Blood, had ſhamefully ty'd the hands of the young *Sepper-Shekour* behind him: which being a crime and an indignity done to his Majeſty, had been puniſh'd by the death of *Gion-Kan* and his accomplices. But this was only publiſh'd to abuſe the people; for had it been true, *Aureng-zeb* would never have given order to have his Brother's head cut off.

For *Dara-Cha* being ſent from *Jehanabat* with a Guard to the place of his impriſonment; when he came to a fair place where he thought to repoſe himſelf, they dreſs'd up the Tent where he was to leave his Head. After he had eaten, *Seif-Kan* came and brought him the ſentence of his Death. *Dara-Cha* ſeeing him enter, told him he was very welcome, and that he was glad to ſee one of his moſt faithful Servants. *Seif-Kan* made anſwer, that indeed he had formerly been one of his Servants, but that now he was the Slave of *Aureng-zeb*, who had commanded him to bring him his Head. Muſt I dye then? ſaid *Dara-Cha*. 'Tis the Kings command, reply'd *Seif-Kan*, and I am entruſted to execute it. *Sepper-Chekour*, who lay in an anti-Chamber of the Tent, waking upon this conteſt, would have ſeiz'd upon certain weapons which had been taken from him, with an intention to have aſſiſted his Father; but he was prevented by thoſe that accompany'd *Seif-Kan*. *Dara-Cha* would have made ſome reſiſtance himſelf, but ſeeing it was in vain, he only deſir'd time for his devotions, which was granted him. In the mean time *Sepper-Chekour* was taken from him; and while they held him a ſtory, a Slave took off *Dara-Cha*'s Head, which was carried to *Aureng-zeb* by *Seif-Kan*. This bloody Tragedy being thus acted, *Sepper-Chekour* was ſent to the Caſtle of *Goualeor*, to keep his Uncle *Morat-Bakche* company. As for the Wives and Daughters of *Dara-Cha*, they were allotted an Apartment in *Aureng-zeb*'s *Haram*.

CHAP. V.

How Aureng-zeb *cauſ'd himſelf to be declar'd King; and of the Flight of* Sultan-Sujah.

AS it is the cuſtom at the performance of that Ceremony, for the new King to ſeat himſelf upon the Throne; there was not much time requir'd to prepare one, in regard that *Cha-jehan* before his impriſonment had finiſh'd that which the Great *Tamerlane* had begun; which was the richeſt and moſt magnificent that ever was ſeen. But as the Grand *Cadi* of the Empire, and Chief of the Law was to Proclaim the new King, *Aureng-zeb* found himſelf oppos'd by him. For the *Cadi* told him, that the Law of *Mahomet* and the Law of Nature equally forbad him to declare him King, while his Father liv'd; beſides, that he had put his elder Brother to death, to whom the Empire belong'd after the death of *Cha-jehan* their Father. This ſtout reſiſtance of the *Cadi* did not a little perplex *Aureng-zeb*; and therefore that he might not ſeem to appear irreligious, he call'd all the Doctors of the Law together, to whom he repreſented the incapacity of his Father to govern, through age and many infirmities that troubled him; as for *Dara-Cha* his Brother, he had put him to death, becauſe he was a ſlighter of the Law, drank Wine, and favour'd Infidels. Thoſe reaſons, intermix'd with threats, cauſ'd his Council of Conſcience to conclude, that he deſerv'd the Empire, and ought to be proclaim'd King, though the *Cadi* obſtinately perſiſted in his firſt reſolution. There was no other remedy therefore, but to remove him from his employment, as a diſturber of the publick peace, and to chuſe another for the Honour of the Law, and the Good of the Kingdom. The perſon who was elected by the Council was ſoon confirm'd by *Aureng-zeb*; in acknowledgment whereof, he proclaim'd him King the twentieth of *October*, 1660. This Proclamation being made in the *Moſque*, *Aureng-zeb* ſeated himſelf upon the Throne, and receiv'd the Homages of all the Grandees of the Kingdom.

However, *Aureng-zeb* did not think his Throne faſt enough, nor himſelf ſecure in the Empire, ſo long as *Sultan Sujah* was raiſing a powerful Army in *Bengala* to releaſe his Father. Thereupon he ſent a conſiderable Force againſt him, under the Command of *Sultan Mahomed* his eldeſt Son; to whom he appointed for his Lieutenant the *Emir-Jemla*, one of the greateſt Captains that ever came out of *Perſia* into *India*. His great Conduct and Courage had render'd him a perſon to be reverenc'd by all poſterity, had he been faithful to the Princes whom he ſerv'd. But firſt he betray'd the King of *Golconda*, under whom he advanc'd his Fortune; and next to him *Cha-jehan*, under whoſe protection he roſe ſo high, that there was not a Nobleman in all *India* more powerful or richer than he. Otherwiſe he is both belov'd and fear'd by the Soldiers, and perfectly underſtands the Art of War, according to the cuſtom of the Country. The two Armies engaging ſeveral times, the Victory was ſometimes on the one ſide, and ſometimes on the other; ſo that *Sultan Mahomed* finding it likely to be a tedious War, aſſiſted by the Counſels of his Lieutenant, reſolv'd to add policy to ſtrength. Thereupon he treats underhand with the Officers of his Uncle's Army, makes them magnificent promiſes, and ſo earneſtly ſollicites them to come over to *Aureng-zeb's* party, whom he call'd the Pillar and Protector of *Mahomet's* Law, that he gain'd the principal, to whom he ſent conſiderable Preſents, to confirm them in their reſolutions. This was a mortal blow to *Sultan-Sujah*, againſt which he could not provide. For they that adhear'd to him being a mercenary generation, that ſerves whoever gives moſt, finding they had little more to expect from a Prince whoſe Exchequer was empty, reſolv'd to drive a Trade with *Aureng-zeb*, who was Maſter of all the Treaſure in the Kingdom. And thus did *Aureng-zeb* debauch the Army of his Brother, who in the laſt Battel, ſeeing himſelf abandon'd by all his Soldiers, was forc'd to ſave himſelf by flight, with his Wives and Children. The Traytors aſham'd of their treachery, did not ſo ſmartly purſue the unfortunate Prince as they might have done, but preſently fell to plund'ring his Tents and Baggage; which *Emir-Jemla* ſuffer'd them to do, in recompence of their Treaſon. *Sultan-Sujah* in the mean time croſſing the *Ganges* with his Retinue, retir'd ſome time afterwards into the Kingdom of *Arakan*, upon the Confines of *Bengala*, where we ſhall leave him for a time.

CHAP. VI.

Of the impriſonment of Sultan-Mahomed, Aureng-zeb*'s eldeſt ſon; and of* Sultan Soliman Chekour, *eldeſt ſon of* Dara-Cha.

THough *Aureng-zeb* were eſteem'd a very great Politician, and were ſo indeed, yet he fail'd in his Politicks, to truſt his Son with ſuch a powerful Army, under the Conduct of a Captain who had already betray'd two Maſters. However at length he began to be jealous, leſt Heaven ſhould inſpire his own Son to revenge the crimes which he had committed. And upon this, receiving intelligence, that *Sultan Mahomed* began to be very penſive and melancholy, he then abſolutely believ'd that his Son was practiſing miſchief againſt him; for the better diſcovery whereof, he wrote to *Emir-Jemla*. But the Letter unhappily miſcarrying, was taken by *Sultan Mahomed's* Guards, and giv'n to the young Prince; who being a perſon of a quick apprehenſion, conceal'd the buſineſs from *Emir-Jemla*; and fearing leſt he ſhould receive other Orders more preciſe to take away his life, he reſolv'd to paſs the *Ganges*, and throw himſelf upon his Uncle *Sultan Sujah*; from whom he expected more mercy than from his Father. With this reſolution he feign'd to go a fiſhing, and paſſing the *Ganges*, with ſeveral Officers that adher'd to him, he went directly to *Sultan Sujah's* Camp, which lay on the other ſide of the River; the *Sultan* having rais'd a conſiderable Force in the Kingdom of *Arakan*. *Sultan Mahomed* coming into his Uuncles preſence, threw himſelf at his feet, begging his pardon for having taken Arms againſt him, as being forc'd thereto by his Father. Now though *Sultan Sujah* had reaſon enough to believe, that *Mahomed's* coming into his Camp, was only a trick of his Father, to ſend his Son as a Spy to diſcover his condition; yet being a vertuous and generous Prince, and ſeeing his Nephew proſtrate at his feet, he could not but raiſe him up; after which, embracing him, he aſſur'd him of his protection againſt *Aureng-zeb*. Some days after, theſe two Princes made an attempt, and paſſing *Ganges*, and fetching a compaſs thought to have ſurpriz'd the Enemies Army, who dreamt not of their coming. They made a vigorous onſet, and kill'd a great number of men. But when they found the whole Army had taken the Alarum, they contented themſelves with the miſchief they had done, and repaſs'd the *Ganges*, for fear of being ſurrounded by number.

Emir-Jemla had already given intelligence to *Aureng-zeb* of the flight of his Son; which ſenſibly griev'd the Father, though he durſt not ſhew his anger, for fear of incenſing the *Emir* to betray him, as he had betray'd his Father. Thereupon he cunningly wrote to him, that he rely'd altogether upon his prudence and policy to retrieve his Son to his duty; that he was young, and that what he had done, was only out his heat of youth, and the inconſtancy incicident to his years. The confidence which *Aureng-zeb* ſeem'd to put in *Emir-Jemla* incited the General to uſe all his endeavours to get *Mahomet* out of *Sultan Sujah's* hands. Thereupon he gave the young Prince to underſtand his Fathers good intentions toward him, and that he was ready to receive him with open Arms, ſo that he would but make good uſe of his Reſidence with *Sultan Sujah*, which he might pretend was done for the advantage to his Father, and for which his Father would have rather cauſe to extol his prudence and affection than otherwiſe. The young Prince eaſily ſuffer'd himſelf to be perſwaded, and the ſame way he went to his Uncle's, the ſame way he return'd to his Fathers Camp; where *Emir-Jemla* receiv'd him honourably, and with all the demonſtrations of joy. He adviſ'd him alſo, to tell his Father when he ſaw him, that he did not go over to *Sultan Sujah*, but only with a deſign to obſerve what Forces he had, and the Diſcipline of his Army; and that he intended to have ſpeedily return'd, and to have given him an account of what he had done for his ſervice. Preſently Orders came from *Aureng-zeb*, that his Son ſhould be ſent to him; ſo that *Mahomed*, whether by conſtraint, or willingly, ſet forward for *Jehanabat*, attended by the Guards which *Emir-Jemla* had appointed. The King having notice of his arrival, his Majeſty order'd him a Lodging without the Palace, and would not permit him to kiſs his hands; pretending he was not well.

All this while *Soliman-Chekour*, after he had been betray'd by the *Raja Roup*, had continu'd under the protection of *Nacti-Rani* in the Province of *Serenaguer*. This Prince, as ſtout as he was unfortunate, was conſtrain'd to lead a Savage life among the Mountains, for fear of falling into the hands of *Aureng-zeb*, nor could he with all his Forces do him any harm in that place. Beſide *Nacti-Rani* had aſſur'd him with an Oath, accompany'd with all the Ceremonies that could make it ſolemn, and inviolable; that he would rather loſe his Territodom, then that *Aureng-zeb* ſhould do the leaſt violence to that protection which he afforded him. This was done upon the Banks of a River, which paſſes through his Country, where he waſh'd his body, in token of the purity of his Soul; and being thus purify'd in the Water, he made his proteſtations to *Soliman-Chekour*, never to forſake him, taking his Gods to Witneſs of the ſincerity of his intentions. Upon this, *Soliman-Chekour* never took any farther care, but every day went to divertiſe himſelf with hunting. While he gives up himſelf to his pleaſure, *Aureng-zeb* marches his Army toward the Mountains, thinking to force the *Nacti-Rani* to ſurrender *Soliman-Chekour* into his power. But the *Raja* with a thouſand men being able to defend the Avenues of his Country againſt a hundred thouſand, *Aureng-zeb* finding he could do no good that way, has recourſe to policy. He undertakes at firſt to treat with the *Raja*, but in vain, for the *Raja* would not violate his Oath; and his Prieſts aſſur'd him beſides, that *Aureng-zeb* ſhould e're long be depos'd, and that *Soliman Chekour* ſhould Reign in his room.

Aureng-zeb thus prevented, reſolves to make another kind of War upon him. Thereupon he forbids all commerce between his and the *Raja's* Subjects; which was very prejudicial to the latter. This caus'd the people to murmur at the protection which he had given to *Soliman-Chekour*; and at length they publickly cry'd out, that it was to the prejudice of the publick. Their Prieſts alſo, thus alarm'd, began to doubt the truth of their Oracles, and to think it convenient to put another interpretation upon them. But the main thing was, that the *Raja Jeſſomſeing* who had betraid *Dara-Cha*, wrote privately to *Nacti-Rani*, that it was for the ſafety of his Perſon and Dominions, to ſubmit to *Aureng-zeb*; and to ſurrender his kinſman up into his hands. This advice of *Jeſſomſeing* put him to a very great plunge; dreading on the one ſide the breach of his oath; on the other, the revolt of his people. Uncertain what courſe to take, he conſults the *Bramins*, who gave their opinions that it was his duty rather to preſerve his People and his Laws, which would be both deſtroid, ſhould they fall into the hands of *Aureng-zeb*, than to keep his Faith with a Prince from whom he could never expect any advantage. Theſe conſultations being kept private from *Soliman Chekour*, his ruine was concluded upon, while he thought himſelf moſt ſecure. Thereupon *Nacti-Rani*, with a Salvo, as he thought, to his Honour and his Conſcience, return'd for anſwer to *Jeſſomſeing*, that he could not conſent to betray the Prince; but that *Aureng-zeb* might take his opportunity to ſeize his perſon, yet preſerve his reputation too: in regard that *Soliman Chekour* was wont to go a Hunting upon certain Mountains in his Countrey with a ſmall retinue, and that it would be an eaſy thing for him to ſend a number of Souldiers ſufficient to apprehend him.

So ſoon as *Jeſſomſeing* had receiv'd this anſwer, he gave order to his Son to ſee the buſineſs effected as the plot was laid. So that *Soliman Chekour* one day going a Hunting to the uſual place, was ſnapt by a ſtrong party that lay in Ambuſcade. The Prince preſently apprehended the treaſon, and defended himſelf with the aſſiſtance of his Attendants, who were all ſlain; he himſelf ſlew nine, but at length over-number'd, was taken and carri'd to *Jehanabat*. When he came into *Aureng-zeb*'s preſence, the King ask'd him how he did? As well as a Priſoner of yours can do, ſaid he, who expects no better uſage from you, than his Father receiv'd before. The King bid him not be afraid, that he had no deſign to put him to death, but only to ſecure his perſon. *Aureng-zeb* after that, demanding of him what was become of all the Treaſure which he had carri'd away, the Prince made anſwer that he had ſpent a great part in raiſing Souldiers againſt him to have ruin'd him, if it had been his good fortune: That a good part was in the hands of *Raja Roup*, whoſe avarice and perfidiouſneſs was ſufficiently known. And that *Nacti-Rani* had got the remainder to deliver him to his enemies, to the prejudice of his word and honour. *Aureng-zeb* was ſurpriz'd and touch'd at the Boldneſs of his Nephew; but ambition ſhutting his eyes, and ſtifling all thoughts of juſtice, which the juſt remorſe of Conſcience might excite within him, he gave order that *Sultan Mahomet* his Son, and *Soliman Chekour* his Nephew ſhould both be committed to the Fort of *Goualeor* to keep *Morat-Bak-che* company, which was done the 30*th* of *Jan.* 1661.

Sultan Sujah, who was yet alive, but ſtill liv'd miſerably, was the laſt thorn in *Aureng-zeb*'s foot; and the perſon that drew it out for him, and rid him of his laſt pain, was the King of *Arakan*, whither the unfortunate Prince was at length forc'd to retire. Who finding all his hopes to be loſt, began to think of a Pilgrimage to *Mecca*, and from thence to go into *Perſia*, and implore a Sanctuary under the protection of that Prince. To this purpoſe he thought he might obtain a Veſſel from the King of *Arakan*, or the King of *Pegu*, to carry him to *Mecca*: but he was ignorant that neither of thoſe Kings had any Veſſels, that would live in the main Ocean. So that he was conſtrain'd to ſtay with the King of *Arakan*, an Idolater, whoſe Daughter he deſir'd in Marriage, which the King granted, and by whom he had a Son. But that which ought to have been the greateſt occaſion of friendſhip between the Son-in-law and the Father-in-law, was the greateſt reaſon of their hatred and falling-out. For ſome Lords of the Countrey, who began to be jealous of *Sultan Sujah*, buzz'd the King of *Arakan* in the ear, as if he had an intention by vertue of his Marriage, to diſpoſſeſs him of his Throne, and to leave it to his own Son. The *Pagan* King eaſily believ'd what they ſaid. Nor were theſe ſupitions ill-grounded; for *Sultan Sujah* having good ſtore of Gold and Jewels, eaſily corrupted ſeveral *Mahumetans* that liv'd in the Kingdom of *Arakan*, and with thoſe and about two-hunder'd men more that had follow'd him after the rout of his Army, he undertook a moſt bold enterprize, which was yet a mark rather of deſpair than courage. He appointed a day to thoſe of his party to force the Palace, and after they had put all the Royal Family to the Sword, to proclaim him King of *Arakan.* But this Plot being diſcover'd the day it ſhould have been executed, *Sultan Sujah*, and *Sultan Bangue*, his Son, had no other way to ſave themſelves, but by flight into the Kingdom of *Pegu.* But their way lying over Mountains almoſt impaſſable, and through thick Forreſts full of Tigers and Lions, and being alſo cloſely purſu'd, their flight avail'd them little or nothing. *Sultan Bangue* however being behind, to keep the Purſuers in play while his Father and his Family gain'd ground, ſtoutly defended himſelf againſt the firſt Aſſailants, but at length being overpower'd by number, he was taken together with his two little Brothers, his Mother and his Siſters; who were all put in Priſon, where they were very ill-us'd. But ſome time after, the King having a deſire to marry the eldeſt Siſter of *Sultan Bangue*, they had a little more liberty allow'd them. However they enjoy'd it not long, for the young Prince being of a turbulent and ambitious ſpirit, plotted new treaſons againſt the King, which being diſcover'd, the King immediately caus'd the whole Family to be put to death, not ſparing the young Princeſs his Wife, though ſhe were big with Child.

As for *Sultan Sujah*, who was formoſt among thoſe that fled, it is moſt generally thought that either he was ſlain by the Souldiers who were ſent to apprehend him, or that he was torn in pieces by the Tigers and Lions; of which thoſe Forreſts are full.

CHAP. VII.

Of the beginning of Aureng-zeb's *Reign, and the Death of* Cha-jehan *his Father.*

SOme days before he aſcended the Throne, he ſent to his Father to ſend him ſome of his Jewels, to the end he might appear before his people with the ſame magnificence as his Predeceſſors had done. *Cha-jehan* taking this requeſt of his Sons for an affront put upon him in Priſon, fell into ſuch a rage that he continu'd mad for ſome days, and had like to have dy'd upon it. In the exceſs of his vexation he call'd ſeveral times for a Morter and a Peſtle, threatning to beat all his Jewels to powder, before his Son ſhould have them. But *Begum-Saheb*, his eldeſt Daughter, never forſook him, throwing her ſelf at his feet, and by vertue of that criminal power which ſhe had over him, as being both his Daughter and his Wife, kept him from uſing that extremity; more out of a deſign to preſerve the Jewels for her ſelf, than for her Brother, to whom ſhe had always been a mortal enemy. For this reaſon, when *Aureng-zeb* aſcended the Throne, he had no more than one Jewel upon his Bonnet: This Bonnet cannot be call'd a Crown; and by conſequence neither can the Ceremony be call'd a Coronation.

At the time that *Aureng-zeb* took poſſeſſion of the Throne, he would not eat any wheaten-bread, nor meat, nor fiſh, but fed upon barly-bread, herbs and ſweetmeats, which was a kind of Penance that he impos'd upon himſelf for ſo many crimes.

When *Aureng-zeb* was ſettl'd in the Empire, ſeveral Embaſſadors came to *Jehanabat* to congratulate him, on the behalf of the Kings their Maſters, as from the King of the *Usbeck Tartars*, the Sheriff of *Mecca*, the Prince of *Balſara*, and the Kings of *Arabia Felix*, and *Ethiopia.* The *Hollanders* alſo ſent *Menheir Adrican*, chief of their Factory in *Surat*, who was kindly receiv'd, and firſt diſpatch'd. For 'tis a piece of State, to keep the Embaſſadors a good while at Court before they have Audience. All theſe Embaſſadors preſented *Aureng-zeb* with the rarities of their Countrey; who to get himſelf a good name in *Aſia*, ſent them away very well ſatisfi'd.

Some months before the death of *Cha-jehan*, *Aureng-zeb* ſent an Embaſſador into *Perſia*, who was magnificently receiv'd. For a month together he was nothing but feaſted and careſs'd with all manner of divertiſements. The day that he was to make his Preſent from the Great *Mogul*, the King of *Perſia* ſate upon his Throne in a moſt magnificent habit; and having receiv'd the Embaſſador's Preſent, he preſently divided it in contempt among the Officers of his Houſe; only keeping for himſelf a Diamond that weigh'd ſixty Carats. Some few days after he call'd for the Embaſſador, and after ſome diſcourſe, he ask'd him if he were of the Sect of the *Turks*? To which the Embaſſador returning an anſwer, and leting ſome words fall againſt *Haly*, the King ask'd him what his name was. ? He reply'd that *Cha-jehan* had given him the Name of *Baubec-kan*, that is, *Lord of a free heart*; and had honour'd him with one of the chief employments at Court. Then th'art a Villain, reply'd the King of *Perſia*, with an angry countenance, to deſert thy Sovereign in his neceſſity, having receiv'd ſo many favours from him, aud to ſerve a Tyrant, that keeps his Father in Priſon, and has maſſacr'd all his Brothers. How dares he, purſu'd the King, take upon him the arrogant Title of *Alem-guir Aureng-ſha*, or King of all the World, who never conquer'd any thing, but poſſeſſes all he has by treachery and parricide? Haſt thou been one of thoſe that counſell'd him to ſhed ſo much blood, to be the Executioner of his Brothers, and to keep his Father in Priſon? Thou art not worthy to wear a Beard; and with that immediately caus'd it to be ſhav'd off; which is the greateſt indignity that can be put upon a man in that Countrey. Shortly after he commanded the Embaſſador to return home, ſending along with him for a Preſent to *Aureng-zeb*, an hunder'd and fifty beautiful Horſes, with a great quantity of Gold and Silver-Carpets, Cloath of Gold, rich Shaſhes, and other Stuffs, to a vaſt value. When *Baubec-kan* was come back to *Agra*, where the King then was, *Aureng-zeb* incens'd at the affront which the *Sophi* of *Perſia* had giv'n him in the perſon of his Embaſſador, he took the Horſes and ſent ſome of them into the great *Piazza*, others to the corners of the Streets, cauſing it to be proclaim'd that the followers of *Haly* could not ride thoſe Horſes without being *Nigss*, that is to ſay, unclean, as coming from a King that did not obey the true Law. After that he caus'd the Horſes to be kill'd, and all the reſt of the Preſent to be burnt; uttering many reproachful words againſt the King of *Perſia*, with whom he was mortally offended.

At length *Cha-jehan* happ'ning to dye toward the end of the year 1666. *Aureng-zeb* found himſelf rid of an object that every hour reproach'd his Tyranny; and began to enjoy himſelf with more delight. Soon after he receiv'd his Siſter *Begum-Saheb* into favour, reſtoring to her all her Governments, and giving her the Name of *Cha-Begum*, that is to ſay, Princeſs Queen. The truth is, ſhe is a Woman of prodigious parts, and able to govern the whole Empire. And had her Father and Brothers taken her counſel at the beginning of the War, *Aureng-zeb* had never been King. As for *Rauchenara Begum* his Siſter, ſhe had always taken his ſide, and when ſhe heard he had taken Arms, ſhe ſent him all the Gold and Silver ſhe could procure. In recompence whereof he promis'd her, when he came to be King, to give her the Title of *Cha-Begum*, and that ſhe ſhould ſit upon a Throne: in all which he was as good as his word; and they continu'd very loving together till I was laſt at *Genanabat*: but then they were not ſo good friends, upon this occaſion. The Princeſs having cunningly ſtoll'n into her Apartment a handſom young fellow, could not ſo privately let him out again after ſhe had quite tir'd him; but the King was advertiz'd thereof. Thereupon the Princeſs, to prevent the ſhame and reproach, ran to the King in a great pretended fright, and told him that there was a man got into the *Haram*, even to her very Chamber, and that his intention was certainly either to have kill'd or robb'd her: that ſuch a thing was never ſeen; that it concern'd the ſafety of his Royal Perſon, and that he would do well to puniſh ſeverely the Eunuchs that kept guard that night. Preſently the King ran in perſon with a great number of Eunuchs, ſo that the poor young man had no way to eſcape but by leaping out of a window into the River that runs by the Palace-walls; whereupon a world of people ran out to ſeize him; the King commanding them to do him no harm, but to carry him to the Officer of Juſtice: However he has been not heard of ever ſince that time.

CHAP. VIII.

Of the Preparations againſt the Feaſt of the Great Mogul, *when he is weigh'd ſolemnly every year. Of the richneſs of his Thrones, and the Magnificence of his Court.*

THis great Feaſt begins the fourth of *November*, and laſts five days. They uſually weigh the King at the time of his Birth; and if he weighs more than he did the year before, there is great rejoicing. When he is weigh'd he ſeats himſelf upon the richeſt of his Thrones; and then all the Grandees of the Kingdom come to congratulate and preſent him. The Ladies of the Court ſend him their Preſents alſo, as likewiſe do the Governours of Provinces, and others in great Employments. The Preſents conſiſt of Jewels, Tiſſues, Carpetts and other Stuffs; beſides Camels, Elephants, Horſes, and indeed any thing that is rare and of value. 'Tis ſaid he receives that day thirty Millions of Livres.

They begin to prepare for this Feaſt the ſeventh of *September*, about two Months before it begins. The firſt thing they do, is to cover the two great Courts overhead, from the middle of each Court to the Hall, which is open upon three ſides. The Pavilions that cover theſe two void places, are of Purple Velvet, Embroider'd with Gold, and ſo weighty, that the Poſts which ſuſtain them are as big as the Maſt of a Ship; ſome thirty, ſome forty foot high. There are thirty-eight of theſe Poſts to uphold the Tent in the firſt Court; and thoſe next the Hall, are plated with Gold as thick as a Ducket. The reſt are plated with Silver of the ſame thickneſs. The Cords are of Cotton of divers colours; ſome of them as big as a good Cable.

The firſt Court is ſurrounded with Portico's and little Chambers, where the *Omrahs* keep Guard. For every eight days the *Omrahs* relieve the Guard; and during thoſe eight days, the *Omrah* who is upon the Guard, has a Diſh of Meat out of the Kings Kitchin. When he ſees it coming afar off, he makes three obeyſances, laying his hand three times upon the Ground, and three times upon his Head, crying out at the ſame time, God preſerve the Kings health, give him long Life and Victory over his Enemies. They take it for a great Honour to Guard the King; and when they go upon the Guard, they put on all their moſt ſumptuous Apparel; and their Horſes, Camels, and Elephants are all richly adorn'd. Some of the Camels carry a ſmall Piece of Ordinance, with a man behind to ſhoot it off. The meaneſt of theſe *Omrahs* commands a thouſand Horſe; but if he be a Prince of the Blood, he commands ſix thouſand.

The Great *Mogul* has ſeven Thrones, ſome ſet all over with Diamonds; others with Rubies, Emraulds, and Pearls.

The largeſt Throne, which is ſet up in the Hall of the firſt Court, is in form like one of our Field-Beds, ſix foot long, and four broad. The Cuſhion at the back is round like a Bolſter; the Cuſhions on the ſides are flat.

I counted about a hundred and eight pale Rubies in Collets, about this Throne, the leaſt whereof weigh'd a hundred Carats; but there are ſome that weigh two hundred. Emraulds I counted about a hundred and ſixty, that weigh'd ſome threeſcore, ſome thirty Carats.

The under-part of the Canopy is all embroider'd with Pearls and Diamonds, with a Fringe of Pearls round about. Upon the top of the Canopy, which is made like an Arch with four Panes, ſtands a Peacock, with his Tail ſpread, conſiſting all of Saphirs, and other proper colour'd Stones; the Body is of beaten Gold, enchas'd with ſeveral Jewels; and a great Ruby upon his breaſt, at which hangs a Pearl, that weighs fifty Carats. On each ſide of the Peacock ſtand two Noſe-gays, as high as the Bird, conſiſting of ſeveral ſorts of Flowers, all of beaten Gold enamel'd. When the King ſeats himſelf upon the Throne, there is a tranſparent Jewel, with a Diamond Appendant, of eighty or ninety Carats, encompaſs'd with Rubies and Emraulds, ſo hung that it is always in his

Eye. The twelve Pillars alſo that uphold the Canopy, are ſet with rows of fair Pearl, round, and of an excellent Water, that weigh from ſix to ten Carats apiece. At the diſtance of four feet, upon each ſide of the Throne, are plac'd two Paraſols, or Umbrello's, the handles whereof are about eight foot high, cover'd with Diamonds; the Paraſols themſelves are of crimſon Velvet, embroider'd and fring'd with Pearls.

This is the famous Throne which *Tamerlane* began, and *Cha-jehan* finiſh'd; which is really reported to have coſt a hundred and ſixty Millions, and five hundred-thouſand Livres of our Money.

Behind this ſtately and magnificent Throne there is another leſs, in the form of a Tub, where the King bathes himſelf; it is an Oval, ſeven foot long, and five broad. The outſide whereof ſhines all over with Diamonds and Pearls; but there is no Canopy over it.

Coming into the firſt Court, on the right hand, you ſee a particular Tent, where during all the Feaſt, the Morice-Dancers are appointed to make ſport, while the King ſits upon his Throne. On the left hand is another Tent, appointed for the principal Officers of the Army and Houſhold.

In the ſame Court, while the King ſits upon his Throne, are to be ſeen thirty Horſes, fifteen upon one ſide, and fifteen upon the other, lead by two men. Their Bridles are very ſhort, but for the moſt part enrich'd with Diamonds, Rubies, Emraulds, and Pearls, the Bits whereof are of pure Gold. Every Horſe wears between his Ears a rich Plume of Feathers, with a little Cuſhion upon his Back, ty'd on with a Surcingle; both being embroider'd with Gold; and about his Neck hung ſome fair Jewel, which was either a Diamond, a Ruby, or an Emrauld. The worſt of thoſe Horſes coſt three thouſand, ſome five thouſand Crowns; and ſome there were, that were never bought under ten thouſand. The young Prince, who was between ſeven and eight years old, rode upon a Horſe no higher than a good big Greyhound, but very well ſhap'd.

About an hour after the King has bin ſitting upon his Throne, ſeven ſtout Elephants bred up for War, are brought out. One of thoſe Elephants has his Seat fix'd upon his back, if the King ſhould have a mind to ride out. The others are cover'd with Cloaths richly embroider'd, with Chains of Gold and Silver about their Necks; and there are four that carry the Kings Standard upon their Cruppers, faſten'd to a Half-Pike. which a man ſeated on purpoſe cloſe by, holds upright with his hand. Theſe Elephants are brought within fifty paces of the Throne, and when they come before the King, they make their obeyſances to him, laying their Trunks to the ground, and then lifting them up above their Heads three times; every time he makes a great cry, and then turning his back to the King, one of the Leaders turns up the Cloath, that the King may ſee he is in good caſe. There belongs alſo to every one a Cord, which is put round his body, to ſhew how much he is grown ſince the laſt year. The firſt of theſe Elephants, which the King moſt eſteems, is a great furious Creature, that has five hundred Roupies allow'd him every month. He is fed with good Victuals, and a great quantity of Sucre, and they give him *Aqua-vita* to drink. When the King rides forth upon his Elephant, the *Omrahs* follow on Horſeback. And when he rides on Horſeback, the *Omrahs* follow him on foot.

After the King has ſeen his Elephants, he riſes up, and goes into his *Haram* through a little oval door behind the Throne.

The five other Thrones are ſet up in another magnificent Hall in another Court, all cover'd over with Diamonds, without any colour'd Stone.

When the King has ſtaid about half an hour, he comes out again, attended by three or four Eunuchs, and ſeats himſelf in the other Hall, upon the middlemoſt of the five Thrones, where the *Omrahs* come, as long as the five days of the Feſtival laſt, and make their Preſents to him.

CHAP. IX.

Some other Obſervations upon the Court of the Great Mogul.

After *Aureng-zeb* had ſetled himſelf in the Empire, which he uſurp'd from his Father and his Brothers, he impos'd upon himſelf a very ſevere penance, eating nothing but Pulſe and Sweet-meats, which has made him very meagre and lean. All the time the Comet laſted in the year 1665, which appear'd very great in the *Indies*, where I then was, *Aureng-zeb* drank nothing but Water, and eat nothing but Bread made of Millet; which ſo impair'd his health, that it had like to have coſt him his life. Beſides, he always lay upon the ground, only with a Tigers Skin under him; ſince which time he has never been perfectly well.

I ſaw him drink three ſeveral times, while he ſate upon his Throne; to which purpoſe he had brought him a large Cup of Chriſtal of the Rock, round and all of a piece, with a Gold Cover, enrich'd with Diamonds, Rubies, and Emraulds, the foot thereof being of the ſame. But no perſon ſees the King eat, only his Wives and his Eunuchs. And it is but very rarely that he goes to Dine or Sup with any of his Subjects. When I was laſt in *India*, *Giaſer-Kan*, who was his Grand *Viſier*, and his Uncle by marriage of his Wife, invited the King to ſee a new Palace which he was building, who went accordingly, and it was the greateſt Honour his Majeſty could do him; in retaliation whereof, *Giaſer-Kan* and his Wife preſented him with Jewels, Elephants, Camels, Horſes, and other things, to the value of a Million and fifty thouſand Livres of our Money. For *Giaſer-Kan*'s Wife is the moſt magnificent and liberal Woman in all *India*, and ſpends more her ſelf than all the Kings Wives and Daughters, which makes her Husband in debt, though he be almoſt Lord of all the Empire.

When the King is carried in his *Palleki* to the *Moſquee*, one of his Sons follows him a Horſeback, and all his *Omrahs* and Officers of his Houſhold come behind him a foot. Thoſe that are *Mahumetans* ſtay for him at the top of the aſcent to the *Moſquee*, and when he is ready to come out, they march before him to the Gate of his Palace. Eight Elephants always go before the King, to every one of which belong two men; one to lead the Elephant, and the other, who ſits upon his back, carries a Standard fix'd to a Half-Pike. The other four carry Seats or Thrones upon their backs, the one ſquare, the other round; one cover'd, the other incloſ'd with Glaſs of ſeveral faſhions. When the King goes abroad, he has uſually five or ſix hundred men to attend him for his Guard, arm'd every one with a kind of an Half-Pike. To the heads of their Pikes they tye two Squibs croſs-wiſe, about a foot long, and as big as a mans Arm, which will carry the Half-Pike five hundred paces. The King is alſo attended by three or four hundred Muſquateers; but they are very Cowards, and hardly know how to ſhoot off their pieces. He has alſo a certain number of Cavalry, which are Soldiers much alike. A hundred *Europeans* might well beat a thouſand *Indians*; but they would hardly accuſtom themſelves to live ſuch ſober lives. For as well the Horſe as the Infantry will live upon Meal kneaded with Water and brown Sugar; but in the evening, when they have convenience, they make *Quichery*, which is Rice boil'd in Water and Salt, with a Grain ſo call'd. When they eat it, they ſtir it with the ends of their Fingers in melted Butter, which is the uſual food of the Soldiers and poor people. Beſide, the heat would kill our Souldiers, who would never be able to endure the Sun all the day long, as the *Indians* do. By the way, give me leave to tell you, that the Country people have no other cloathing than a piece of Linnen to hide their ſecret parts, being miſerably poor; for if their Governours know they have any thing about them, they ſeize it either as their right, or by force. There are ſome Provinces in *India* that lye waſte, the Natives being forc'd to fly, by reaſon of the cruelty of their Governours. Under the pretence of being *Mahumetans* they perſecute the poor

Idolaters beyond all meaſure; and if any of them embrace *Mahumetiſm*, 'tis only becauſe they would not work any longer. For then they turn Souldiers or *Faquirs*, who are a ſort of people that profeſs a renunciation of the World, and live upon Alms, but are indeed very Raſcals. They reckon that there are in *India* 800000 of theſe *Mahumetan Faquirs*, and twelve hunder'd-thouſand Idolaters.

Once in fifteen days the King goes a Hunting, mounted upon his Elephant, and ſo continues during the chaſe. All the Game he takes is brought within Musket-ſhot of his Elephants. Which conſiſts generally of Lions, Tigers, Harts, and wild-Goats. For they will not meddle with Boars, as being *Mahumetans*. When he returns home, he puts himſelf into his *Palleki*, and goes in the ſame order, and with the ſame Guard, as when he returns from the *Moſquee*, ſaving that when he goes a Hunting, he is attended with three or four-hunder'd Horſemen, that ride without any diſcipline in the World.

As for the Princeſſes, as well the Wives, Daughters and Siſters of the King, they never ſtir out of the Palace, unleſs it be to ſpend a few days in the Countrey for their pleaſure. Some of them go abroad, but very rarely, to viſit ſome great Noble-mens Wives, as the Wife of *Giafer-Kan*, who is the King's Aunt. But that is only by particular leave of the King. And then it is not the cuſtom as in *Perſia*, where the Ladies make their viſits only by night, and with a great number of Eunuchs, who clear the Streets of all people they meet. For in the *Mogul's* Court, they uſually go out about nine in the morning, with only three or four Eunuchs, and ten or twelve Slaves, which are inſtead of Maids of Honour.

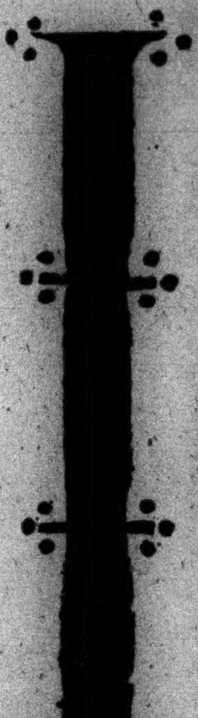
The Princeſſes are carri'd in *Palleki's* cover'd over with Embroider'd Tapeſtry, and a little Coach to hold one ſingle perſon that follows the *Palleki*, drawn by two men, the wheels not being above a foot in diameter. The reaſon why they carry that Coach along with them, is, becauſe that when the Princeſſes arrive at the Houſe where they intend to alight, the men that carry the *Palleki*, not being permitted to go any farther than the firſt Gate, they then take their Coaches, and are drawn by their female-Slaves to the Womens Apartment. I have alſo obſerv'd, that in all the Houſes of great Noble-men, the Womens Apartment is at the farther-end of all. So that you muſt croſs two or three great Courts, and a Garden or two, before you can come at it.

When the Princeſſes are married to any of the Court-Grandees, they become abſolute Miſtreſſes of their Husbands; ſo that if they ſtudy not to pleaſe them, and do not as they would have them, in regard of their free acceſs to the King, they over-rule the King many times to their prejudice, even to the turning them out of their employments.

As it is a cuſtom that the firſt-born always is Heir to the Throne, though he be the Son of a Slave, ſo ſoon as the Princeſſes of the King's *Haram* perceive that there is any one among them big with Child, they uſe all the artifices imaginable to make them miſcarry. Inſomuch that being at *Patna* in the year 1666, *Cha-Eſt-Kan's* Chirurgeon aſſur'd me, that the Wife of *Cha-Eſt-Kan* had procur'd the miſcarrying of eight Women, becauſe ſhe would ſuffer no other Womens Children but her own.

CHAP. X.

Of the Commodities which are brought as well out of the Dominions of the Great Mogul, *as out of the Kingdoms of* Golconda *and* Viſapour, *and other neighbouring Territories.*



IT will be neceſſary for the Reader to take notice what I have already ſaid concerning the Weights and Meaſures in uſe among the *Indians*, where I ſpoke concerning the *Mines*, and the *Serre*. Now for the *Cobit*.

The *Cobit* is a meaſure for all Commodities that are meaſur'd by the Ell, of which there are ſeveral ſorts, as in *Europe* there are ſeveral ſorts of Ells. The *Cobit* is divided into 24 *Taſots*: and in regard the greateſt part of the Commodities of *India* are utter'd at *Surat*, I have given you a deſcription in the margin of the fourth part of a *Surat-Cobit*, divided into ſix *Taſots*.

Of their Silk.

KAſembaſar, a Village in the Kingdom of *Bengala*, ſends abroad every year two and twenty-thouſand Bales of Silk; every Bale weighing a hunder'd pound. The two and twenty Bales make two millions and two-hunder'd-thouſand pound, at ſixteen ounces to the pound. The *Hollanders* uſually carry away ſix or ſeven-thouſand Bales, and would carry away more, did not the Merchants of *Tartary*, and the *Mogul*'s Empire oppoſe them: for they buy up as much as the *Hollander*; the reſt the Natives keep to make their Stuffs. This Silk is all brought into the Kingdom of *Guzerat*, the greateſt part whereof comes to *Amadabat*, and to *Surat*, where it is wrought up.

In the firſt place they make Carpets of Silk and Gold, others of Silk and Silver, others all of Silk: For the Worſted-Carpets are made at *Vettapour*, ſome twelve leagues from *Agra*.

In the ſecond place they make Satins with ſtreaks of Gold and Silver; others plain; with Taffata's after the ſame faſhion.

In the third place they make *Patoles*, which are a ſort of Silk-ſtuff very thin, but painted with all ſorts of Flowers, the manufacture whereof is at *Amadabat*. They coſt from eight Roupies to forty the piece. This is a Commodity wherein the *Dutch* will not ſuffer any one of the *Hollanders* to trade in particular: for they tranſport it to the *Philippine-Iſlands*, to the Iſlands of *Borneo*, *Java*, *Sumatra*, and other neighbouring Iſlands.

The raw-Silk of *Kaſembaſar* is yellowiſh, as are all the raw-Silks that come from *Perſia* and *Sicily*; but the Natives of *Kaſembaſar* have a way to whiten it, with a Lye made of the aſhes of a Tree which they call *Adam*'s Fig-tree; which makes it as white as the *Paleſtine*-Silk. The *Hollanders* ſend away all their Merchandize which they fetch out of *Bengala*, by water, through a great Canal that runs from *Kaſembaſar* into *Ganges*, for fifteen leagues together; from whence it is as far by water down the *Ganges* to *Ouguely*, where they lade their Ships.

Of the Calicuts: and firſt of the painted Calicuts, call'd Chites.

CHites or Painted Calicuts, which they call *Calmendar*, that is to ſay, done with a Pencil, are made in the Kingdom of *Golconda*; and particularly about *Maſlipatan*. But there is made ſo little, that though a man ſhould employ all the Workmen that underſtand the art of weaving Calicuts, he would hardly find enough to make three Bales.

The *Chites* which are made in the Empire of the Great *Mogul* are all Printed; and nothing ſo beautiful, neither for the figures nor the fineneſs of the Linnen. Thoſe which are made at *Labor*, are the coarſeſt, and conſequently the cheapeſt of all. They are ſold by *Corges*, every *Corge* conſiſting of twenty pieces, which coſt from 16 to 30 Roupies.

The *Chites* which are made at *Seronge*, are ſold from 20 to 50 Roupies the *Corge*, or thereabouts.

Theſe *Chites* ſerve for Coverlets for Beds, for Sofra's or Table-cloaths after the Countrey-faſhion, Pillowbears, Handkerchiefs, but more eſpecially for Waſtcoats as well for the men as women in *Perſia*.

The fine Calicut-*Chites* are made at *Brampour*; and are us'd for handkerchiefs by thoſe that ſnuff Tobacco.

The women alſo, over all *Aſia*, make Veils of theſe Calicuts, to wear over their heads, and about their ſhoulders, which Veils are call'd *Ormis*.

The *Baſta's* or Calicuts painted red, blue, and black, are carri'd white to *Agra*, and *Amadabat*, in regard thoſe Cities are neareſt to the places where the *Indigo* is made that is us'd in colouring. They coſt from two Roupies to 30 or 40 a-piece, according to the fineneſs and the quantity of Gold at the ends, and ſometimes upon the ſides. The *Indians* have a way to dip ſome of theſe Calicuts in a certain water that makes them look like Water'd-Chamlets, which adds alſo to the price.

That ſort which is ſold for two Roupies, and ſo onward till ye come to twelve, is tranſported to the Coaſt of *Melinda*, and it is the greateſt Trade the Governour of *Mozambique* drives, who ſells them to the *Cafres*, that vend them again among the *Abyſſins*, and into the Kingdom of *Saba*: for thoſe people not underſtanding the uſe of Soap, need no more but only to waſh theſe Calicuts in water. That ſort which is valu'd from 12 Roupies upward, is tranſported to the *Philippine*-Iſlands, the Iſlands of *Borneo*, *Java*, *Sumatra*, and other adjacent places. Where the women wear no other clothes, than a ſingle piece of this Calicut. One part whereof, without cutting it, ſerves for a Petticoat; the other they wind about their ſtomachs and their heads.

White Calicuts.

WHite Calicuts come partly from *Agra*, and about *Lahor*, part from *Bengala*: ſome from *Brouda*, *Baroche*, *Renonſari*, and other places. They are brought out of the Loom to *Renonſari*, and *Baroche*, where they are whiten'd by reaſon of the convenience of their Meadows, and the great ſtore of Limons that grow thereabouts. For the Calicuts are never ſo white as they ſhould be, till they are dipt in Limon-water.

The Calicuts that come from *Agra*, *Lahor*, and *Bengala*, are ſold by the *Corge*, and they are of ſeveral prices, from ſeventeen Roupies to three or four-hunder'd, as the Merchant will have them wov'n.

The Calicuts that come from *Renonſari*, and *Baroche*, are one and twenty cubits long, new out of the Loom; but in the whitening they ſhrink to twenty cubits.

Thoſe of *Brouda* twenty cubits from the Loom, and ſhrink in the whitening to nineteen and a half.

All the Calicuts or *Baſta's* that come from theſe three Cities, are of two ſorts: for ſome are broad, ſome are narrow. The narrow are thoſe I have already mention'd, the prices whereof are various, from two *Mamoudi's* to ſix.

The broad *Baſta's* are a cubit, and one third part wide; the whole piece twenty cubits long. The uſual price of them, is from five *Mamoudi's* to twelve; but a Merchant being upon the place, may cauſe them to be made much more large and fine, till they are worth five-hunder'd *Mamoudi's* a-piece. I ſaw two pieces ſold for a thouſand *Mamoudi's*.

The *Engliſh* bought one, and the *Hollanders* another, each piece containing eight and twenty cubits.

Mahamed Alibeg returning into *Perſia* out of *India* where he had been Embaſſador, preſented *Cha-Sef* the ſecond with a Coco-nut, about the bigneſs of an Auſtrich-egg, all beſet with Pearls: and when it was open'd there was taken out of it a Turbant that had ſixty cubits of Calicut in length to make it, the Cloath being ſo fine, that you could hardly feel it in your hand. For they will ſpin their thread ſo fine, that the eye can hardly diſcern it, or at leaſt it ſeems to be but a Cobweb.

Twiſted-Cotton.

COtton twiſted and untwiſted comes from the Provinces of *Brampour* and *Guzerat*. Untwiſted Cotton is never tranſported into *Europe*, being too cumberſome, and of little value; only they ſend it to *Ormus*, *Balſara*, and ſometimes to the *Philippine*-Iſlands, and the Iſlands of *Sinde*. As for the twiſted Cottons, the *Engliſh* and *Hollanders* tranſport a good quantity, not of the fineſt, but of that ſort which is priz'd from fifteen to fifty *Mamoudi's*: It ſerves for wieks for Candles, for Packſaddles, and for the ground of Silk-ſtuffs.

Indigo.

INdigo comes from ſeveral parts of the Great *Mogul*'s Empire; and according to the diverſity of the places it differs in quality, and conſequently in price.

In the firſt place, it comes from the Territories of *Biana*, *Indoua*, and *Corſa*, a day or two's journey from *Agra*: which is eſteem'd the beſt of all. It is made alſo eight days journey from *Surat*, in a Village call'd *Sarqueſs*, two leagues diſtance from *Amadabat*. Here the flat *Indigo* is made. There is alſo *Indigo* little inferior in goodneſs and price, which comes from the King of *Golconda*'s Territories. The *Mein* of *Surat*, which contains 42 *Serre's*, or 34 and a half of our pounds, is valu'd from 15 to 20 Roupies. They make as good as this at *Baroche*. That which is made up about *Agra* is made up in half Balls, and is the moſt ſought for in all *India*. It is ſold by the *Mein*, which in thoſe places contains 60 *Serres*, or 51 and three quarters of our pounds. The uſual price is from 36 to 40 Roupies. There grows alſo *Indico* ſome 36 leagues from *Brampour*, about a great Village call'd *Raout*, and round about the neighbouring Towns in the road to *Surat*: Of which the Natives uſually make above a hunder'd-thouſand Roupies.

There comes *Indigo* alſo from *Bengala*, which the *Holland*-Company tranſports for *Maſlipatan*. But they buy this *Indigo*, and that of *Brampour* and *Amadabat*, cheaper by 24 in the hunder'd, than that of *Agra*.

Indigo is made of an Herb which they ſow every year after the rains are over: which when it is grown up, is very like our Hemp. They cut it three times a year; firſt when it is about two or three foot high; and they cut it within half a foot of the ground; the firſt cutting far exceeds the two latter. The ſecond cutting is worſe than the firſt by ten or twelve in the hunder'd, and the third worſe than the ſecond by twelve in the hunder'd. The difference is found by breaking a piece of the Paſte, and obſerving the colour. The colour of that *Indigo* which is made of the firſt cutting, is a Violet-blue, but more briſk and lively than the two others: and that which is made of the ſecond is more lively than the third.

When they have cut the Herb, they throw it into Pits which they make with Lime, which becomes ſo hard, that you would judg it to be one intire piece of Marble. They are generally fourſcore or a hunder'd paces in circuit; and being half full of water, they fill them quite up with the Herb. Then they bruiſe and jumble it in the water till the leaf, for the ſtalk is worth nothing, become like a kind of thick mud. This being done, they let it ſettle for ſome days; and when the ſetling is all at the bottom, and the water clear above, they let out all the water. When the water is all drain'd out, they fill ſeveral baskets with this ſlime, and in a plain Field you ſhall ſee ſeveral men at work, every one at his own basket, making up little pieces of *Indigo* flat at the bottom, at the top ſharp like an egg. Though at *Amadabat* they make their pieces quite flat like a ſmall cake. Here you are to take particular notice, that the Merchants, becauſe they would not pay cuſtom for an unneceſſary weight, before they tranſport their *Indigo* out of *Aſia* into *Europe*, are very careful to cauſe it to be ſifted, to ſeparate the duſt from it; which they ſell afterwards to the Natives of the Countrey to dye their Calicuts. They that ſift this *Indigo* muſt be careful to keep a Linnen-cloath before their faces, and that their noſtrils be well-ſtopt, leaving only two little holes for their eyes. Beſides, they muſt every half hour be ſure to drink milk, which is a great preſervative againſt the piercing quality of the duſt. Yet notwithſtanding all this caution, they that have ſifted *Indigo* for nine or ten days, ſhall ſpit nothing but blew for a good while together. Once I laid an Egg in the morning among the ſifters, and when I came to break it in the evening it was all blew within.

As they take the Paſte out of the Baskets with their Fingers dipt in Oil, and make it into Lumps, or Cakes they lay them in the Sun to dry. Which is the reaſon that when the Merchants buy *Indigo*, they burn ſome peices of it, to try whether there be any duſt among it. For the Natives who take the Paſte out of the Baskets to make it into Lumps, lay it in the Sand, which mixes with the Paſte, and fouls it. But when the Merchants burn it, the *Indigo* turns to Aſhes, and the Sand remains. The Governours do what they can to make the Natives leave their Knavery; but notwithſtanding all their care, there will be ſome deceit.

Salt-Peter.

GReat ſtore of *Salt-Peter* comes from *Agra* and *Patna*; but the refin'd coſts three times more than that which is not. The *Hollanders* have ſet up a Ware-Houſe fourteen Leagues above *Patna*, and when their *Salt-Peter* is refin'd, they tranſport it by Water by *Ogueli*. A Mein of refin'd *Salt-Peter* is worth ſeven Mamoudi's.

Spice.

CArdamom, Ginger, Pepper, Nutmegs, Nutmeg-Flowers, Cloves and Cinnamon, are all the different ſorts of Spices known to us. I put Cardamom and Ginger in the firſt place, becauſe that Cardamom grows in the Territories of *Viſapour*, and Ginger in the Dominions of the Great *Mogul*. And as for other Spices, they are brought from other Foreign parts to *Surat*, which is the grand Mart.

Cardamom is the moſt excellent of all other Spices, but it is very ſcarce; and in regard there is no great ſtore in the place where it grows, it is only made uſe of in *Aſia*, at the Tables of great Princes. Five hundred pound of Cardamoms, are priz'd from a hundred to a hundred and ten Reals.

Ginger is brought in great quantities from *Amadabat*, where there grows more than in any other part of *Aſia*; and it is hardly to be imagin'd how much there is tranſported candited into Foreign parts.

Pepper is of two ſorts. There is a ſort which is very ſmall, another ſort much bigger; both which ſorts are diſtinguiſh'd into ſmall and great Pepper. The larger ſort comes from the Coaſt of *Malavare*; and *Tuticorin* and *Calicut* are the Cities where it is brought up. Some of this Pepper comes from the Territories of the King of *Viſapour*, being vended at *Rejapour*, a little City in that Kingdom. The *Hollanders* that purchaſe it of the *Malavares*, do not give Money for it, but ſeveral ſorts of Commodities in Exchange; as Cotton, Opium, Vermillion, and Quickſilver; and this is the Pepper which is brought into *Europe*. As for the little Pepper that comes from *Bantam*, *Aſchen*, and ſome other parts toward the Eaſt, there is none of it carried out of *Aſia*, where it is ſpent in vaſt quantities, eſpecially among the *Mahumetans*. For there are double the Grains of ſmall Pepper in one pound, to what there are of the great Pepper; beſides that the great Pepper is hotter in the mouth.

The little Pepper that comes to *Surat*, has been ſold ſome years for thirteen or fourteen Mamoudi's the Mein; and ſo much I have ſeen the *Engliſh* give for it, to tranſport it to *Ormus*, *Balſara*, and the Red Sea. As for the great Pepper which the *Hollanders* fetch from the Coaſt of *Malavare*, five hundred pound in truck brings them in not above thirty-eight Reals; but by the Commodities which they give in Barter, they gain *Cent. per Cent.*

The Nutmeg, the Nutmeg-Flow'r, the Clove, and Cinnamon, are the only Spices which the *Hollanders* have in their own hands. The three firſt come from the *Molucca* Iſlands; the fourth, which is Cinnamon, from the Iſland of *Ceylan*.

'Tis obſervable of the Nutmeg, that the Tree which bears it is never planted, which has been confirm'd to me by ſeveral perſons that have liv'd ſeveral years in the Country. They related to me, that the Nutmeg being ripe, ſeveral Birds come from the Iſlands toward the South, and devour it whole, but are forc'd to throw it up again before it be digeſted. The Nutmeg then beſmear'd with a viſcous matter, falling to the ground takes root, and produces a Tree, which would never thrive were it planted. This puts me in mind of making one obſervation upon the Birds of Paradiſe. Theſe Birds being very greedy after Nutmegs, come in flights to gorge themſelves with the pleaſing Spice, at the ſeaſon, like Felfares in Vintage time; but the ſtrength of the Nutmeg ſo intoxicates them, that they fall dead drunk to the Earth, where the Emets in a ſhort time eat off their Legs. Hence it comes, that the Birds of Paradiſe are ſaid to have no Feet; which is not true however, for I have ſeen three or four that had Feet; and a *French* Merchant ſent one from *Aleppo* as a Preſent to *Lewis* the Thirteenth that had Feet; of which the King made great account, as being a very lovely Fowl.

But notwithſtanding all the *Hollanders* Projects, you may buy Cloves at *Macaſſar* without purchaſing them of the *Hollander*; in regard the Iſlanders buy them of the *Dutch* Captains and Soldiers, which the *Hollanders* have in thoſe place where the Cloves grow, giving them in exchange Rice, and other neceſſaries for the ſupport of life, without which they would ſtarve, being very ſadly provided for.

When the Natives of *Macaſſar* are thus furniſh'd of Cloves, they barter them in Exchange for ſuch Commodies as are brought them; ſometimes they give Tortoiſe-Shells in exchange, and Gold Duſt; by which the Merchant gains ſix or ſeven in the hundred, being better than the Money of the Iſland, though it be Gold, by reaſon the King ofttimes enhances the value of it. The places where Cloves grow, are *Amboyna*, *Ellias*, *Seram*, and *Bouro*.

The Iſlands of *Banda* alſo, in number ſix, *viz.* *Nero*, *Lontour*, *Poulcay*, *Roſeguin*, and *Grenapuis*, bear Nutmegs in great abundance. The Iſland of *Grenapuis* is about ſix Leagues in compaſs, and ends in a ſharp point, where there is a continual fire burning out of the Earth. The Iſland *Damme*, where there grows great ſtore of Nutmegs, and very big, was diſcover'd in the year 1647, by *Abel Taſman*, a *Dutch* Commander.

The price of Cloves and Nutmegs, as I have known them ſold to the *Hollanders* at *Surat*, was as follows.

The Mein of *Surat* contains forty Serres, which make thirty-four of our Pounds, at ſixteen Ounces to the Pound.

A Mein of Cloves was ſold for a hundred and three Mamoudi's and a half.

A Mein of Mace was ſold for a hundred and fifty-ſeven Mamoudi's and a half.

Nutmegs for fifty-ſix Mamoudi's and a half.

Cinnamon comes at preſent from the Iſland of *Ceylan*. The Tree that bears it is very much like the Willow, and has three Barks. They never take off but the firſt and ſecond, which is accounted the beſt. They never meddle with the third, for ſhould the Knife enter that, the Tree would dye. So that it is an art to take off the Cinnamon, which they learn from their youth. The Cinnamon Spice is much dearer to the *Hollanders* than people think; for the King of *Ceylan*, otherwiſe call'd King of *Candy*, from the name of his principal City, being a ſworn Enemy to the *Hollanders*, ſends his Forces with an intention to ſurprize them, when they gather their Cinnamon; ſo that they are forc'd to bring ſeven or eight hundred men together to defend as many more that are at work. Which great expence of theirs very much enhances the price of the Cinnamon. There grows upon the Cinnamon Tree a certain fruit like an Olive, though not to be eaten. This the *Portugals* were wont to put into a Caldron of Water, together with the tops of the Branches, and boil'd it till the Water was all conſum'd. When it was cold, the upper part became a Paſte like white Wax; of which they made Tapers to ſet up in their Churches, for no ſooner were the Tapers lighted, but all the Church was perfum'd. Formerly the *Portugals* brought Cinnamon out of other Countries, belonging to the *Raja's* about

Cochin. But the *Hollanders* have deſtroy'd all thoſe places, ſo that the Cinnamon is now in their hands. When the *Portugals* had that Coaſt, the *Engliſh* bought their Cinnamon of them, and uſually paid for it by the Mein fifty Mamoudi's.

Drugs that are brought to Surat, *and brought from other Countries, with the price of every one by the Mein.*

Salt Armoniack, according to the uſual price, coſts by the Mein twenty Mamoudi's.

Borax, comes unrefin'd from *Amadabat*, as does Salt Armoniack, and coſts by the Mein thirty-five Mamoudi's.

Gum-Lack, ſeven Mamoudi's and a half.

Gum-Lack waſh'd, ten Mamoudi's.

Gum-Lack in ſticks of Wax, forty Mamoudi's.

There are ſome of theſe Sticks that coſt fifty or ſixty Mamoudi's the Mein, and more when they mix Musk in the Gum.

Saffron of *Surat*, which is good for nothing but for colouring, four Mamoudi's and a half.

Cumin White, eight Mamoudi's.

Cumin Black, three Mamoudi's.

Arlet ſmall, three Mamoudi's.

Frankincenſe, that comes from the Coaſt of *Arabia*, three Mamoudi's.

Myrrh, that which is good, call'd *Mirra Gilet*, thirty Mamoudi's.

Myrrh *Bolti*, which comes from *Arabia*, fifteen Mamoudi's.

Caſſia, two Mamoudi's.

Sugar Candy, eighteen Mamoudi's.

Aſutinat, a ſort of Grain, very hot, one Mamoudi.

Anniſe-Seed Groſs, three Mamoudi's and a half.

Anniſe-Seed ſmall and hot, one Mamoudi and a half.

Oupelote, a Root, fourteen Mamoudi's.

Cointre, five Mamoudi's.

Auzerout, from *Perſia*, a hundred and twenty Mamoudi's.

Aloes Succotrine, from *Arabia*, twenty eight Mamoudi's.

Licorice, four Mamoudi's.

Lignum Aloes, in great pieces, two hundred Mamoudi's.

Lignum Aloes, in ſmall pieces, four hundred Mamoudi's.

Vez-Cabouli, a certain Root, twelve Mamoudi's.

There is a ſort of Lignum Aloes very Gummy, which comes to, by the Mein, four thouſand Mamoudi's.

Gum-Lake for the moſt part comes from *Pegu*; yet there is ſome alſo brought from *Bengala*, where it is very dear, by reaſon the Natives fetch that lively Scarlet colour out of it, with which they paint their Calicuts. Nevertheleſs, the *Hollanders* buy it, and carry it into *Perſia* for the ſame uſe of painting. That which remains after the colour is drawn off, is only fit to make ſealing Wax. That which comes from *Pegu* is not ſo dear, though as good for other Countries. The difference is only this, that it is not ſo clean in *Pegu*, where the Piſmires foul it, as in *Bengala*, where it grows in a heathy place, full of Shrubs, where thoſe Animals cannot ſo well come at it. The Inhabitants of *Pegu* never make any uſe of it in painting, being a dull ſort of people, that are in nothing at all induſtrious.

The Women of *Surat* get their livings by cleanſing the Lake after the Scarlet colour is drawn from it. After that they give it what colour they pleaſe, and make it up into Sticks for ſealing Wax. The *Engliſh* and *Holland* Company carry away every year a hundred and fifty Cheſts. The price is about ten Sous the pound.

Powder'd Sugar is brought in great quantities out of the Kingdom of *Bengala*; it cauſes alſo a very great Trade at *Ougeli*, *Patna*, *Daca*, and other places. I have been told it for a very great certainty, by ſeveral ancient people in *Bengala*, that Sugar being kept thirty years becomes abſolute poiſon, and that there is no Venome more dangerous, or that ſooner works its effect. Loaf-Sugar is alſo made at *Amadabat*, where they are perfectly skill'd in refining it; for which reaſon it is call'd Sugar Royal. Theſe Sugar-Loaves uſually weigh from eight to ten pound.

Opium is brought from *Brampour*, a Town of good Trade between *Agra* and *Surat*. The *Hollanders* buy great quantities, which they truck for their Pepper.

Tobacco alſo grows in abundance round about *Brampour*; ſometimes there has been ſo much that the Natives have let vaſt quantities rot upon the ground, for want of gathering.

Coffee grows neither in *Perſia* nor in *India*, where it is in no requeſt; but the *Hollanders* drive a great Trade in it, tranſporting it from *Ormus* into *Perſia*, as far as Great *Tartary*, from *Balſara* into *Caldea*, *Arabia*, *Meſopotamia*, and other Provinces of *Turky*. It was firſt found out by a Hermite, whoſe name was *Scheck-Siadeli*, about twenty-years ago, before which time it was never heard of in any Author either ancient or modern.

Deceits in Silk Wares.

Plain Silk Wares may be alter'd in length, breadth, and quality. The quality ſhews it ſelf when they are of an even thread, when the weight is equal, and when there is no Cotton thread in the Weſt.

The *Indians* not having the art of guilding ſilver, put into their ſtrip'd Wares threads of pure Gold, ſo that you muſt count the quantity of Gold threads to ſee whether the Silk have its due number. And this alſo you muſt obſerve in your Silks wov'n with Silver. As for Taffata's, you are only to mind whether the pieces be all of a fineneſs, and to ſee by unfolding ſome of them, that there be nothing within to augment the weight, and then weighing all the pieces by themſelves, to ſee that they all agree.

The colours of thoſe Carpetts which are made in *India*, do not laſt ſo long as the colour of thoſe which are made in *Perſia*; but for the workmanſhip it is very lovely. The eye of the Broaker is to judg of the largeneſs, beauty, and fineneſs of thoſe Carpetts which are wrought with Gold and Silver, and whether they be fine and rich. But whether they be Carpetts, or other Stuffs mix'd with Gold and Silver, it behoves the Buyer to pull out ſome of the Gold and Silver Threads, to ſee whether they be of the right value or no.

Deceits in the White Calicuts.

The deceits uſually put upon Calicuts, are in fineneſs, length, and breadth. Every Bale may contain two hundred pieces; among which they will juggle in five or ſix or ten, leſs fine, or leſs white, ſhorter or narrower than according to the ſcantling of the Bale, which cannot be found out but by examining them piece by piece. The fineneſs is diſcern'd by the eye, the length and breadth by the meaſure. But the *Indians* practiſe a more cunning way, which is to count the number of threads which ought to be in the breadth, according to the fineneſs of the ſcantling. When the number fails, it is either more tranſparent, more narrow, or more courſe. The difference is ſometimes ſo difficult to be perceiv'd, that there is no way to find it out but by counting the threads. And yet this difference in a great quantity comes to a great deal. For it is nothing to couſen a Crown or two Crowns, in a piece that comes but to fifteen or twenty Crowns. Thoſe that whiten theſe Calicuts, to ſave charges of a few Limons, will knock the Calicuts exceſſively upon a Stone, which does fine Calicuts a great injury, and loars the price.

As for their Calicuts dy'd blew or black, you muſt take care that the Workmen do not knock them after they are folded, to make them look ſleek; for many times when they come to be unfolded, you ſhall find holes in the creaſes.

As for your painted and printed Calicuts, which are painted and printed as they come out of the Loom, the Merchant muſt take care that what he beſpeaks be finiſh'd before the end of the Rains, for the thicker the Water is where they are waſh'd, the more lively will the printed and painted colours appear. It is eaſy to diſtinguiſh between the printed and the painted Calicuts; and between the neatneſs of the work: but for the fineneſs and other qualities, they are not ſo eaſily diſcern'd; and therefore the Broaker muſt be more careful.

Cheats in Cotton.

THE cheat in the weight is twofold. The firſt, by laying them in a moiſt place; and thruſting in the middle of every Skain ſomething to add to the weight. The ſecond, in not giving good weight when the Broaker receives it from the Workman, or Merchant that delivers it.

There is but one cheat in the quality, that is by putting three or four Skains, of a coarſer Commodity than that which is uppermoſt, into one *Mein*. Which in a great quantity mounts high; for there are ſome Cottons that are worth an hunder'd Crowns the *Mein*. Theſe two cheats being often uſ'd by the *Holland*-Company, there is no way but to weigh your Commodity in the preſence of the *Dutch*-Commander, and his Council, and to examine every *Mein*, Skain by Skain. When this is done, they who are order'd to be at this examination, are oblig'd to fix to every Bale a ticket of the weight and quality: for if there be a faileur, they who fix the ticket are engag'd to make good what is wanting.

Deceits in Indigo.

I Have told you, that when the Work-men have made up the Indigo-Paſte into lumps, with their fingers dipt in Oil, they lay them in the Sun a drying. Now thoſe that have a deſign to cheat the Merchants, dry them in the ſand, to the end that the ſand ſticking to the Indigo, ſhould encreaſe the weight. Sometimes they lay up their Paſte in moiſt places, which makes it give, and conſequently renders it more heavy. But if the Governour of the place diſcovers the cheat, he makes them ſeverely pay for it: and the beſt way of diſcovery is to burn ſome pieces of Indigo, for the ſand will remain.

Indian Broakers.

THE Broakers are as it were the Maſters of the *Indian* Families; for they have all Goods at their diſpoſal. The Work-men chooſe the moſt aged and moſt experienc'd, who are to endeavor equal advantages for the whole Tribe they undertake for. Every evening that they return from their buſineſs, and that, according to the cuſtom of the *Indians*, who make no Suppers, they have eaten ſome little piece of ſweet-meat, and drank a glaſs of water, the eldeſt of the Tribe meet at the Broaker's Houſe, who gives them an account of what he has done that day, and then they conſult what he is to do next. Above all things, they caution him to look to his hits, and to cheat, rather than be cheated.

CHAP. XI.

Of Diamonds, and the Mines and Rivers where they are found; and firſt of the Author's journey to the Mine of Raolconda.

THE Diamond is the moſt precious of all Stones, and it was in that ſort of Commodity wherein I moſt dealt. And therefore to acquire a perfect experience, I went to all the Mines; and to one of the Rivers where they are found. To which purpoſe I travell'd to four Mines; of which I will give you a deſcription; and of one of the Rivers where I have alſo been.

The firſt of theſe Mines, where I was is in the Territories of the King of *Viſapour*, in the Province of *Carnatica*; and the place is call'd *Raolconda*, five days journey from *Golconda*, and eight or nine from *Viſapour*. This Mine was diſcover'd not above two-hunder'd years ago, as I was inform'd by thoſe of the Countrey.

Round about the place where the Diamonds are found, the ground is ſandy, full of Rocks, much reſembling the parts near *Fountain-Bleau*. There are in the Rocks ſeveral veins, ſome half a finger, ſome a whole finger-wide: And the Miners make uſe of Irons with hooks at the end, with which thep pick out the earth or ſand, which they put into tubs, and among that earth they find the Diamonds. But becauſe theſe veins do not run always ſtreight, but ſometimes down, ſometimes upward, the Miners are conſtrain'd to break the Rock, following always the trace of the veins: When they have open'd all the veins, and taken out all the ſand, then they waſh it two or three times over to look for the Diamonds. In this Mine it is that they find the cleaneſt Stones, and of the whiteſt water. But the miſchief is, that to fetch the ſand out of the Rock, they are forc'd to ſtrike ſuch terrible blows with a great Iron-leaver, that they flaw the Diamond, and make it look like Cryſtal. Which is the reaſon there are found ſo many ſoft Stones in this Diamond-Mine, though they make a great ſhew. If the Stone be clean, they only give it a turn or two upon the wheel, not caring to ſhape it, for fear of loſing the weight. If there be any flaws, or any points, or any black or red ſpecks in it, they cut all the Stone into Foſſets; or if there be only a little flaw, they work it under the ridg of one of the Foſſets, to hide the defect. Now becauſe a Merchant deſires rather to have a black ſpeck than a red one; 'tis but burning the Stone, and the ſpeck becomes black. This trick at length I underſtood ſo well, that when I ſaw any Stones in them that came from the Mine made into Foſſets, eſpecially very ſmall ones, I was certain there was either ſome ſpeck or ſome flaw in the Stone.

There are ſeveral Diamond-Cutters at this Mine, but none of them have above one Mill, which is of Steel. They never cut but one Stone at a time upon each Mill, caſting water continually upon the Mill, to find out the grain of the Stone; which being found, they pour on Oil, (not ſparing for powder of Diamonds, though it be very dear,) to make the Stone ſlide the faſter; and they lay on more weight than we do. I have ſeen them lay upon one Stone an hunder'd and fifty pound of Lead. I muſt confeſs it was a great Stone, which weigh'd an hunder'd and three Carats, after it was cut; and the Mill was like ours, only the great Wheel was turn'd by four *Negro's*. The *Indians* are not of the ſame opinion that we are; for they do not believe that the weight gives any luſter to the Stones. If theirs be not ſubject to take their luſter, 'tis becauſe there is always a Boy that ſtands with a thin woodden-ſlice in his hand, and waters the Wheel continually with Oil and Powder of Diamonds. Beſides, their Wheel does not go ſo faſt as ours, becauſe the Woodden-wheel that turns the Steel-wheel, is not above three foot in Diameter.

They cannot give that lively poliſhment to Stones, as we give to ours in *Europe*; and I believe the reaſon to be, becauſe their Wheel does not run ſo flat as ours. For in regard it is of Steel, to rub it upon the Emeril, as muſt be done every four and twenty hours, the Tree muſt be taken off, which can never be put on again ſo as to run ſo flat as it did. Had they the invention of Iron-mills, upon which they never uſe Emeril, but only the File, becauſe there is no neceſſity to take off the Tree to file the Mill, they might poliſh their Stones better than they do. I have told you they muſt either rub the Mill with Emeril, or file it every four and twenty hours. For when the Stone has run for ſome time, that part of the Mill becomes as ſmooth and bright as glaſs: ſo that if you do not rough it again either with Emeril or the File, the powder will not ſtay; whereas if the powder ſtay, there is more work done in an hour than otherwiſe in two.

Though a Diamond be naturally very hard, having a kind of a knot, as you ſee in wood, the *Indian* Lapidaries will cut the Stone, which our *European* Lapidaries find great difficulty to do, and uſually will not undertake to perform; which makes the *Indians* require ſomething more for the faſhion.

As for the Government of the Mines, they trade very freely, and very faithfully. They pay two *per cent.* to the King for all that they buy: beſides that, he has alſo a duty from the Merchants for leave to dig. The Merchant after he has made ſearch with the Miners, who know all the places where the Diamonds grow, chooſes out a place about two-hunder'd paces in compaſs, where they ſet at work ſometimes fifty, ſometimes an hunder'd Miners, as they are in haſt of work. And from the day that they begin to work, to the day that they end, the Merchants pay to the King two Pagods a-day; and four when they employ an hunder'd men.

Theſe poor people never get above three Pagods all the year long, though they underſtand their buſineſs extremely well; ſo that their wages being ſo ſmall, they make no ſcruple, when they can handſomely, to hide a Stone for their own profit: and in regard they are quite naked, only for a rag about their privities, ſometimes they are ſo dextrous as to ſwallow the Stone. The chief of the Merchants who employ theſe Miners ſhew'd me one of them, that had cozen'd him of a Stone, and had put it into the corner of his eye, but he took it from the fellow ſo ſoon as he had diſcover'd the cheat. To prevent this cozenage, there are twelve or fifteen in fifty, who are engag'd to the Merchant, that he ſhall have no injury done him, nor any thefts committed. If by accident they meet with a Stone that weighs 14 or 16 Carats, they preſently carry it to the Maſter of the work, who gives him in recompence the *Sarpo*, which is a piece of Calicut to make him a Bonnet, to the value of 25 Sous, together with half a Pagod in Silver, or elſe a whole Pagod, when he gives him neither Rice nor Sugar.

The Merchants that come to trade at the Mines keep their Lodgings; and every morning about ten or eleven a clock, after they have din'd, the Maſters of the Miners bring their Diamonds to ſhew them. If the Stones are large, or that there be ſo many as amount from two-thouſand to ſixteen-thouſand Crowns, they will leave them with the ſtrange Merchant ſeven or eight days, for the Merchants to conſider. When the Merchant has ſeen the Stones, it becomes him to agree upon the price in a ſhort time. Otherwiſe the party that owes the Stones, takes them away again, and you ſhall never ſee the ſame Stones again, unleſs mix'd with others. When the bargain is concluded, the Purchaſer gives a Bill of Exchange upon the Banker. If you have agreed to pay him in four days, and make him ſtay longer, you muſt pay him down one and an half in the hunder'd for a months intereſt. Moſt commonly when they know the Merchant to be ſufficient, they will chooſe to take a Bill of Exchange for *Agra*, for *Golconda*, or *Viſapour*, but more eſpecially for *Surat*, as being the moſt frequented Port in all *India*, where they may furniſh themſelves with all Commodities which they want.

'Tis very pleaſant to ſee the young children of the Merchants and other people of the Countrey, from the age of ten to fifteen or ſixteen years, who ſeat themſelves upon a Tree that lies in the void place of the Town: Every one of them has his Diamond-weights in a little Bag hanging at one ſide, on the other his Purſe with five or ſix-hunder'd Pagods in Gold in it. There they ſit expecting when any perſon will come to ſell them ſome Diamonds. If any perſon brings them a Stone, they put it into the hands of the eldeſt Boy among them, who is as it were their chief; who looks upon it, and after that gives it to him that is next him; by which means it goes from hand to hand, till it return to him again, none of the reſt ſpeaking one word. After that he demands the price, to buy it if poſſible;

but if he buy it too dear, 'tis upon his own account. In the evening the children compute what they have laid out, then they look upon their Stones, and ſeparate them according to their water, their weight, and clearneſs. Then they bring them to the great Merchants, who have generally great parcels to match: and the profit is divided among the children equally; only the chief among them has a fourth in the hunder'd more than the reſt. As young as they are, they ſo well underſtand the price of Stones, that if one of them have bought any purchaſe, and is willing to loſe one half in the hunder'd, the other ſhall give him his Money. They ſhall hardly bring you a parcel of Stones, above a dozen, wherein there is not ſome flaw or other defect.

When I came to the Mine, I went to wait upon the Governour, who told me I was welcome; and becauſe he made no queſtion but that I had brought Gold with me, (for they talk of nothing under Gold at the Mines,) he bid me only lay it in my Chamber, and he would undertake it ſhould be ſafe. Thereupon he preſented me with four ſervants to watch my Gold day and night, and to follow my orders, bidding me withal fear nothing, but eat, drink, and ſleep, and take care of my health; but withal he told me I muſt be careful of not cheating the King. Thereupon I fell to buying, and found profit enough, above twenty in the hunder'd cheaper than at *Golconda*.

I have one thing to obſerve which is more than ordinarily curious, concerning the manner how the *Indians*, as well *Mahumetans* as Idolaters, drive their bargains. Every thing is done with great ſilence, and without any talking on either ſide. The buyer and the ſeller ſit one before another like two Taylors, and the one of the two opening his Girdle, the ſeller takes the right-hand of the purchaſer, and covers his own hand and that with his Girdle: under which, in the preſence of many Merchants that meet together in the ſame Hall, the bargain is ſecretly driven without the knowledg of any perſon. For then the purchaſer nor ſeller ſpeak neither with their mouths nor eyes, but only with the hand, as thus. When the ſeller takes the purchaſer by the whole hand, that ſignifies a thouſand, and as often as he ſqueezes it, he means ſo many thouſand Pagods or Roupies, according to the Money in queſtion. If he takes but half to the knuckle of the middle-finger, that's as much as to ſay fifty: The ſmall end of the finger to the firſt knuckle ſignifies ten. When he graſps five fingers, it ſignifies five-hunder'd; if but one finger, one-hunder'd. This is the myſtery which the *Indians* uſe in driving their bargains. And many times it happens, that in the ſame place, where there are ſeveral people, one and the ſame parcel ſhall be ſold ſeven or eight times over, and no perſon know that it was ſold in that manner every time.

As for the weight of the Stones, no perſon can be deceiv'd in them, unleſs he purchaſe them in hugger-mugger. For if they are publickly bought, there is a perſon on purpoſe paid by the King, without any benefit from particular perſons, whoſe place it is to weigh the Diamonds; and when he has ſpoken the weight, the buyer and ſeller are ſatisfi'd in his words, as not being a perſon any way oblig'd to favour any perſon.

Having diſpatch'd all my buſineſs at the Mine, the Governour appointed me ſix Horſe-men to convoy me through the Territories under his Government, which extends to a River that ſeparates the Kingdom of *Viſapour* from that of *Golconda*. 'Tis a very difficult thing to croſs that River, it being deep, broad and rapid; beſides that, there are no Boats. But they ferry over Men, Carriages, Oxen and Coaches upon a round Veſſel, ten or twelve foot in Diameter, made of Oſier-twigs, like our Flaskets, and cover'd without with Ox-hides; as I have already related. They might eaſily uſe Boats, or make a Bridg; but the King of *Golconda* will not ſuffer either, becauſe the River parts the two Kingdoms. Every evening the Ferry-men on both ſides are bound to carry to two Governours on each ſide the River, an exact account of the Perſons, Carriages and Merchandizes which they ferri'd over that day.

Coming to *Golconda*, I found that the perſon whom I had left in truſt with my Chamber, was dead: but that which I obſerv'd moſt remarkable, was, that I found the door ſealed with two Seals, one being the *Cadi's* or chief Juſtice's, the other the *Sha-Bander's*, or Provoſt of the Merchants. An Officer of Juſtice, together with the Servants I had left behind, watch'd the Chamber night and day. This

Officer hearing of my arrival, went and gave notice to the *Cadi* and *Sha-Bander*; who ſent for me. The *Cadi* preſently ask'd me, if the Money I had left in the Chamber where the perſon dy'd were mine, and how I could prove it. I told him I had no better proofs than the Letters of Exchange which I had brought to the Banker that paid it by my order to the perſon deceas'd; to whom I had alſo giv'n farther order, that if the Banker paid me in Silver, he ſhould change the ſum into Gold. Thereupon the Bankers were ſent for, who affirming the payments accordingly, the *Cadi* ſent his Deputy to op'n the Chamber door; nor would he leave me, till I had counted over my Money, and had aſſur'd him it was right. After that I return'd to the *Cadi* and the *Sha-Bander*, and ſignifi'd as much to them; and having paid them ſome Fees which they demanded, to the value of four Crowns and a half of our Money, I return'd them my thanks for their care. This I relate to ſhew the *juſtice* of the Country.

CHAP. XII.

The Authors Journey to the other Mines; and how they find the Diamonds there.

SEven days journey from *Golconda* Eaſtward there is another Diamond Mine, call'd in the language of the Country *Gani*, in the *Perſian* tongue *Coulour*. It is near a great Town, by which the ſame River runs, which I croſs'd coming from the other Mine; and a League and a half from the Town is a high Mountain in the form of a Half-Moon; the ſpace between the Town and the Mountain is a Plain where they dig and find Diamonds. The nearer they dig to the Mountain, the larger Stones they find; but at the top they find nothing at all.

It is not above a hundred years ſince this Mine was found out by a Countryman, who digging in a piece of ground to ſow Millet, found therein a pointed Stone that weigh'd above twenty-five Carats; he not knowing what the Stone was, but ſeeing it gliſter, carry'd it to *Golconda*, where as it happen'd well for him, he met with one that traded in Diamonds. The Merchant informing himſelf of the place where the Stone was found, admir'd to ſee a Jewel of that bigneſs, not having ſeen any one before that weigh'd above ten or twelve Carats. However his report made a great noiſe in the Country; inſomuch that the Mony'd men in the Town ſet themſelves to work, and cauſing the ground to be ſearch'd, they found, and ſtill do find bigger Stones, and in greater quantity than in any other Mine. For they found a great number of Stones from ten to forty Carats, and ſometimes bigger; among the reſt that large Stone that weigh'd nine hundred Carats, which *Mirgimola* preſented to *Aureng-zeb*.

But though this Mine of *Coulour* be ſo conſiderable for the quantity of great Stones which are there found, yet the miſchief is, the Stones are not clean, the Waters having ſomething of the quality of the Earth where they are found. If the Ground be merſhy, the Water enclines to black; if it be red, there is a redneſs in the Water; in other places the Stones appear ſomewhat greeniſh, in others yellowiſh; ſuch a diverſity of Soils there is between the Town and the Mountain. Upon the moſt part of theſe Stones after they are cut, there appears a kind of greaſie moiſture, which muſt be as often wip'd off.

As for the Water of the Stones, it is remarkable, that whereas in *Europe* we make uſe of day-light to examine the rough Stones, and to judg of their Water, and the ſpecks that are found therein, the *Indians* do all that in the night-time, ſetting up a Lamp with a large Wiek, in a hole which they make in the Wall, about a foot ſquare; by the light whereof they judg of the Water and clearneſs of the Stone, which they hold between their Fingers. The Water which they call celeſtial is the worſt of all, and it is impoſſible to diſcern it ſo long as the Stone is rough. The moſt infallible way to find out that Water, is to carry the Stone under a Tree thick of Boughs, for by the verdure of that ſhade you may eaſily diſcern whether the Water be blewiſh or no.

The firſt time I was at the Mine, there were above ſixty thouſand perſons at work, men, women, and children; the men being employ'd to dig, the women, and children to carry the Earth.

After the Miners have pitch'd upon the place where they intend to work, they level another place cloſe by, of the ſame extent, or elſe a little bigger, which they encloſe with a Wall about two foot high. In the bottom of that little Wall, at the diſtance of every two foot, they make ſmall holes to let in the water; which they ſtop up afterwards, till they come to drain out the water again. The place being thus prepar'd, the people that are to work meet all together, men, women, and children, with the Workmaſter in the Company of his Friends and Relations. Then he brings along with him ſome little Image of the God that they adore; which being plac'd upright upon the ground, they all proſtrate themſelves three times before it, while their Prieſt ſays a certain prayer. The prayer being ended, he marks the forehead of every one with a kind of Glue, made of Saffron and Gum, to ſuch a compaſs as will hold ſeven or eight Grains of Rice, which he ſticks upon it; then having waſh'd their bodies with water, which every one brings in his pot, they rank themſelves in order to eat what the Workmaſter preſents them, before they go to work, to encourage them both to labour and be faithful. This Feaſt conſiſts of nothing elſe but every one his Plate of Rice, diſtributed by the *Bramin*; for an Idolater may eat any thing from the hands of one of their Prieſts. The Plates are made of the Leaves of a certain Tree, not much unlike our Walnut-tree Leaves. Beſides this, every one has a quarter of a pound of Butter, melted in a ſmall Copper pot with ſome Sugar.

When their Feaſt is over, the men fall to digging, the women and children to carry Earth to the place prepar'd in that manner as I have already deſcrib'd, They dig ten, twelve, and ſometimes fourteen foot deep; but when they come to any water they leave off. All the Earth being carry'd into the place beforemention'd, the men, women, and children with Pitchers throw the water which is in the drains upon the Earth, letting it ſoak for two or three days, according to the hardneſs of it, till it come to be a kind of Batter; then they open the holes in the Wall to let out the water, and throw on more water ſtill, till all the mud be waſh'd away, and nothing left but the Sand. After that they dry it in the Sun; and then they winnow the Sand in little Winnows, as we winnow our Corn. The ſmall duſt flies away, the great remains, which they pour out again upon the ground.

The Earth being thus winnow'd, they ſpread it with a kind of Rake, as thin as they poſſibly can; then with a wooden Inſtrument, like a Paviers Rammer, about half a foot wide at the bottom, they pound the Earth from one end to the other, two or three times over, After that they winnow it again then; and ſpreading it at one end of the Van, for fear of loſing any of they Earth, the look for the Diamond.

Formerly they were wont to pound the Earth with great Flint-ſtones, inſtead of wooden Rammers; which made great flaws in the Diamonds, and is therefore now left off.

Heretofore they made no ſcruple to buy thoſe Diamonds that had a green outſide; for being cut, they prov'd very white, and of an excellent water.

Since they have been more nice; for there was a Mine diſcover'd between *Coulour* and *Raolconda*, which the King cauſ'd to be ſhut up again, by reaſon of ſome cheats that were uſ'd there; for they found therein that ſort of Stones which had this green outſide, fair and tranſparent, and which appear'd more fair than the others; but when they came to the Mill they crumbl'd to pieces.

CHAP. XIII.

A Continuation of the Authors Travels to the Diamond Mines.

I come to the third Mine, which is the moſt ancient of all, in the Kingdom of *Bengala.* You may give it the name of *Soumelpour,* which is the name of the Town next to the place where the Diamonds are found; or rather *Gouel,* which is the name of the River in the Sand whereof they ſeek for the Stones. The Territories through which this River runs, belong to a *Raja,* who was anciently tributary to the Great *Mogul,* but revolted in the time of the Wars between *Sha-jehan* and *Gehan-guir* his Father. So ſoon as *Sha-jehan* came to the Empire, he ſent to demand his Tribute of this *Raja,* as well for the time paſt, as to come; who finding that his Revenues were not ſufficient to pay him, quitted his Country, and retir'd into the Mountains with his Subjects. Upon his refuſal, *Sha-jehan* believing he would ſtand it out, ſent a great Army againſt him, perſwading himſelf that he ſhould find great ſtore of Diamonds in his Country. But he found neither Diamonds, nor People, nor Victuals, the *Raja* having burnt all the Corn which his Subjects could not carry away; ſo that the greateſt part of *Sha-jehans* Army periſh'd for hunger. At length the *Raja* return'd into his Country, upon condition to pay the *Mogul* ſome ſlight Tribute.

The Way from Agra to this Mine.

From *Agra* to *Halabas,* coſtes 130
From *Halabas* to *Banarous,* coſtes 33
From *Banarous* to *Saſaron,* coſtes 4

From *Agra* to *Saſeron* you travel Eaſtward; but from *Saſeron* to the Mine you muſt wind to the South, coming firſt to a great Town, coſtes 21

This Town belongs to the *Raja* I have ſpoke of. From thence you go to a Fortreſs call'd *Rodas,* coſtes 4

This is one of the ſtrongeſt places in all *Aſia,* ſeated upon a Mountain, fortifi'd with ſix Baſtions, and twenty-ſeven pieces of Cannon, with three Moats full of Water, wherein there are good Fiſh. There is but one way to come to the top of the Mountain, where there is a Plain half a League in compaſs, wherein they ſow Corn and Rice. There is above twenty Springs that water that Plain; but all the reſt of that Mountain from top to bottom is nothing but a ſteep Precipice cover'd with over-grown Woods. The *Raja's* formerly us'd to live in this Fort with a Garriſon of ſeven or eight hundred men. But the Great *Mogul* has it now; having taken that Fort by the policy of the famous *Mirgimola,* which all the Kings of *India* could never take before. The *Raja* left three Sons, who betray'd one another; the eldeſt was poiſon'd, the ſecond went and ſerv'd the Great *Mogul,* who gave him the command of four thouſand Horſe; the third poſſeſſes his Fathers Territories, paying the *Mogul* a ſmall Tribute.

From the Fortreſs of *Rodas* to *Soumelpour,* coſtes 30

Soumelpour is a great Town, the Houſes whereof are built of Earth, and cover'd only with Branches of Coco-trees. All theſe thirty Leagues you travel through Woods, which is a very dangerous paſſage, as being very much peſter'd with Robbers. The *Raja* lives half a League from the Town, in Tents ſet upon a fair riſing ground, at the foot whereof runs the *Gouel,* deſcending from the Southern Mountains, and falling into *Ganges.*

In this River they find the Diamonds. For after the great Rains are over, which is uſually in *December,* they ſtay all *January* till the River be clear; by reaſon that by that time in ſome places it is not above two foot deep, and in ſeveral places the Sand lies above the water. About the end of *January,* or the beginning of *February,* there flock together out of the great Town, and ſome others adjoining, above eight thouſand perſons, men, women and children, that are able to work. They that are skilful know by the ſand whether there be any Diamonds or no, when they find among the ſand little Stones like to thoſe which we call Thunder-Stones. They begin to make ſearch in the River from the Town of *Soumelpour* to the very Mountains from whence the River falls, for fifty Leagues together.

Where they believe there are Diamonds, they encompaſs the place with Stakes, Faggots, and Earth, as when they go about to make the Arch of a Bridg to drain all the water out of that place. Then they dig out all the Sand for two foot deep, which is all carried and ſpread upon a great place for that purpoſe prepar'd upon the ſide of the River; encompaſs'd with a little Wall about a foot and half high. When they have fill'd this place with as much Sand as they think convenient, they throw water upon it, waſh it, and ſiſt it; doing in other things as they do at the Mines which I have already deſcrib'd.

From this River come all thoſe fair Points which are call'd natural Points; but a great Stone is ſeldom found here. The reaſon why none of theſe Stones have been ſeen in *Europe*, is becauſe of the Wars, that have hinder'd the people from working.

Beſides the Diamond Mine which I have ſpoken of in the Province of *Carnatica*, which *Mirgimola* cauſ'd to be ſhut up, by reaſon of the yellowneſs of the Diamonds, and the foulneſs of the Stones; there is in the Iſland of *Borneo*, the largeſt Iſland in the World, another River call'd *Succadan*, in the Sand whereof they find Diamonds as hard as any in the other Mines. The principal reaſon that diſſwaded me from going to the Iſland of *Borneo* was, becauſe I underſtood that the Queen of the Iſland would not permit any Strangers to carry away any of thoſe Diamonds out of the Iſland. Thoſe few that are exported, being carry'd out by ſtealth, and privately ſold at *Batavia*. I ſay the Queen, and not the King, becauſe in that Iſland the Women have the Soveraign Command, and not the Men. For the people are ſo curious to have a lawful Heir upon the Throne, that the Husband not being certain that the Children which he has by his Wife are his own; but the Wife being always certain that the Children which ſhe bears are hers, they rather chooſe to be govern'd by a Woman, to whom they give the Title of Queen; her Husband being only her Subject, and having no power but what ſhe permits him.

CHAP. XIV.

Of the diverſity of Weights us'd at the Diamond Mines. Of the Pieces of Gold and Silver there Currant; and the Rule which they obſerve to know the Price of Diamonds.

At the Mine of *Raolconda* they weigh by Mangelins, a Mangelin being one Carat and three quarters, that is ſeven Grains.

At the Mine of *Gani* or *Coulour* they uſe the ſame Weights.

At the Mine of *Soumelpour* in *Bengala*, they weigh by Rati's, and the Rati is ſeven eighths of a Carat, or three Grains and a half. They uſe the ſame Weights over all the Empire of the *Mogul*.

In the Kingdoms of *Golconda* and *Viſapour*, they make uſe of Mangelins; but a Mangelin in thoſe parts is not above one Carat and three eighths. The *Portugals* in *Goa* make uſe of the ſame Weights in *Goa*; but a Mangelin there is not above five Grains.

As for the Money in uſe: Firſt, in *Bengala*, in the Territories of the *Raja* before mention'd, in regard they lye encloſ'd within the Dominions of the Great *Mogul*, they make their payments in Roupies.

At the two Mines about *Raolconda* in the Kingdom of *Viſapour*, the payments are made in new Pagods, which the King coins in his own Name, as being independent from the Great *Mogul*. The new Pagod is not always at the ſame value; for it is ſometimes worth three Roupies and a half, ſometimes more, and ſometimes leſs; being advanc'd and brought down according to the courſe of Trade, and the correſpondence of the Bankers with the Princes and Governors.

At the Mine of *Colour* or *Gani*, which belongs to the Kingdom of *Golconda*, they make their payments in new Pagods, which are equal in value to the King of *Viſapour*'s. But ſometimes you are forc'd to give four in the hunder'd more, by reaſon they are better Gold, and beſides, they will take no others at the Mine. Theſe Pagods are coin'd by the *Engliſh* and *Hollanders*, who, whether willingly or by force, are priviledg'd by the King to coin them in their Forts: And thoſe of the *Hollanders* coſt one or two *per cent.* more than the *Engliſh*, by reaſon they are better Gold, and for that the Miners chooſe them before the other. But in regard the Merchants are prepoſſeſs'd that the Miners are a rude and ſavage ſort of people, and that the ways are dangerous, they ſtay at *Golconda*, where the Workmaſters keep correſpondence with them, and ſend them their Jewels. There they pay in old Pagods coin'd many ages ago by ſeveral Princes that Reign'd in *India* before the *Mahumetans* got footing therein. Thoſe old Pagods are worth four Roupies and a half, that is to ſay, a Roupy more than the new: not that there is any more Gold in them, or that they weigh any more. Only the Bankers, to oblige the King, not to bring down the price, pay him annually a very great Sum, by reaſon they get very much by it. For the Merchants receive none of thoſe Pagods without a Changer to examin them, ſome being all defac'd, others low-metal, others wanting weight: ſo that if one of theſe Bankers were not preſent at the receipt, the Merchant would be a greater loſer, ſometimes one, ſometimes five, ſometimes ſix i'th hunder'd: for which they alſo pay them one quarter in the hunder'd for their pains. When the Miners are paid, they alſo receive their Money in the preſence of Bankers, who tells them which is good, and which is bad; and has for that alſo one quarter i'th hunder'd. In the payment of a thouſand or two-thouſand Pagods, the Banker, for his fee, puts them into a bag, and ſeals it with his Seal; and when the Merchant pays for his Diamonds, he brings the Seller to the Banker, who finding his bag entire, aſſures the party that all is right and good within; and ſo there is no more trouble.

As for the Roupies, they take indifferently, as well the Great *Mogul*'s as the King of *Golconda*'s: by reaſon that thoſe which that King coins, are to be coin'd, by Articles, with the Great *Mogul*'s ſtamp.

'Tis an idle thing to believe that vulgar error, that it is enough to carry Spices, Tobacco, Looking-glaſſes, and ſuch trifles to truck for Diamonds at the *Indian*-Mines: For I can aſſure ye, theſe people will not only have Gold, but Gold of the beſt ſort too.

As for the roads to the Mines, ſome fabulous modern relations have render'd them very dangerous, and fill'd them full of Lions, Tigers, and cruel People; but I found them not only free from thoſe wild creatures, but alſo the People very loving and courteous.

From *Golconda* to *Raolconda*, which is the principal Mine, the road is as follows: the road being meaſur'd by *Gos*, which is four *French*-leagues.

From *Golconda* to *Canapour*, one Gos.
From *Canapour* to *Parquel*, two Gos and a half.
From *Parquel* to *Cakenol*, one Gos.
From *Cakenol* to *Canal-Candanor*, three Gos.
From *Canol-Candanor* to *Setapour*, one Gos.
From *Setapour* to the River, two Gos.
That River is the bound between the Kingdoms of *Golconda* and *Viſapour*.
From the River to *Alpour*, three quarters of a Gos.
From *Alpour* to *Canal*, three quarters of a Gos.
From *Canal* to *Raolconda*, two Gos and a half.

Thus from *Golconda* to the Mine, they reckon it ſeventeen Gos, or 68 *French*-Leagues.

From *Golconda* to the Mine of *Coulour* or *Gani*, is reckon'd thirteen Gos and three quarters, or 55 *French*-leagues.

From *Golconda* to *Almaſpinda*, three Gos and a half.
From *Almaſpinda* to *Kaper*, two Gos.
From *Kaper* to *Montecour*, two Gos and a half.
From *Montecour* to *Naglepar*, two Gos.
From *Naglepar* to *Eligada*, one Gos and a half.
From *Eligada* to *Sarvaron*, one Gos.
From *Sarvaron* to *Mellaſeron*, one Gos.
From *Mellaſeron* to *Ponocour*, two Gos and a quarter.
At *Ponocour* you only croſs the River to *Coulour*.

CHAP. XV.

The Rule to know the juſt price and value of a Diamond of what weight ſoever, from three to a hunder'd, and upwards: a ſecret known to very few people in Europe.

I Make no mention of Diamonds of three Carats, the price thereof being ſufficiently known.

Firſt then, as to others above that weight, you muſt know how much the Diamond weighs, and ſee if it be perfect; if it be a thick Stone, well-ſquar'd, and have all its corners, if the water be white and lively, without ſpecks and flaws. If it be a Stone cut in Facets, which we call a Roſe-Diamond, you muſt take notice whether the form be round or oval, whether it be of a fair breadth, and not of Stones clapt together; whether it be of a good water, and without ſpecks or flaws.

Such a Stone weighing one Carat, is worth 150 Livres or more. Now to know how much a Stone of the ſame perfection, weighing 12 Carats, is worth.

Multiply 12 by 12, it makes 144. Then multiply 144 by 150, which is the price of a Stone of one Carat, it comes to 21600 Livres.

As for Example.

12
12
144
150
7200
144
21600 *livres.*

To know the price of imperfect Diamonds, you muſt obſerve the ſame rule, grounded upon the price of a Stone of one Carat.

You have a Diamond of fifteen Carats ſhewn ye, neither of a good water, nor good form, and full of ſpecks and flaws beſides: ſuch a Diamond cannot be worth above 60, or 80, or 100 Livres at moſt, according to the goodneſs of the Stone. Multiply therefore the weight of the Diamond of 15 Carats by 15: then multiply the product, which is 125, by the value of the Stone of one Carat, which we will grant to be 80 Livres, the product whereof is 10000 Livres, the price of a Diamond of 15 Carats.

The Example.

$$\begin{array}{r} 15 \\ 15 \\ \hline 75 \\ 15 \\ \hline 125 \\ 80 \\ \hline 10000 \end{array} \quad \textit{livres.}$$

By that it is eaſy to diſcover the difference between a perfect and an imperfect Stone. For if that Stone of 15 Carats were perfect, the ſecond multiplication ſhould be wrought by 150, which is the price of a perfect Stone of one Carat: and then the Diamond would come not to 10000 Livres, but to 33750 Livres, that is 23750 Livres more than an imperfect Diamond of the ſame weight.

By this rule obſerve the price of two the greateſt Diamonds of the World for Cut-ſtones, the one in *Aſia*, belonging to the Great *Mogul*; the other in *Europe*, in the poſſeſſion of the Duke of *Tuſcany*.

The Great *Mogul*'s Diamond weighs 279 and 9 *16th* Carats. It is of a perfect good water, of a good ſhape, with only a little flaw in the edg of the cutting below, which goes round about the Stone. Without that flaw, the firſt Carat were worth 160 Livres, but for that reaſon I reckon it not at above 150; and ſo by the rule it comes to 11723278 Livres, 14 Sous, and 3 Liards. Did the Diamond weigh no more than 279 Carats, it would not be worth above 11676150 Livres, ſo that the nine *16ths* comes to 47128 Livres, 14 Sous, and 3 Liards.

The Great Duke of *Tuſcany*'s Diamond weighs 139 Carats, clean and well-ſhap'd, cut in facets every way: but in regard the water enclines ſomewhat toward the colour of Citron, I do not value the firſt Carat above 135 Livres; ſo that by the rule the Diamond ought to be worth 2608335 Livres.

A Diamond by the Miners is call'd *Iri*, which the *Turks*, *Perſians* and *Arabians* call *Almas*.

CHAP. XVI.

Of Colour'd Stones, and the Places where they are found.

THere are but two places in all the Eaſt where Colour'd-Stones are found, within the Kingdom of *Pegu*, and the Iſland of *Ceylan*. The firſt is a Mountain twelve days journey, or there-abouts, from *Siren*, toward the North-eaſt; the name whereof is *Capelan*. In this Mine are found great quantities of Rubies, and Eſpinels, or Mothers of Rubies, yellow Topazes, blew and white Saphirs, Jacinths, Amethyſts, and other Stones of different colours. Among theſe Stones which are hard, they find other Stones of various colours, that are very ſoft, which they call *Bacan* in the language of the Countrey, but are of little or no eſteem.

Siren is the name of the City where the King of *Pegu* reſides; and *Ava* is the Port of his Kingdom. From *Ava* to *Siren* you go by water in great flat-bottom'd-Barks, which is a voyage of ſixty days. There is no going by land, by reaſon the Woods are full of Lions, Tigers, and Elephants. It is one of the pooreſt Countreys in the World, where there is no Commodity but Rubies; the whole Revenue whereof amounts not to above a hunder'd-thouſand Crowns. Among all the Stones that are there found, you ſhall hardly ſee one of three or four Carats

rats that is abſolutely clean, by reaſon that the King ſtrictly enjoyns his Subjects not to export them out of his Dominions; beſides that, he keeps to himſelf all the clean Stones that are found. So that I have got very conſiderably in my Travels, by carrying Rubies out of *Europe* into *Aſia*. Which makes me very much ſuſpect the relation of *Vincent le Blanc*, who reports that he ſaw in the King's Palace Rubies as big as eggs.

All Rubies are ſold by weights, which are call'd *Ratis*; that is, three grains and a half, or ſeven 8*ths* of a Carat: and the payments are made in old Pagods.

A Ruby weighing one Ratis, has been ſold for Pagods	20
A Ruby of 2 Ratis and one 8*th*, Pagods	85
A Ruby of 3 Ratis and one 4*th*, Pagods	185
A Ruby of 4 Ratis and five 8*ths*, Pagods	450
A Ruby of 5 Ratis, Pagods	525
A Ruby of 6 Ratis and a half, Pagods	920

If a Ruby exceed ſix Ratis, and be a perfect Stone, there is no value to be ſet upon it.

The Natives of the Countrey call all Colour'd-Stones Rubies, diſtinguiſhing them only by the colour. Saphirs they call Blue-Rubies, Amethyſts they call Violet-Rubies, Topazes Yellow-Rubies; and ſo of other Stones.

The other place where Rubies are found, is a River in the Iſland of *Ceylan*, which deſcends from certain high Mountains in the middle of the Iſland; which ſwells very high when the rains fall; but when the waters are low, the people make it their buſineſs to ſearch among the Sands for Rubies, Saphirs and Topazes. All the Stones that are found in this River, are generally fairer and clearer than thoſe of *Pegu*.

I forgot to tell you that there are ſome Rubies, but more Balleis-Rubies, and an abundance of Baſtard-Rubies, Saphirs and Topazes found in the Mountains that run along from *Pegu* to the Kingdom of *Camboya*.

Colour'd-Stones are alſo found in ſome parts of *Europe*, as in *Bohemia* and *Hungary*. In *Hungary* there is a Mine where they find certain Flints of different bigneſs, ſome as big as eggs, ſome as big as a man's fiſt, which being broken, contain a Ruby within as hard and as clean as thoſe of *Pegu*.

In *Hungary* there is a Mine of Opals, which Stone is no-where elſe to be found in the World but there.

The *Turquoiſe* is no-where to be found but in *Perſia*. Where there are two Mines. The one is called the *Old-Rock*, three days journey from *Meched*, toward the North-weſt, near a great Town which goes by the name of *Michabourg*. The other which is call'd the *New-Rock* is five days journey off. Thoſe of the *New-Rock* are of a paler blue enclining to white, and leſs eſteem'd, ſo that you may have a great many for a little Money. Some years ſince the King of *Perſia* commanded that no *Turquoiſes* ſhould be digg'd out of the *Old-Rock*, but only for himſelf; making uſe of thoſe *Turquoiſes* inſtead of enamelling, to adorn Hilts of Swords, Knives and Daggers; of which the *Perſians* are altogether ignorant.

As for Emraulds, it is a vulgar error to ſay they come originally from the Eaſt. And therefore when Jewellers and Gold-ſmiths, to prefer a deep-colour'd Emrauld enclining to black, tell ye, it is an Oriental Emrauld, they ſpeak that which is not true. I confeſs I could never diſcover in what part of our Continent thoſe Stones are found. But ſure I am, that the Eaſtern-part of the World never produc'd any of thoſe Stones, neither in the Continent, nor in the Iſlands. True it is, that ſince the diſcovery of *America* ſome of thoſe Stones have been often brought rough from *Peru* to the *Philippine*-Iſlands, whence they have been tranſported into *Europe*; but this is not enough to make them Oriental. Beſides that, at this time they ſend them into *Spain* through the North-Sea.

CHAP. XVII.

Of the Pearls, and the Places where they Fiſh for them.

IN the firſt place, there is a Fiſhery for Pearls in the *Perſian* Gulf, round about the Iſland of *Bakren*. It belongs to the King of *Perſia*, and there is a ſtrong Fort in it, Garriſon'd with three hundred men. The Water which the people drink in that Iſland, and all along the Coaſt of *Perſia*, is brackiſh and ill-taſted, ſo that only the Natives of the Country can drink it. Freſh water coſts Strangers very dear; for the people fetch it ſometimes one League, ſometimes two Leagues from the Iſland, from the bottom of the Sea, being let down by a Rope, with a Bottle or two ty'd about their waſtes, which they fill, and ſtop it well; and then giving the Rope a twitch, are hall'd up again by their Companions.

Every one that fiſhes pays to the King of *Perſia* five *Abaſſi's*, whether he get any thing or no. The Merchant alſo pays the King ſome ſmall matter for every thouſand Oyſters.

The ſecond Fiſhery for Pearls is right againſt *Bakren* upon the Coaſt of *Arabia* the happy, near the City of *Catiſa*, which together with all the Country about it, is under the Juriſdiction of an *Arabian* Prince. The Pearls that are fiſh'd in theſe places are ſold to the *Indians*, who are not ſo nice as we; for they give a good price for all, as well the uneven as the round ones. Over all *Aſia* they chuſe the yellow Water enclining to white; for they ſay thoſe Pearls that encline ſomewhat to a Gold colour, are more brik, and never change colour; but that the white ones will change in thirty-years years time, throughthe very heat of the weather and the ſweat of the perſon that wears them, ſcandalouſly yellow.

There is a wondrous Pearl in the poſſeſſion of an *Arabian* Prince, that took *Maſcate* from the *Portugals*. He then call'd himſelf *Imenbect* Prince of *Maſcate*; being known before only by the name of *Aceph Ben-Ali* Prince of *Norennaé*. It is but a ſmall Province, but it is the beſt of all in the Happy *Arabia*. Therein grow all things neceſſary for the life of man; particularly, delicate fruits, but more eſpecially moſt excellent Grapes, which would make moſt incomparable Wine. This Prince has the moſt wonderful Pearl in the world, not ſo much for its bigneſs, for it weighs not above twelve Carats and one ſixteenth, nor for its perfect roundneſs, but becauſe it is ſo clear and ſo tranſparent that you may almoſt ſee through it. The Great *Mogul* offer'd him by a *Banian* forty thouſand Crowns for his Pearl, but he would not accept it. By which you ſee, that it is more profitable to carry Jewels that are rare out of *Europe* into *Aſia*, than to bring them out of *Aſia* into *Europe*; unleſs it be to *Japan* or *China*, where Jewels are little eſteem'd.

There is another Fiſhery for Pearls in the Sea that beats againſt the Walls of a great Town call'd *Manar*, in the Iſland of *Ceylan*. For their roundneſs and their Water, they are the faireſt that are found in any other Fiſhery; but they rarely weigh above three or four Carats.

There are excellent Pearls, and of a very good water, and large, which are found upon the Coaſt of *Japan*; but there are few fiſh'd for, in regard Jewels are of no eſteem among the Natives.

There are other Fiſheries in the Weſt *Indies*; in the firſt place all along the Iſland of *Cubagna*, three Leagues in compaſs, lying ten Degrees and a half of Northern Latitude, a hundred and ſixty Leagues from *Santo Domingo*. The Pearls are ſmall, ſeldom weighing above five Carats.

The ſecond Fiſhery is in the Iſland of *Mangnerita*, or the Iſland of Pearls, a League from *Cubagna*, but much bigger. This Fiſhery is not the moſt plentiful, but it is the moſt eſteem'd of all thoſe in the Weſt *Indies*, by reaſon the Pearls are of moſt excellent water, and very large. I ſold one Pear-faſhion'd to *Sha-Eſt-Kan*, the Great *Moguls* Uncle, that weigh'd fifty-five Carats.

The third Fiſhery is at *Camogete*, near the Continent.

The fourth at *Rio de la Hacha*, all along the ſame Coaſt.

The fifth and laſt, at St. *Martha's*, ſixty Leagues from *Rio de la Hacha*. All theſe three Fiſheries produce very weighty Pearls; but they are generally ill-ſhap'd, and of a water enclining to the colour of Lead.

As for *Scotch* Pearl, and thoſe that are found in the Rivers of *Bavaria*, tho a Neck-lace of them may be worth a thouſand Crowns, yet they are not to be compar'd with the Eaſtern and Weſt *Indian* Pearls.

Some years ſince there was a Fiſhery diſcover'd in a certain place upon the the Coaſt of *Japan*, and I have ſeen ſome which the *Hollanders* have brought thence. They are of a very good water, and large, but very uneven.

Take this obſervation along with you, touching the difference of their waters; ſome being very white, others inclining to yellow, others to black, others to a leaden colour. As for the laſt, there are no ſuch but only in *America*, which proceeds from the nature of the Earth at the bottom of the Water, which is generally more ouzy than in the Eaſt. I once met with ſix Pearls in the return of a Cargo from the Weſt *Indies* that were perfectly round, but black like jet, which weigh'd one with another twelve Carats. I carried them into the Eaſt *Indies* to put them off, but could meet with no Chapman to buy them. As for thoſe that incline to yellow, it proceeds from hence, that the Fiſhermen ſelling the Oyſters to the Merchants in heaps, while they ſtay fourteen or fifteen days till the Oyſters loſe their water, the Oyſters waſt and begin to ſmell, for which reaſon the Pearl grows yellow by infection, which appears to be a truth, in regard that where the Oyſters preſerve their liquor the Pearls are white. Now the reaſon why they ſtay till the Oyſters open of themſelves, is becauſe that if they ſhould force them open, they might perhaps injure and cut the Pearl. In ſhort, the Eaſtern people are much of our humour in matter of whiteneſs, for they love the whiteſt Pearls and the blackeſt Diamonds; the whiteſt bread, and the faireſt women.

CHAP. XVIII.

How the Pearls are bred in the Oyſters; how they Fiſh for them, and at what time.

SOme ancient Writers have vulgarly reported, that Pearls are produc'd by the Dew of Heaven, and that there is but one in an Oyſter; but experience teaches the contrary. For the Oyſter never ſtirs from the bottom of the Sea, where the Dew can never come, which is many times twelve fathoms deep; beſides, that it is as often obſerv'd, that there are ſix or ſeven Pearls in one Oyſter; and I have had in my hands an Oyſter, wherein there were above ten beginning to breed. 'Tis very true, that they are not always of the ſame bigneſs; for they grow in an Oyſter after the ſame manner as Eggs in the Belly of a Pullet. But I cannot ſay there are Pearls in all, for you may open many Oyſters and find none.

'Tis no advantage to them that fiſh for Pearls; for if the poor people could find any other employment, they would never ſtick to ſuch a one as meerly keeps them alive. But the Land is ſo barren, that you may travel twenty Leagues before you meet with one blade of Graſs; and the people are ſo miſerably poor, that they feed upon nothing but Dates and Salt-fiſh.

They fiſh in the Eaſtern Seas twice a year; the firſt time in *March* and *April*, the ſecond time in *Auguſt* and *September*; and they keep their Fairs in *June* and *November*. However they do not fiſh every year; for they that fiſh, will know beforehand whether it will turn to account or no. Now to the end they may not be deceiv'd, they ſend to the places where they are wont to fiſh, ſeven or eight Barks, who bring back each of them about a thouſand Oyſters, which they open, and if they find not in every thouſand Oyſters to the value of five Fano's of Pearl, which amounts to half a Crown of our Money, 'tis a ſign that the Fiſhing will not turn to account, in regard the poor people would not be able to defray their charge. For partly for a ſtock to ſet out, and partly for victuals while they are abroad, they are forc'd to borrow Money at three and four in the hundred a month. So that unleſs a thouſand Oyſters yeild them five Fano's of Pearls, they do not fiſh that year. As for the Merchants, they muſt buy their Oyſters at hap-hazard, and be content with what they find in them. If they meet with great Pearls, they account themſelves happy; which they ſeldom do at the Fiſhery of *Manar*, thoſe Pearls being fit for little elſe but to be ſold by the Ounce, to powder. Sometimes a thouſand Oyſters amounts to ſeven Fano's, and the whole Fiſhery to a hundred thouſand Piaſters. The *Hollanders* take of every Diver eight Piaſters, in regard they always attend the Fiſhery with two or three ſmall Men of War, to defend them from the *Malavares* Pyrats.

The more Rain falls in the year, the more profitable the Fiſhery happens to be. They fiſh in twelve fathom water, five or ſix Leagues off at Sea, ſometimes two hundred and fifty Barks together, among which there is not above one or two Divers at moſt.

There is a Cord ty'd under the Arms of them that dive, one end whereof is held by them that are in the Bark. There is alſo a great ſtone of eighteen or twenty pound ty'd to the great Toe of him that dives; the end of the Rope that faſtens it being alſo held by them in the Veſſel. The Diver has beſide a Sack made like a Net, the mouth whereof is kept open with a Hoop. Thus provided, he plunges into the Sea, the weight of the ſtone preſently ſinking him; when he is at the bottom, he ſlips off the ſtone, and the Bark puts off. Then the Diver goes to filling his Sack, as long as he can keep his breath; which when he can do no longer, he gives the Rope a twitch, and is preſently hall'd up again. Thoſe of *Manar* are better Fiſhers, and ſtay longer in the water than thoſe of *Bakren* and *Catiſa*; for they neither put Pincers upon their Noſes, nor Cotton in their Ears, as they do in the *Perſian* Gulf.

After the Diver is draw'n up, he ſtays half a quarter of an hour to take breath, and then dives again, for ten or twelve hours together. As for the Oyſters themſelves, they throw 'em away, as being ill-taſted and unſavoury.

To conclude the diſcourſe of Pearls, you are to take notice, that in *Europe* they ſell them by the Carat weight, which is four Grains. In *Perſia* they ſell them by the Abas, and one Abas is an eighteenth leſs than our Carat. In the Dominions of the *Mogul*, the Kings of *Viſapour* and *Golconda* weigh them by the Ratis, and one Ratis is alſo an eighteenth leſs than our Carat.

Goa was formerly the greateſt place of the world for the trade of Jewels and Pearls. You muſt know therefore, that in *Goa*, and in all other places which the *Portugals* had in the *Indies*, they us'd a particular weight to ſell their Pearls by, which they call Chego's; the proportion whereof to Carats appears in the following Table.

Carats.	*Chegos.*	*Carats.*	*Chegos.*
1	5	21	306
2	8	22	336
3	11 and a half	23	367 & a quarter
4	16	24	400
5	21	25	430
6	27	26	469 & a quarter
7	34	27	506 & a quarter
8	44	28	544 & a quarter
9	56	29	584
10	69	30	625
11	84	31	667 & a quart.
12	100	32	711
13	117	33	756 and a quart.
14	136	34	802 and 3 quart.
15	156	35	850 and a quart.
16	177 & 3 quart.	36	900
17	200 & a half	37	950 and a half
18	225	38	1002 and 3 quar.
19	250 & a half	39	1056
20	277 & 3 quar.	40	1111 and a quar.

CHAP. XIX.

Obſervations upon the faireſt and largeſt Diamonds and Rubies which the Author has ſeen in Europe *and* Aſia, *repreſented according to the Figures in the Plates; as alſo upon thoſe which the Author ſold to the King upon his laſt return from the* Indies; *with the Figure of a large Topaz, and the faireſt Pearls in the World.*

Number 1.

THis Diamond belongs to the Great *Mogul*, being cut into the ſame form; and it weighs 319 Ratis and an half, which make 279 and nine 16*ths* of our Carats: when it was rough, it weigh'd 907 Ratis, which make 793 Carats.

Numb. 2.

Is the figure of a Diamond belonging to the Great Duke of *Tuſcany*. It weighs 139 Carats and an half: the fault of it is, that the water enclines ſomewhat to a Citron-colour.

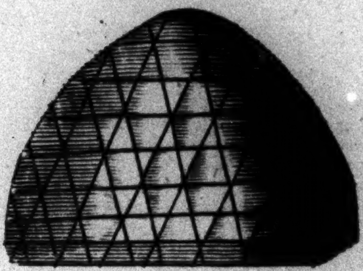
Numb. 3.

Is a Stone that weighs 176 and one 8*th* Mangelins, which makes 242 Carats and five 16*ths*. A Mangelin coming to one and three 8*ths* of our Carats. Being at *Golconda* I ſaw this Stone; and it was the biggeſt that ever I ſaw in my life in a Merchant's-hands. It was valu'd at 500000 Roupies, or 750000 Livres of our Money: I offer'd 400000 Roupies, but could not have it.

Numb. 4.

Is the figure of a Diamond which I bought at *Amadabat*; and it weigh'd 178 Ratis, or 157 Carats and a quarter.

N.1.



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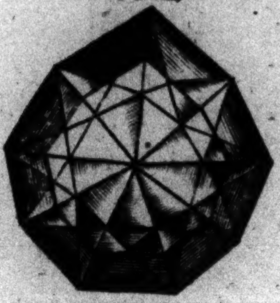

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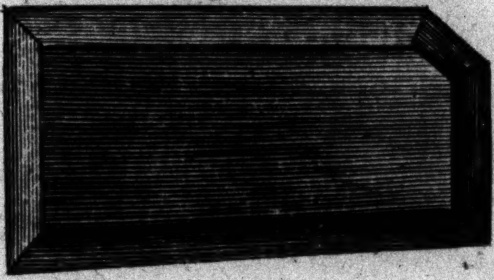

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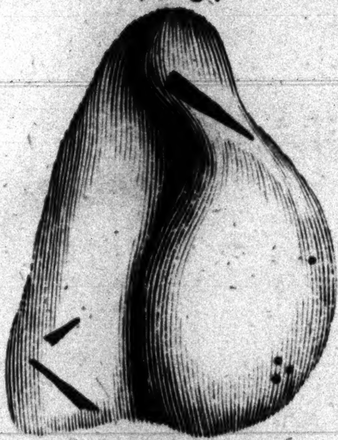

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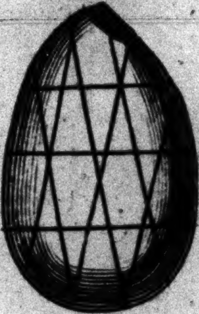

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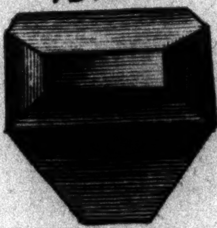

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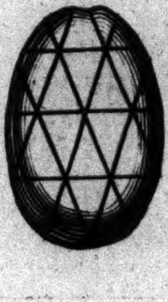

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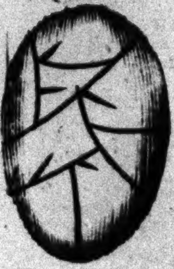
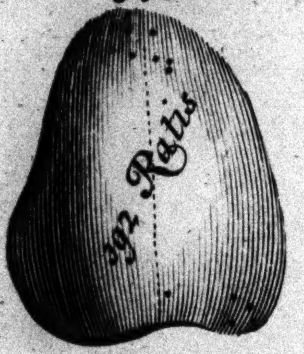
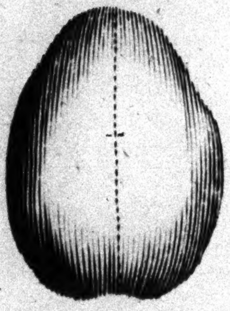


Page. 149. *Travells in India.*

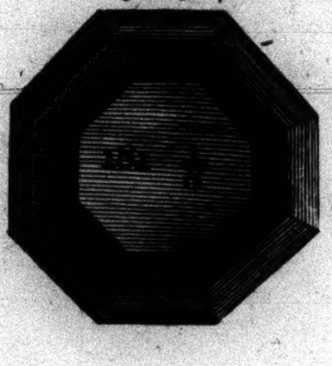
N 1 *



N 2 *



N 6 *



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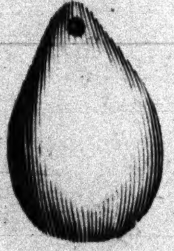
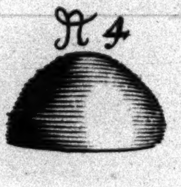
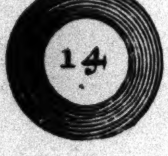


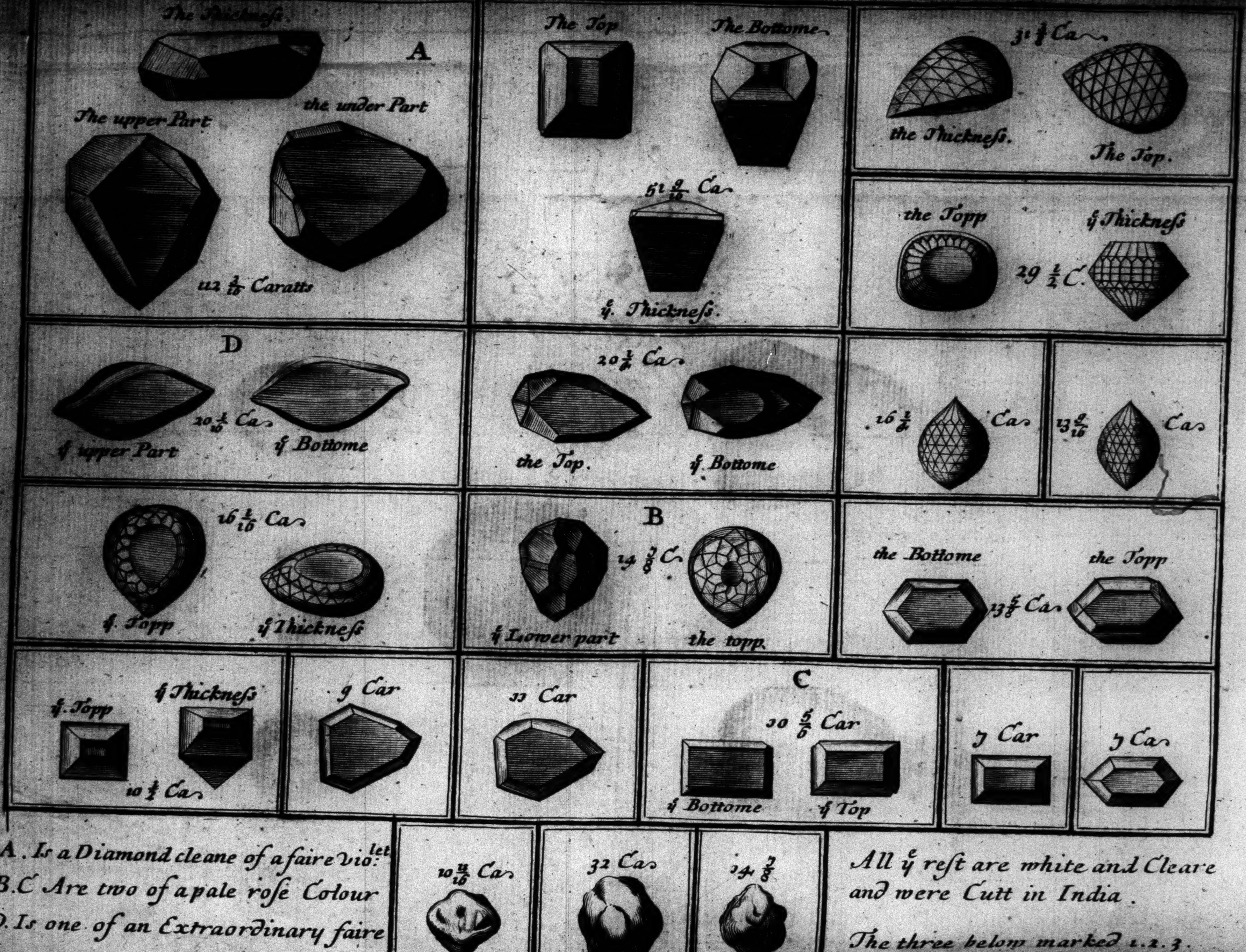
N 4



N 3 *



Page 150. A Representation of 24 yͤ fairest Diamonds Chosen out among all those which Monsieur Tavernier sold to yͤ King at his last return from the Indies, upon which Consideration, and for several Services done the Kingdome His Majesty honored him with the Title of Noble. Travels in India.


The Thickness.
A
The upper Part
the under Part
112 3/16 Caratts
The Top
The Bottome
51 2/16 Ca
yͤ Thickness.
31 3/8 Ca
the Thickness.
The Top.
the Topp
yͤ Thickness
29 1/2 C.
D
20 1/16 Ca
yͤ upper Part
yͤ Bottome
20 1/8 Ca
the Top.
yͤ Bottome
16 1/8 Ca
13 9/16 Ca
16 1/16 Ca
yͤ Topp
yͤ Thickness
B
14 3/8 C
yͤ Lower part
the topp
the Bottome
the Topp
13 5/8 Ca
yͤ Topp
yͤ Thickness
10 1/2 Ca
9 Car
11 Car
C
10 5/6 Car
yͤ Bottome
yͤ Top
7 Car
7 Ca
10 11/16 Ca
32 Ca
24 7/8

A. Is a Diamond cleane of a faire violet

B.C Are two of a pale rose Colour

D. Is one of an Extraordinary faire

All yͤ rest are white and Cleare and were Cutt in India.

The three below marked 1.2.3.

Numb. 5.

Is the figure of the fore-mention'd Diamond, after it was cut on both ſides; there remaining 94 Carats and a half; the water being perfect. The flat-ſide where there were two flaws below, was as thin as a ſheet of brown-paper: When the Stone was cut, I cauſ'd all that thin ſide to be taken off, with one part of the end above, where there remains one little ſpeck of a flaw.

Numb. 6.

Is another Diamond which I bought at the Mine of *Coulour*. It is fair and clean, and weighs 36 Mangelins, or 63 and 3 8*ths* of our Carats.

Numb. 7 *and* 8.

Are two pieces of a Stone that was cut in two, which being entire, weigh'd 75 Mangelins and a half, or 104 Carats. Though it were of a good water, it ſeem'd ſo foul in the middle, that, in regard it was large, and held at a high price, there was ne're a *Banian* would venture upon it. At length an *Hollander* bought it, and cutting it in two, found in the middle of it eight Carats of filth like a rotten-weed. The ſmall piece happen'd to be clean, excepting a little flaw hardly to be perceiv'd, but for the other, wherein there are ſo many other croſs flaws, there was no way but to make ſeven or eight pieces of it. The *Hollander* ran a great *riſco* in cutting it a-ſunder; for it was very great luck that it had not broke into a hunder'd pieces. Yet for all that it did not turn to account; ſo that it is in vain for another to buy that which a *Banian* refuſes.

CHAP. XX.

The Forms of twenty Rubies which the Author ſold to the King upon his laſt return from the Indies. *The firſt part of the Plate ſhews the weight, extent, and thickneſs of every Stone.*

Numb. 1.

IS the Figure of a Ruby that belongs to the King of *Perſia*. It is in ſhape and bigneſs like an Egg, boar'd through in the middle, deep colour'd, fair and clean, except one flaw in the ſide. They will not tell you what it coſt, nor let you know what it weighs; only it appears by the Regiſter that it has been ſeveral years in the Kings Treaſury.

Numb. 2.

Is the Figure of a *Balleis* Ruby; ſold for ſuch to *Giaſer-Kan*, the Great *Moguls* Uncle, who paid 950000 Roupies, or 1425000 Livres for it. But an old *Indian* Jeweller affirming afterwards, that it was no *Balleis* Ruby, that it was not worth above 500 Roupies, and that *Giaſer-kan* was cheated; and his opinion being confirm'd by *Sha-jehan*, the moſt ſkilful in Jewels of any perſon in the Empire, *Aureng-zeb* compell'd the Merchant to take it again, and to reſtore the Money back.

Numb. 3, and 4.

Is is the Figure of Ruby belonging to the King of *Viſapour*. *Numb.* 4, is the height of the Stone above the Gold. And *Numb.* 3, is the roundneſs of the Beazil.

3
2
1
The three below marked 1.2.3 are foule
D. Is one of an Extraordinary faire water.

Beazil. It weighs fourteen Mangelins, or ſeventeen Carats and a half; a *Viſapour* Mangelin being but five Grains. It coſt the King 14200 new Pagods, or 74550 Livres.

Numb. 5.

Is the Figure of a Ruby that a *Banian* ſhew'd me at *Banarous*; it weighs 58 Rati's, or 50 Carats and 3 quarters; being of the ſecond rank in beauty. In ſhape it is like a Plump Almond, bor'd through at the end. I offer'd 40000 Roupies, or 60000 Livres for it; but the Merchant demanded 55000 Roupies.

Numb. 6.

Is the Figure of a great Topaz belonging to the Great *Mogul*; nor did I ſee him wear any other but that, all the while I was in *India*. This Topaz weighs 181 Rati's and half a quarter, or 157 Carats and three quarters. It was bought at *Goa* for the Great *Mogul*, and coſt 181000 Roupies, or 271500 Livres of our Money.

Numb. 7, 8, 9.

Are the Figures of three ſeveral Rubies belonging to the King of *France*.

Numb. 1.

Is the Figure of a Pearl which the King of *Perſia* bought at the Fiſhery of *Catiſa* in *Arabia*. It coſt him 32000 Tomans, or 1400000 Livres of our Money, at forty-ſix Livres and ſix Deneers to a Toman. It is the faireſt and moſt perfect Pearl that ever was yet found to this hour, having no defect.

Numb. 2.

Is the Figure of the biggeſt Pearl that ever I ſaw in the Court of the Great *Mogul*. It hangs about the artificial Peacocks neck that adorns his great Throne.

Numb. 3.

Is the Figure of a Pearl that I ſold to *Cha-Eſt-Kan*; the Water is ſomewhat faint, but it is the biggeſt Pearl that was ever carried out of *Europe* into *Aſia*.

Numb. 4.

Is a great perfect Pearl, as well for its Water as for its form, which is like an Olive. It is in the midſt of a Chain of Emraulds and Rubies, which the Great *Mogul* wears; which being put on, the Pearl dangles at the lower part of his Breaſt.

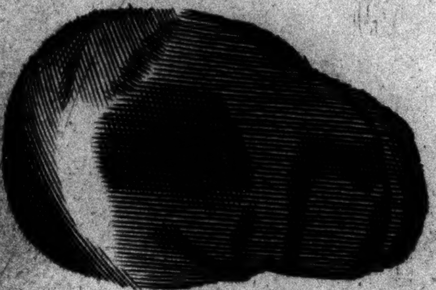
Numb. 5.

Is a Pearl perfectly round, the biggeſt I ever ſaw, and belongs to the Great *Mogul*. The like could never be found; for which reaſon the Great *Mogul* lays it up very charily, and never uſes it. For if it could be match'd, both would make a Pair of Pendants for the Ears, ſet between Rubies or Emraulds, according to the cuſtom of the Country; there being no perſon of any quality that does not wear a Pearl between two colour'd Stones in his Ear.

CHAP.

The forme of three Balais Rubies
belonging to his Majeſtie
tranſparent quite through.

N. 7.



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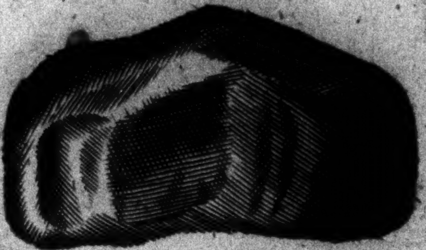

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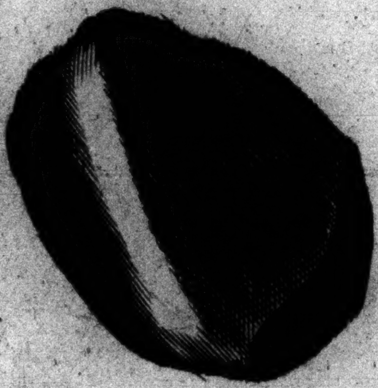

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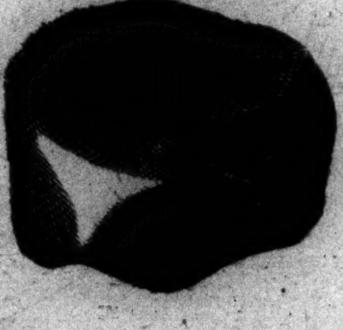

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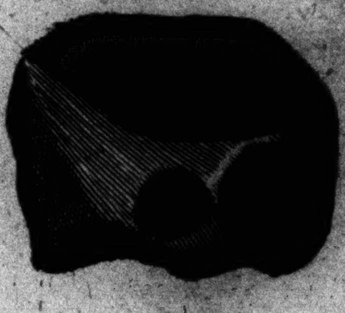
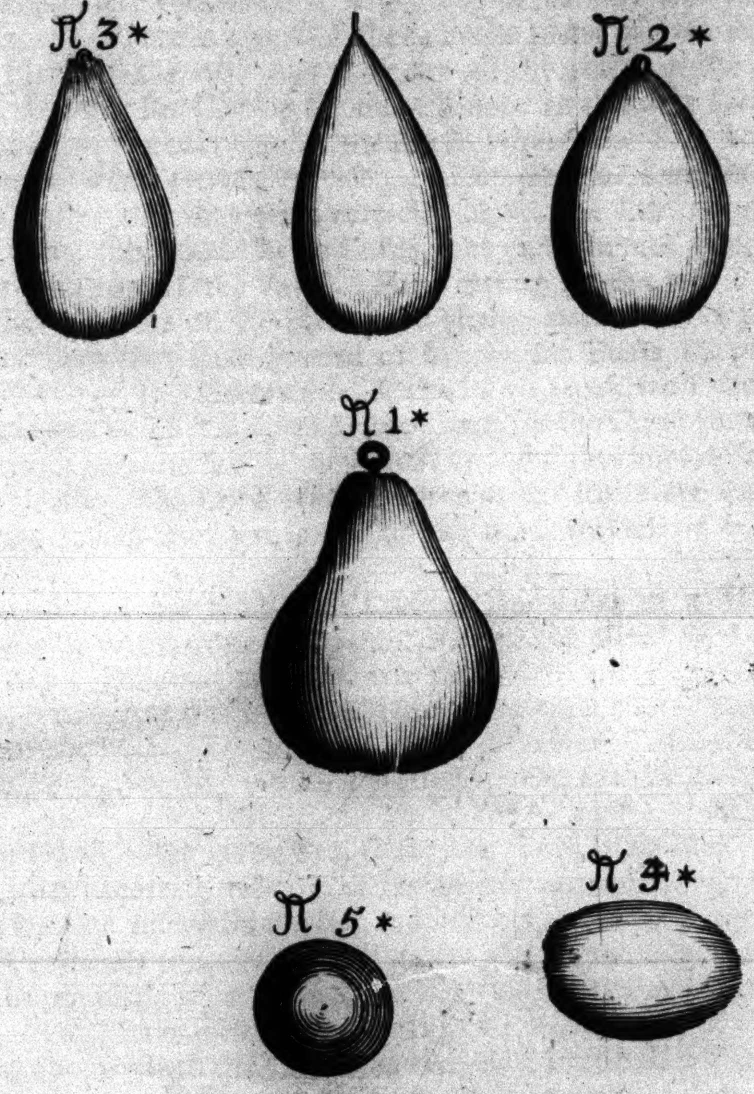


Page 150. *Travells in India.*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CHAP. XXI.

Of Coral, and Yellow Amber, and the places where it is found.

Coral, but little valu'd in *Europe*, is highly eſteem'd in all the three other parts of the World; and there are three places where they fiſh for it upon the Coaſt of *Sardigna*. That of *Arguerrel* is the faireſt of all. The ſecond place is call'd *Boza*; and the third is neer the Iſland of St. *Peter*. There are two other places upon the Coaſt of *France*, the one neer the Baſtion of *France*; the other at *Tabarque*. There is alſo another Fiſhery upon the Coaſt of *Sicily*, neer *Trepano*, but the Coral is ſmall, and ill-colour'd. There is another upon the Coaſt of *Catalogna*, neer *Cape de Quiers*; where the Coral is large, and of an excellent colour, but the branches are ſhort. There is a ninth Fiſhery in the Iſland of *Majorque*, much like that neer the Iſland of *Corſica*. And theſe are all the places in the *Medsterranean-Sea*, where they fiſh for Coral; for there is none at all in the Ocean.

Becauſe that Coral grows under the hollow Rocks where the Sea is deep, the Fiſhers fix two ſpars of wood a-croſs, faſtening a great piece of Lead in the middle to make it ſink: after that they wind careleſly about the ſpar good ſtore of tufted Hemp, and faſten the wood to two Cords, one end whereof hangs at the Poop, the other at the Prow of the Veſſel. Then letting go the wood with the ſtream or current by the ſides of the Rock, the Hemp twiſts it ſelf among the Coral, ſo that ſometimes they ſtand in need of five or ſix Boats to pull up the wood again: and if one of the Cables ſhould chance to break with the ſtreſs, all the Rowers are in danger to be loſt. While they tear up the Coral thus by force, there tumbles as much into the Sea as they fetch up: and the bottom of the Sea being generally very ouzy, the Coral will be eaten as our fruits are eaten by the worms; ſo that the ſooner they get it out of the mud, the leſs it will be waſted.

This puts me in mind of one thing that I ſaw at *Marſeilles* in a Shop where they dealt in Coral. It was a great piece of Coral, as big about as a man's fiſt, which becauſe it was a little worm-eaten, was cut in two pieces. When it was ſo cut, there was a worm that ſtirr'd, and had life, and liv'd for ſome months after, being again put into the hole. For among ſome branches of Coral there engenders a kind of ſpongy-matter, like our honey-combs, where theſe worms lye like bees.

Some think that Coral is ſoft in the Sea, though in truth it be hard. But this indeed is as true, that in certain months of the year you may ſqueze out of the end of a branch a kind of milky-ſubſtance; and this perhaps may be a kind of ſeed, which falling upon any thing that it firſt meets with in the Sea (as if it light upon a dead Skull, the blade of a Sword, or a Pomgranate) produces another branch of Coral. And I have ſeen a Pomgranate, and had it in my hand, that had fallen into the Sea, about which the Coral had twin'd at leaſt half a foot high.

They fiſh for Coral from the beginning of *April* to the end of *July*; to which purpoſe there are employ'd above 200 Veſſels, ſome years more, and ſome years leſs. They are built all along the River of *Genoa*, being very ſwift. Their ſails are very large for more ſwiftneſs, ſo that there are no Gallies can reach them. There are ſeven men and a boy to every Barque. They never fiſh above forty miles from the Land, where they think there are Rocks, for fear of the Pyrats, from which they make all the Sail they can when they ſee them, and eaſily ſcape them through the nimbleneſs of their Veſſels.

I have one obſervation to make concerning Coral, in reſpect of the Eaſtern-people. The *Japonners* make little account of Jewels or Pearls; valuing nothing ſo much as a good grain of Coral, wherewith they pull the ſtring that ſhuts their Purſes, ſuch as we had formerly in *England*. So that they ſtrive who ſhall have the faireſt grain of Coral hanging at the end of the Silk-ſtring that draws their Purſes. For this reaſon a piece of Coral as big as an egg, fair and clean without any flaw, will produce what any man will ask in reaſon for it. The *Portugueſes* have aſſur'd me they would ſometimes give 20000 Crowns for ſuch a piece. And no wonder they will give ſo much Money for a piece of Coral, who deſpiſing all other Jewels and Pearls, care for nothing but that which is in no eſteem any where elſe. They ſet a great value upon the Skin of a certain Fiſh which is rougher than a Seal-skin. Upon the back of the Fiſh there are ſix little holes, and ſometimes eight, ſomewhat elevated, with another in the middle; in the form of a Roſe. They make Scabberds for Swords of the Skin; and the more thoſe holes grow in the form of a Roſe, the higher value they put upon them; having giv'n ten thouſand Crowns for a Skin. To conclude the diſcourſe of Coral, you muſt know that the meaner ſort of people uſe it for Bracelets and Neck-laces all over *Aſia*, eſpecially toward the Northern Territories of the Great *Mogul*; and all along the Mountains as you go to the Kingdom of *Aſen* and *Boutan*.

Yellow-Amber is only found upon the Coaſt of *Pruſſia* in the *Baltick-Sea*, where the Sea throws it upon the Sand when ſuch and ſuch winds blow. The Elector of *Brandenburgh*, who is Sovereign of that Coaſt, farms it out for 20000 Crowns a year, and ſometimes 22000. And the Farmers keep guards on both ſides of the ſhoar, in regard the Sea caſts it up ſometimes upon one ſide, and ſometimes upon the other, to prevent the ſtealing of it.

Amber is nothing but a certain congelation made in the Sea, like a certain Gum; for you ſhall find in ſeveral pieces, Flies, Gnats, and other inſects congeal'd therein. I ſaw ſeven or eight Flies ſo congeal'd in one peice.

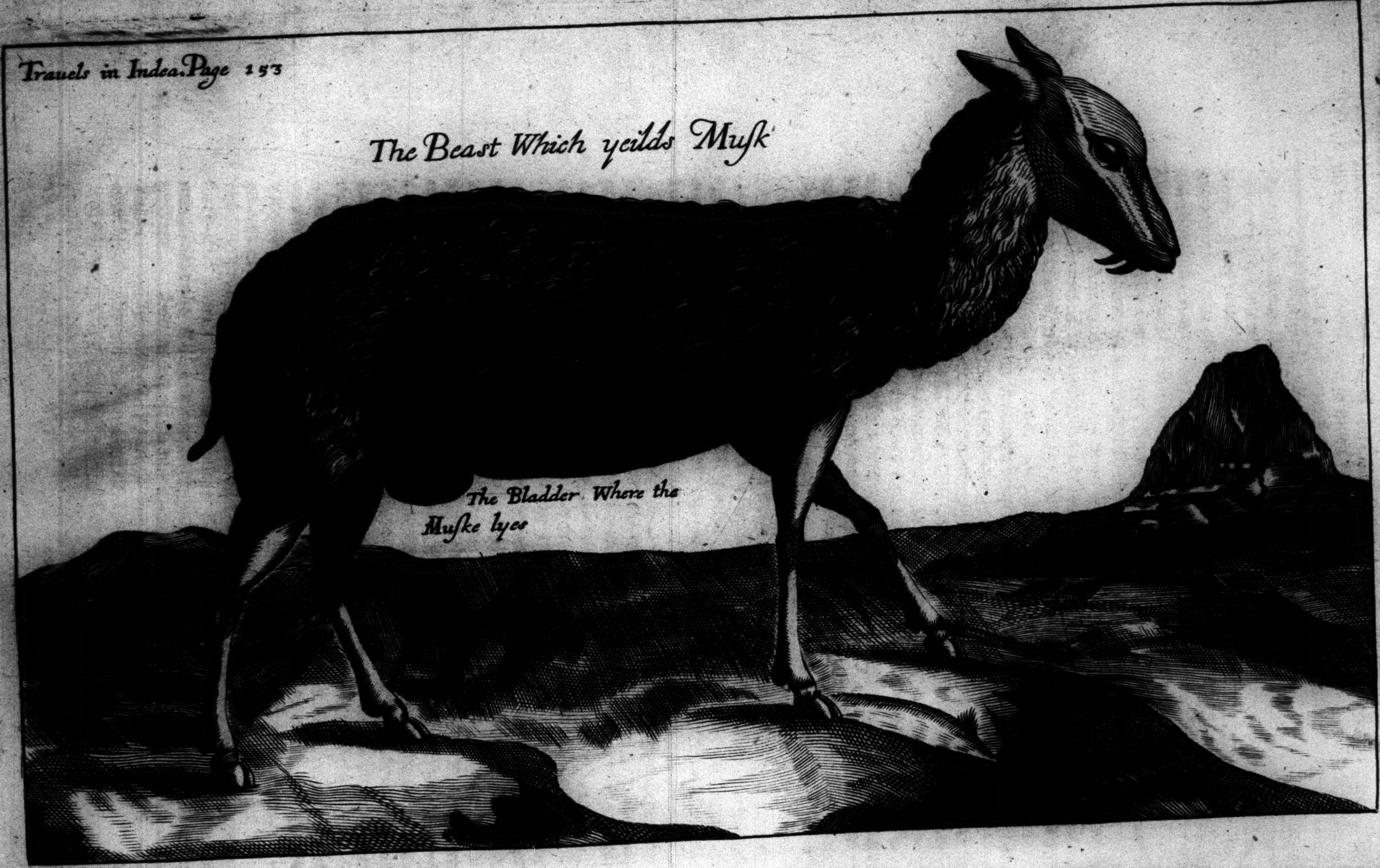
In *China*, when any great Lord makes a Feaſt, it is for his Grandeur and Magnificence to cauſe three or four ſeveral ſorts of Perfuming-pots to be ſet upon the Table, and to throw into every one of them a vaſt quantity of Amber; for the more it burns, and the bigger the pieces are, the more magnificent is the Entertainment accounted. The reaſon of this cuſtom is, becauſe they adore the fire; and beſides, that the Amber caſts forth a ſcent pleaſing to the *Chineſes*, there is a kind of Oil in it, that flames after a more unuſual manner than other materials of fire. This waſt of Amber makes it the beſt Commodity that could be imported into *China*, if the Trade were free for Strangers. At preſent the *Hollanders* have engroſs'd all this Trade to themſelves, and the *Chineſes* come all to *Batavia* to buy it.

As for Amber-griſe; there is no perſon in the World that knows either what it is, or where, or how it is produc'd. But the faireſt probability is, that it muſt be only in the Eaſtern-Sea: though ſome parcels have been found upon the Coaſt of *England*, and in ſome other parts of *Europe*. The greateſt quantity is found upon the Coaſt of *Melinda*, eſpecially in the mouth of a River call'd *Rio de Sena*. The Governor of *Mozambique* gets in the three years of his Government above 300000 Pardo's of Amber-griſe, every Pardo containing 27 Sous of our Money. Sometimes they meet with very large and very conſiderable pieces. In the year 1627 a *Portugal* ſetting Sail from *Goa* to the *Manilles*, after he had paſt the Streight of *Malacca*, was by tempeſt driv'n neer an unknown Iſland, where they came to an Anchor. Several of the Ship's-Company ventring a-ſhore, met with a River; and going to bath themſelves in it, one of them found a great piece of Amber-griſe that weigh'd thirty-three pounds; but falling together by the ears about their ſhares, the Captain, to reconcile them, told them 'twas pitty to deface it, in regard it was a Preſent fit for the King; and therefore adviſ'd them to preſent it to the Vice-Roy, who would no doubt reward them for their pains. By that means the Captain got the parcel out of their clutches, and preſenting it to the Vice-Roy, got a reward for himſelf; and the Party that found it: but the reſt had nothing at all.

In the year 1646 or 1647, a *Middleburgher* of good quality found a piece of forty-two pounds upon the Coaſt of the Iſland of St. *Maurice*, where he commanded for the *Holland*-Company, Eaſt of the Iſland of St. *Lawrence*, and ſent it to *Batavia*: but there being a mark, as if ſome piece of it were broken off, the *Zelander* was accus'd to have taken half, and turn'd out of his Command, whatever he could ſay to juſtify himſelf.

CHAP.

Trauels in Indea. Page 153



The Beast Which yeilds Muſk

The Bladder Where the Muſke lyes

CHAP. XXII.

Of Musk and Bezoar; and ſome other Medicinal Stones.

THE beſt ſort, and the greateſt quantity of Musk, comes from the Kingdom of *Boutan*, from whence they bring it to *Patna*, the chief City of *Bengala*; to truck it away for other Commodities. All the Musk that is ſold in *Perſia* comes from thence. And the Musk-Merchants had rather deal with you for Coral and Yellow-Amber, than for Gold or Silver; in regard the other is more in eſteem among the Natives where they live. I was ſo curious as to bring the Skin of one to *Paris*, of which I caus'd the figure to be cut.

After they have kill'd the creature, they cut off the bladder that grows under the belly as big as an egg, neerer to the genital parts than to the navil. Then they take out the Musk that is in the bladder, which at that time looks like clotted-blood. When the Natives would adulterate their Musk, they ſtuff the bladder with the liver and blood of the Animal ſlic'd together, after they have taken out as much of the right Musk as they think convenient. This mixture in two or three years time produces certain Animals in the bladder that eat the good Musk; ſo that when you come to open it, there is a great waſt. Others, ſo ſoon as they have cut off the bladder, and taken out as much of the Musk, as that the deceit may not be too palpable, fill up the Veſſel with little ſtones to make it weight. The Merchants are leſs diſpleas'd at this deceit than the former, by reaſon that they do not find the Musk to be eaten. But the deceit is harder to be diſcover'd, when they make little Purſes of the skin of the belly of the Beaſt, which they ſow up with ſtrings of the ſame skin, which are like the true bladders; and then fill thoſe Purſes with what they have taken out of the right bladders, and the other fraudulent mixture which they deſign to put among it. True it is, that ſhould they tye up the bladder ſo ſoon as they cut it off, without giving it air or time to loſe its force, the ſtrength of the perfume would cauſe the blood to guſh out of the noſe, ſo that it muſt be qualifi'd to render it acceptable, or rather leſs hurtful to the brain. The ſcent of the Beaſt which I carri'd to *Paris*, was ſo ſtrong, that I could not keep it in my Chamber; for it made all peoples heads ake that came neer it. At length my Servants laid it in a Garret, and cut off the bladder, and yet the ſcent remain'd very ſtrong. This creature is not to be found in 65 degrees, but in 60 there are vaſt numbers, the Countrey being all over cover'd with Forreſts. True it is, that in the months of *February* and *March*, after theſe creatures have endur'd a ſharp hunger, by reaſon of the great Snows that fall where they breed, ten or twelve foot deep, they will come to 44 or 45 degrees to fill them themſelves with Corn and new Rice. And then it is that the Natives lay gins and ſnares for them to catch them as they go back: ſhooting ſome with Bows, and knocking others o'the heads. Some have aſſur'd me that they are ſo lean and faint with hunger at that time, that you may almoſt take them running. There muſt be ſurely a prodigious number of theſe creatures, none of them having above one bladder no bigger than a Hen's-egg, which will not yield above half an ounce of Musk: and ſometimes three or four will not afford an ounce; and yet what a world of Musk is bought up?

The King of *Boutan* fearing that the cheats and adulterations of Musk would ſpoil the Musk-Trade, order'd that none of the Bladders ſhould be ſow'd up, but that they ſhould be all brought to *Boutan*, and there, after due inſpection, be ſeal'd up with his Seal. Yet notwithſtanding all the warineſs and care of the King, they will ſometimes cunningly open them, and put in little pieces of Lead to augment the weight. In one Voyage to *Patna* I bought 7673 bladders, that weigh'd 2557 ounces and an half; and 452 ounces out of the bladder.

Bezoar comes from a Province of the Kingdom of *Golconda* toward the North-east. It is found among the ordure in the paunch of a wild-Goat, that browzes upon a certain Tree, the name whereof I have forgot. This ſhrub bears little buds, round about which, and the tops of the boughs, the Bezoar engenders in the maw of the Goat. It is ſhap'd according to the form of the buds or tops of the branches which the Goats eat: which is the reaſon there are ſo many ſhapes of Bezoar-Stones. The Natives, by feeling the belly of the Goat, know how many Stones ſhe has within, and ſell the Goat according to the quantity. This they will find out by ſliding their hands under their bellies, and then ſhaking both ſides of the paunch; for the Stones will fall into the middle, where they may eaſily count them all by their feeling.

The rarity of Bezoar is in the bigneſs; though the ſmall Bezoar has the ſame vertue as that which is larger. But there is more deceit in the large Bezoar; for the Natives have got a trick to add to the bigneſs of the Stone, with a certain Paſte compos'd of Gum, and ſomething elſe of the colour of Bezoar. And they are ſo cunning too, to ſhape it juſt like natural Bezoar. The cheat is found out two ways; the firſt is by weighing the Bezoar, and then ſteeping it in warm water; if neither the water change colour, nor the Bezoar loſe any thing of its weight, the Stone is right. The other way is to thruſt a red-hot Bodkin of Iron into the Stone; if the Bodkin enters, and cauſes it to fry, there is a mixture. Bezoar is dearer according to the bigneſs of the Stones, advancing in price like Diamonds. For if five or ſix Bezoars weigh an ounce, an ounce will be worth fifteen or eighteen Franks; but if it be a Stone of one ounce, that very ounce is well worth 100 Franks. I have ſold one of four ounces and a half for 2000 Livres.

I have been very curious to inform my ſelf of all things that concern'd the nature of Bezoar; but could never learn in what part of the body of the Goat it was to be found. One time among the reſt, having oblig'd ſeveral Native Merchants by putting off for them a great quantity of Bezoar; upon my requeſt, though it be death without mercy to tranſport any of theſe Goats out of the Country, they brought me ſix Goats by ſtealth to my lodging. When I ask'd the price of them, I was ſurpriz'd, when they told me one was worth but three Roupies; that the two other were worth four Roupies; and the three others four and three quarters a piece. I ask'd them why ſome were more worth than others; but I found afterwards that the firſt had but one Bezoar, that the reſt had two, or three, or four. The ſix Goats had in all ſeventeen Bezoars in them, and a half one, as big as the half of a Hazel-nut. The inſide was like the ſoft ordure of the Goat, the Bezoar lying among the dung, which is in the belly of the Goat. Some averr'd that they grew right againſt the liver, others right againſt the heart, but I could never find out the truth.

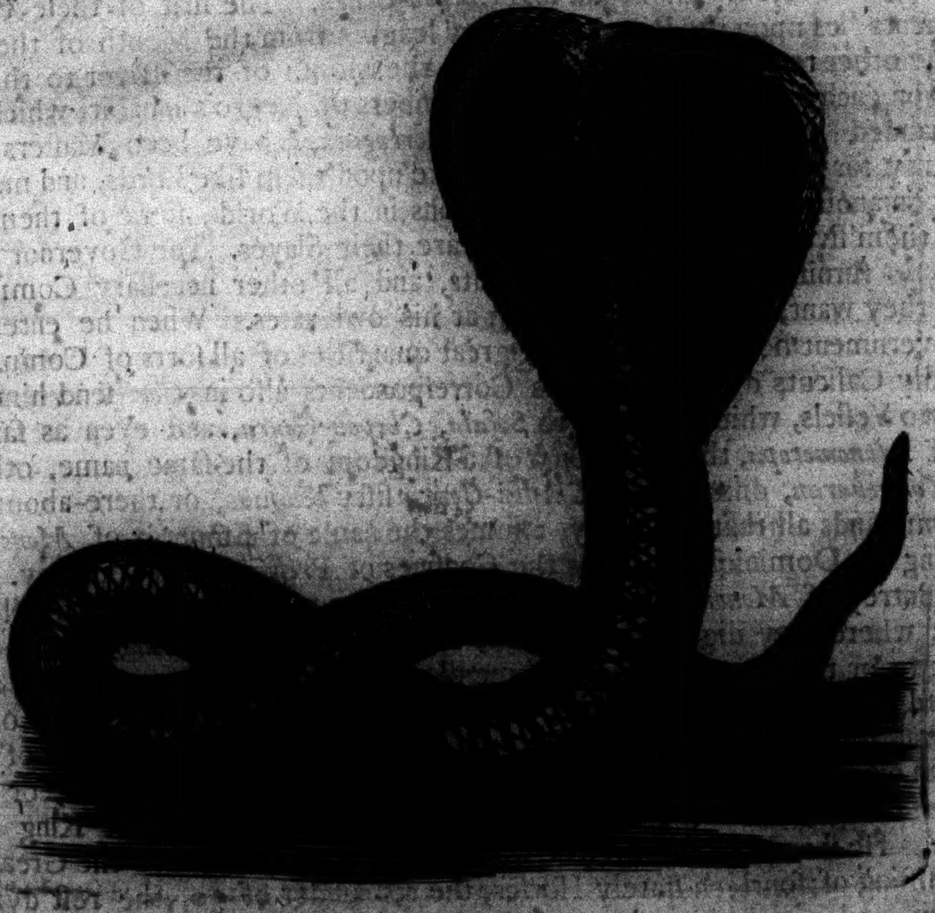
As well in the Eaſt, as Weſt, there are a great quantity of Bezoars that breed in the ſame manner in Cows; of which there have been ſome that have weigh'd ſeventeen or eighteen ounces. For there was ſuch a one that was giv'n to the Great Duke of *Tuſcany*. But thoſe Bezoars are little eſteem'd, ſix grains of the other Bezoar working more powerfully than thirty of this.

As for the Bezoar which breeds in Apes, as ſome believe, it is ſo ſtrong, that two grains work as effectually as ſix of Goat's-Bezoar: but it is very ſcarce, as being only found in thoſe Apes that breed in the Iſland of *Macaſſar*. This ſort of Bezoar is round, whereas the other is of ſeveral faſhions, as I ſaid before. As the Apes Bezoar is ſtronger, and ſcarcer than the Goats, ſo it is dearer, and more ſought after; a piece as big as a nut, being ſometimes worth a hunder'd Crowns. The *Portugals* make great account of this Bezoar, ſtanding always upon their guard for fear of being poiſon'd.

There is another Stone in great eſteem, that is call'd the Porcupine's-Stone, which that creature is ſaid to carry in its head, and is more precious than Bezoar againſt poiſon. If it be ſteep'd in water a quarter of an hour, the water becomes ſo bitter, that nothing can be more bitter. There is alſo a Stone ſometimes found in the belly of that creature of the ſame nature, and as good as that which comes from the head; nevertheleſs with this difference, that being ſteep'd in water, it loſes nothing of its weight nor bulk, as the other does. I have bought in my time three of thoſe Stones. One of them coſt me [illegible] Crowns, and I exchang'd it to advantage; I paid four-hundred Crowns for the other, which I keep: the other was ſold me for [illegible] Crowns, which I [illegible]

There is the Serpent-Stone not to be forgot, about the bigneſs of a *double*; and ſome are almoſt oval, thick in the middle, and thin about the ſides. The *Indians* report that it is bred in the head of certain Serpents. But I rather take it to be a Story of the Idolater's Prieſts, and that the Stone is rather a compoſition of certain drugs. Whatever it be, it is of excellent vertue to drive any venom out of thoſe that are bit by venomous creatures. If the perſon bit be not much wounded, the place muſt be incis'd; and the Stone being appli'd thereto, will not fall off till it has drawn all the poiſon to it. To cleanſe it, you muſt ſteep it in Womans-milk, or for want of that, in Cows-milk; after the Stone has lain ten or twelve hours, the milk will turn to the colour of an Apoſtemated matter. The Arch-Biſhop of *Goa* carrying me to his Cabinet of Rarities, ſhew'd me one of theſe Stones: and after he had aſſur'd me of the rare qualities it had, he gave it me. Once as he croſs'd a Merſh in the Iſland of *Salſeté* where *Goa* ſtands, one of the men that carri'd his *Pallequis*, being half naked, was bit by a Serpent, and heal'd at the ſame time. I bought ſeveral; but there are none but the *Bramines* that ſell them, which makes me believe that they compound them. There are two ways to try whether the Serpent-Stone be true or falſe. The firſt is, by putting the Stone in your mouth, for then it will give a leap, and fix to the palate. The other is, by putting it in a glaſs full of water; for if the Stone be true, the water will fall a boyling, and riſe in little bubbles up to the top of the Glaſs.

There is another Stone, which is call'd the Serpent's-Stone with the hood. This is a kind of Serpent that has a kind of a hood hanging down behind the head, as it is repreſented in the Figure. And it is behind this hood that the Stone is found, many times as big as a Pullet's-egg. There are ſome Serpents both in *Aſia* and *America* of a monſtrous bigneſs, 25 foot long; as was that, the skin whereof is kept in *Batavia*, which had ſwallow'd a Maid of 18 years of age. Theſe Stones are not found in any of thoſe Serpents that are not at leaſt two foot long. This Stone being rubb'd againſt another Stone, yields a certain ſlime, which being drank in water by the perſon that has the poiſon in his body, powerfully drives it out. Theſe Serpents are no-where to be found but upon the Coaſts of *Melinde*; but for the Stones you may buy them of the *Portugueze* Mariners and Souldiers that come from *Mozambique*.



CHAP. XXIII.

Of the Places where they find their Gold both in Aſia *and* America.

J*Apon*, which conſiſts of ſeveral Iſlands Eaſtward of *China*, bending to the North, ſome people believing that *Niphon*, which is the biggeſt, is in a manner join'd to the firm Land, is that Region of all *Aſia* that yields the greateſt quantity of Gold: Though others believe it is found in the Iſland of *Formoſa*, and carri'd thence to *Japon*. For as long as the *Hollanders* have had the Iſland, they could never yet tell what is the Trade of that Coaſt, whence they believe the Gold comes.

There comes alſo Gold from *China*, which the *Chineſes* exchange for the Silver which is brought them. For price for price, they love Silver better than Gold; becauſe they have no Silver-Mines. Yet it is the coarſeſt metal of all the *Aſiatick* Gold.

The Iſland of *Celebes* or *Macaſſar* produces Gold alſo, which is drawn out of the Rivers, where it rowls among the Sand.

In the Iſland of *Achen* or *Sumatra*, after the rainy ſeaſon, when the Torrents are waſted, they find veins of Gold in the Flints, which the waters waſh down from the Mountains that lye toward the North-eaſt. Upon the Weſt-ſide of the Iſland, when the *Hollanders* come to lade their Pepper, the Natives bring them great ſtore of Gold, but very coarſe metal, if not worſe than that of *China*.

Toward the *Thibet*, which is the ancient *Caucaſus*, in the Territories of a *Raja*, beyond the Kingdom of *Cachemir*, there are three Mountains cloſe one by another, one of which produces excellent Gold, the other Granats, and the third *Lapis-Lazuli*.

There is Gold alſo comes from the Kingdom of *Tipra*, but it is coarſe, almoſt as bad as that of *China*; and theſe are all the places in *Aſia* that produce Gold. I ſhall now ſay ſomething of the Gold of *Africa*, and the places where it is found in greateſt quantities.

Obſerve by the way, that the Vice-Roy of *Mozambique* has under his Command the Governors of *Soſala* and *Chepon-Goura*. The firſt of theſe two Governments lies upon the River *Sene*, ſixty leagues from the Mouth of the River; and the other ten leagues higher. From the Mouth of the River to thoſe very places on each ſide of the River, great numbers of Negro's inhabit, which are all commanded by one *Portugueze*. The *Portugueze*s have been Maſters of this Countrey for many years, where they take upon them like Lords, and make War one upon another for the ſlighteſt occaſions in the World; ſome of them having under them five-thouſand *Cafres*, which are their Slaves. The Governor of *Mozambique* furniſhes them with Calicuts, and all other neceſſary Commodities which they want, which he ſells them at his own rates. When he enters upon his Government he carries with him great quantities of all ſorts of Commodities, eſpecially Calicuts dy'd black. His Correſpondents alſo in *Goa* ſend him every year two Veſſels, which he ſends to *Soſala*, *Chepon-Goura*, and even as far as the City of *Monomotopa*, the chief City of a Kingdom of the ſame name, otherwiſe call'd *Venvebaran*, diſtant from *Chepon-Goura* fifty leagues, or there-abouts. He that commands all that Countrey, aſſumes the name of Emperor of *Monomotopa*, extending his Dominions as far as the Confines of *Preſter-John*'s Countrey. From this Countrey of *Monomotopa* it is that the moſt pure and fineſt Gold of all *Africa* comes: where [illegible] dig [illegible] labour above two or [illegible] In ſome pla[illegible] are not inhabited by [illegible] of Gold, of ſeveral [illegible] upon the [illegible] of which weigh an ounce [illegible] half, or there-abouts. Being at *Surat*, I went [illegible] Emba[illegible] of the King of the *Abyſſins*. He ſhew'd us the Preſent which his Maſter [illegible] to the Great *Mogul*, conſiſting of fourteen ſtately Horſes, the remainder of 30, the reſt dying by the way; and a great number of Slaves of both Sexes. But what was moſt remarkable, was a natural Tree, all of Gold, two foot and four inches high, and ſix inches about in the ſtock. It had ten or twelve branches, ſome whereof ſhot out half a foot in length, and an inch about; others much ſmaller. In ſome parts of the great branches appear'd certain bunches that reſembl'd buds. The roots of the Tree, which were alſo natural, were thick and ſhort; the longeſt not exceeding four or five inches.

The Natives of *Monomotopa* knowing the time of the year that the Commodities arrive, come to *Sofala* and *Chepon-Goura* to furniſh themſelves. Thither alſo come the *Cafres* of other Provinces and Kingdoms for the ſame purpoſe. Whereupon the Governors of thoſe places ſell them what they want, truſting them till the next year, when they oblige themſelves to bring their Gold, which they are very punctual to do, for elſe there could be no Trade between them. The Natives of *Monomotopa* never live long, by reaſon of the badneſs of the waters in the Countrey: For at the age of five and twenty years they begin to be dropſical; ſo that it is a great wonder if any among them live above forty years. The Province where the River *Sene* has its head, is call'd *Monkaran*, and is under the Juriſdiction of a certain King, beginning a hunder'd leagues, or there-abouts, above *Chepon-Goura*. The people of that Countrey find great ſtore of duſt-Gold in the Rivers that fall into the *Sene*; but it is much coarſer than the other, though they bring it to *Chepon-Goura* and *Sofala*. The Countrey is very healthy, and the people live as long as they do in *Europe*. Some years there are *Cafres* that come from beyond the Province of *Monkaran*, even as far as the *Cape of good Hope*. The *Portuguez* have enquir'd after their Countrey, and the name; but they can tell no more, only that it is call'd *Sabia*, commanded by a King; and that they are four months generally travelling to *Sofala*. The Gold which they bring is very fine, and in pieces like that of *Monomotopa*, which they ſay they find in the high Mountains, digging only ten or twelve foot in the ground. They alſo bring great quantities of Elephants-teeth; wherewith, by their report, the Countrey does ſo abound, that you may ſee them in herds in the fields; and that all the Paliſado's of their Fortreſſes, and the Pales of their Parks, are made of Elephants-teeth. Their uſual Diet is Elephants-fleſh; which four *Cafres* will kill with their *Ageagayes*, or a ſort of Half-pikes. The water of their Countrey is very bad, which is the reaſon that their thighes are ſwell'd, and it is a wonder to ſee any one of them free.

Beyond *Sofala* there is a Countrey commanded by a King who is call'd the King of *Beroé*. In ſome parts of his Countrey there grows a Root about an inch-thick, and of a yellow colour. It heals all ſorts of Fevers, cauſing the Patient to vomit. But becauſe it grows very ſcarce, the King ſtrictly forbids his Subjects to export it. The taſt of it is very bitter upon the tongue.

As for Silver-Mines, there are none in all *Aſia* but only in *Japon*; but ſome years ſince, at *Delegora*, *Sangora*, *Bordelon* and *Bata*, have been diſcover'd plentiful Mines of Tin, to the great damage of the *Engliſh*, there being now enough in *Aſia* of their own beſides.

CHAP. XXIV.

The Relation of a Notable piece of Treachery, whereby the Author was abus'd when he Embark'd at Gomrom *for* Surat.

IN the Month of *April* 1665, being ready to depart from *Gomrom* for *Surat*, in a Veſſel that belong'd to a *Holland*-Broaker, commanded by a *Holland*-Captain, the *Engliſh* Agent gave me a Packet of Letters to deliver to the Preſident at *Surat*. The Packet was large, containing not only the Companies-Letters, but ſeveral private Letters to particular perſons at *Surat* and other parts of *India*. This Packet I receiv'd in the preſence of one *Caſembrot*, a *Hollander*, who inform'd another *Dutch-man*, whoſe name was *Wauwuck*, of it. Thereupon they preſently contriv'd a deſign to ſeize this Packet, upon the report that ran of the rupture between *England* and *Holland*. *Caſembrot* having ſeen the bigneſs of the Packet, gives *Wauwuck* a deſcription of it; and ſo both together they contrive another of the ſame form and bigneſs as neer as they could. When I came a-board, I took the *Engliſh* Packet, and lock'd it up in my *Bouccha*, which is the ſort of Cloak-bag that is us'd in that Countrey, and laid it behind my *Bolſter*. There were two Shallops ſent a-board us, wherein there were ſixty bags of Silver, containing ſome fifty, ſome a hunder'd *Tomans* a piece. Theſe bags they unladed very leiſurely to gain time, watching when I would be gone to bed. But when they ſaw that I did not go to reſt, the *Dutch* conſulted together, and agreed to let fall a bag of *Tomans* into the Sea; and ſo came all a-board, ſending away a Shallop to *Gomron* for a Diver. When I found that the Veſſel would not ſet Sail till two or three hours after day-light, I went to reſt, my *Bouccha* lying in the ſame place, half out, and half within-ſide of my Bolſter: But when my Servants were gone, and I alone and a-ſleep in the Cabin, they cunningly ſtole my *Bouccha*, took out the *Engliſh* Packet, and left the other which they had counterfeited, in the place; being only ſo many Letters of blank-paper. Coming to *Surat* the ſixt of *May* following, I gave the Packet, as I thought, which I had receiv'd from the *Engliſh* Agent at *Gomron*, to two Capuchin-Friers to deliver to the Preſident at *Surat*. But when the Preſident came to open the Packet before ſeveral of the Company, there was nothing but white-paper made up in the form of Letters; which when I heard, too much to my ſorrow, I underſtood the villanous trick that *Van-Wuck* had put upon me. I wrote a ſmart Letter of complaint to the *Dutch*-General in *Batavia*, but finding no redreſs, I was forc'd to undergo the hard cenſure of the *Engliſh*, who would not permit me to juſtify my ſelf. However, as it is rare to ſee treachery go unpuniſh'd, the Complotters all dy'd miſerably. *Van-Wuck* fell into a violent Fevor, and being charg'd with the theft; thinking to defend himſelf with an equivocation, that if he took the Cloak-bag, he wiſh'd he might dye without ſpeaking a word, in three days ended his life juſt in the ſame manner, and at the ſame time that he had imprecated upon himſelf. *Bozan* his Lieutenant, after a great debauch, going to ſleep upon the Terraſs of the Cabin, where he lay for coolneſs, (there being no Baliſters,) rolling and tumbling in his ſleep, fell down, and the next day was found dead in the Sea.

The Captain, four or five days after his arrival at *Surat*, being met in the Street by a *Mahometan*, who was jealous of his Wife, and being miſtak'n by him for one among ſeveral Franks, that had parted him, and kept him from correcting his Wife ſome few days before, was ſtabb'd by him in three or four places with a Dagger, and kill'd him out-right. And this was the end of thoſe treacherous people.

The End of the Second Book.

TRA-

TRAVELS
IN
INDIA.

The Third Book.

CHAP. I.

Of the particular Religion of the Mahometans *in the Eaſt* Indies.

THE diverſity of Opinions among the *Mahometans,* does not conſiſt in the different Expoſitions which they put upon the *Alcoran*; but in the contrariety of Belief which they receiv'd by Tradition from the firſt Succeſſors of *Mahomet.* From thence there ſpring two Sects, directly oppoſite: The one, which is call'd the Sect of the *Sonnis,* follow'd by the *Turks*; and the other of the *Chiais,* which is adher'd to by the *Perſians.* I will not enlarge my ſelf upon theſe two Sects, that divide all *Mahumetiſm*; it being my deſign, only to tell you how the condition of that falſe Religion ſtands in the Empire of the Great *Mogul,* and in the Kingdoms of *Golconda* and *Viſapour.*

When *Mahumetiſm* was firſt brought into the *Indies,* there was an exceſs of pride, but no devotion among the Chriſtians; and the Idolaters were an effeminate people, able to make little reſiſtance; ſo that it was eaſie for the *Mahumetans* to ſubdue both the one and the other by force of Arms, which they did ſo advantageouſly, that many, as well Chriſtians as Idolaters, embrac'd the *Mahumetan* Religion.

The Great *Mogul,* with all his Court, follows the Sect of the *Sonnis*; the King of *Golconda,* that of the *Chiais.* In the King of *Viſapour's* Territories the *Sonnis* and *Chiais* are mingl'd together; which may be ſaid alſo of the Court of the Great *Mogul,* in regard of the great numbers of *Perſians* that flock thither to ſerve in his Armies. True it is, that though they abhor the *Sonnis,* yet they adhere to the Religion of the Prince; holding it lawful for the preſervation of their Eſtates to conceal their belief. As for what concerns the Kingdom of *Golconda, Koutoub-Cha,* the preſent King, very zealouſly maintains the Law of the *Chiais*; in regard the Grandees of his Court are almoſt all *Perſians.*

Aureng-zeb teſtifies above all things an extraordinary devotion for the Sect of the *Sonnis*; of which he is ſo zealous an obſerver, that he ſurpaſſes all his Predeceſſors in outward profeſſion; which was the Cloak under which he uſurp'd the Crown. When he took poſſeſſion of his Throne, he gave it out that he did it only out of a deſign to cauſe the Law of *Mahomet* to be more ſtrictly obſerv'd, which had been very much neglected in the Reign of *Sha-jahan* his Father, and *Gehan-guir* his Grandfather; and to ſhew himſelf more zealous to the Law, he turn'd *Faquir* or *Dervich,* that is, poor Volunteer; and under that falſe pretence of Piety he cunningly made way to the Empire. And indeed though he has a great many *Perſians* under his pay, yet he will not permit them to keep holy the day conſecrated to the memory of *Hoſen* and *Heuſſin*, the two Sons of *Ali*, who were put to death by the *Sounnis*; beſides that they, to pleaſe him, are willing enough to conform.

CHAP. II.

Of the Faquirs, *or poor* Mahometan *Volunteers in the East* Indies.

THey reckon that there are in the *Indies* eight hundred thouſand *Faquirs*, and twelve hundred thouſand Idolaters; which is a prodigious Number. They are all of them Vagabonds, and lazy Drones, that dazle the eyes of the people with a falſe zeal, and make them believe that whatever comes out of their mouths is an Oracle.

There are ſeveral ſorts of *Mahometan Faquirs.* The one ſort go almoſt naked, like the Idolatrous *Faquirs*, having no certain abode in the world, but giving themſelves up to all manner of uncleanneſs. There are others whoſe Garments are of ſo many different pieces and colours, that a man can hardly tell of what they are made. Theſe Garments reach down to the half Leg, and hide the rags that are underneath. They go generally in Troops; and have their Superiour of the Gang, who is known by his Garment, which is generally poorer, and conſiſts of more patches than the other. Beſides, that he draws after him a great Iron Chain, which is ty'd to his Leg, and is about two Ells long, and proportionably thick. When he ſays his prayers, he does it with a loud voice, and ratling his Chain all the while, which is accompany'd with an affected gravity, that draws the Veneration of the people. In the mean time the people prepare Dinner for him and his company, in the place where he takes up his ſtand, which is uſually in ſome ſtreet or publick place. There he cauſes his Diſciples to ſpread certain Carpets, where he ſets himſelf down to give audience to the people. On the other ſide, the Diſciples go about publiſhing through the Country the vertues of their Maſter, and the favours he receives from God, who reveals his moſt important ſecrets to him, and gives him power to relieve perſons in affliction by his counſel. The people, who give credit to him, and believe him to be a holy man, approach him with a great devotion, and when they come near him, they pull off their Shoes, and proſtrate themſelves to kiſs his feet. Then the *Faquir*, to ſhew his humility reaches out his hand to kiſs; that done, he cauſes them that come to conſult him, to ſit down by him, and hears every one apart. They boaſt themſelves to have a prophetick Spirit; and above all to teach barren women a way how to have Children, and to be belov'd by whom they pleaſe.

There are ſome of theſe *Faquirs* who have above two hundred Diſciples, or more, which they aſſemble together by the ſound of a Horn, or the Beat of a Drum. When they travel, they have their Standard, Lances, and other Weapons which they pitch in the ground, near to their Maſter, when he repoſes in any place.

The third ſort of Eaſt *Indian Faquirs*, are thoſe that being born of poor Parents, and deſirous to underſtand the Law, to the end they may become *Moulla's* or Doctors, retire to the *Moſquees*, where they live upon the Alms which is given them. They employ all their time in reading the *Alcoran*, which they get by heart; and if they can but add to that ſtudy the knowledg of ſome natural things, and an exemplary life withall, they come to be chief of the *Moſquees*, and to the dignity of *Moullahs*, and Judges of the Law. Thoſe *Faquirs* have their Wives; and ſome, out of their great zeal to imitate *Mahomet*, have three or four; thinking they do God great ſervice in begetting many Children to be followers of their Laws.

CHAP

CHAP. III.

Of the Religion of the Gentiles, *or Idolatrous* Indians.

THe Idolaters among the *Indians* are ſo numerous, that they are reckon'd to be five or ſix for one *Mahometan*. It ſeems a wonderful thing, that ſuch a prodigious multitude of men ſhould be cow'd by a handful, and bow ſo eaſily under the yoak of the *Mahometan* Princes. But that wonder well may ceaſe, when we conſider that thoſe Idolaters are not in union among themſelves; for Superſtition has introduc'd ſuch a diverſity of Opinions and Cuſtoms, that they can never agree one with another. An Idolater will not eat Bread nor drink Water in the Houſe of any one that is not of his *Caſte*; though it be more noble, and much more ſuperior to his own. Yet they all eat and drink in the *Bramins* Houſes, which are open to all the world. A *Caſte* among the Idolaters, is very near the ſame thing which was anciently call'd a Tribe among the Jews. And though it be vulgarly believ'd, that there are ſeventy-two *Caſtes*, yet I have been inform'd by ſome of their moſt ingenuous Prieſts, that they may be all reduc'd into four principal ones, from whence all the reſt drew their Original.

The firſt *Caſte* is that of the *Brammins*, who are the Succeſſors of the ancient *Brachmans*, or *Indian* Philoſophers, that ſtudy'd Aſtrology. You may alſo meet with ſome of their ancient Books, in reading whereof the *Brammins* ſpend all their time; and are ſo vers'd in their obſervations, that they never fail a minute in the Eclipſes of the Sun and Moon. And to preſerve this knowledg among themſelves, they have a kind of Univerſity, in a City which is call'd *Benarez*, where they make all their Exerciſes in Aſtrology, and where they have Doctors that expound their Law, which they very ſtrictly obſerve. But in regard they are ſo great a number, and cannot all come to ſtudy at that Univerſity, they are all very ignorant, and conſequently very ſuperſtitious; thoſe that go for the moſt refin'd Wits, being the greateſt Sorcerers.

The ſecond *Caſte* is that of the *Raſpoutes* or *Ketris*, that is to ſay, Warriors and warlike people. Theſe are the only Idolatrous *Indians* that have any courage to ſignalize themſelves in War. All the *Raja's* that I have ſo oft'n mention'd, are of this *Caſte*. Theſe are ſo many petty Kings, whom their diſunion has render'd Tributary to the Great *Mogul*. But in regard that the greateſt part of them are in his ſervice, they are highly recompenc'd by the large Salaries they receive for the ſmall Tribute which they pay. Theſe *Raja's*, and the *Raſpoutes* their Subjects, are the chiefeſt ſupport of the Dominions of the Great *Mogul*; for indeed the *Raja's Jeſſeing* and *Jeſſomſeing* were thoſe that lifted up *Aurengzeb* to the Throne. But you muſt take notice, that all of this ſecond *Caſte* are not Warriors; for they are the *Raſpoutes* only that go to War, and are all Horſemen. But for the *Ketris*, they are degenerated from their Anceſtors, and of Soldiers are become Merchants.

The third Caſte is that of the *Bannians*, who are altogether addicted to Trade; of whom ſome are *Sheraffs* or Bankers, others broakers, employ'd between Merchant and Merchant for buying and ſelling. Thoſe of this *Caſte* are ſo ſubtil and nimble in Trade, that as I have ſaid before, the *Jews* may be their Prentices. They accuſtom their Children betimes to fly idleneſs. And inſtead of ſuffering them to loſe their time in playing in the ſtreets, as we generally do, they teach them Arithmetick; which they are ſo perfect at, that without making uſe either of Pen and Ink, or Counters, but only of their memories, they will in a moment caſt up the moſt difficult account that can be imagin'd. They always live with their Fathers, who inſtruct them in Trade, and do nothing but what they ſhew them. If any man in the heat of paſſion chaſe at 'em, they hear him patiently without making any reply, and parting coldly from him, will not ſee him again in three or four days, when they think his paſſion may be over. They never eat any thing that has life; nay they would rather dye, than kill the ſmalleſt Animal or Vermin that crawls; being in that point above all things the moſt zealous Obſervers of the Law. They never fight, nor go to War; neither will they eat or drink in the Houſe of a *Raſpoute*, becauſe they kill the Victuals they eat, all but Cows, which they never touch.

The fourth *Caſte* is that of the *Charados* or *Soudras*; who go to War as well as the *Raſpoutes*, but with this difference, that the *Raſpoutes* ſerve on Horſe-back, and the *Charados* on Foot. Both of them take it for an Honour to dye in Battel; and let him be Horſe or Foot, that Soldier is accounted infamous that retreats in Fight; 'tis an eternal blot in his Family. Upon which ſubject I will tell you a ſtory. A Soldier who was paſſionately in love with his Wiſe, and reciprocally belov'd by her, had fled from the fight, not ſo much out of any fear of death, as out of a conſideration of the grief which it would occaſion to his Wiſe, ſhould he leave her a Widow. When ſhe knew the reaſon of his flight, as ſoon as he came to the door, ſhe ſhut it againſt him, and order'd him to be told, that ſhe could never acknowledg that man for a Husband, who had preferr'd the Love of a Woman before his Honour; that ſhe did not deſire to ſee him any more, as being a ſtain to the Reputation of her Family; and that ſhe would endeavour to teach her Children to have more courage than their Father. The Wiſe continuing firm to her reſolution, the Husband to regain his Honour and her affection, return'd to the Army, where he ſo behav'd himſelf, that he became famous; and having highly made amends for his Cowardiſe, the door of his Houſe was again ſet open, and his Wiſe receiv'd him with her former kindneſs.

The reſt of the Natives, that are not reckon'd in the number of theſe *Caſtes*, are call'd *Panzecour*. Theſe are ſuch as employ themſelves in Handicraft Trades; among which there is no other diſtinction, but according to the Trades which they follow from Father to Son. So that a Taylor cannot prefer his Son, but only in his own Calling, though he be never ſo rich; nor marry either Son or Daughter, but to one of his own Craft. By the ſame rule, when a Taylor dies, all thoſe of his own Trade accompany the Corps to the place where it is burnt: and the ſame practiſe is obſerv'd in all other Trades.

Among the particular *Caſtes*, there is one that goes by the name of *Alecors*, whoſe employment is only to clean Houſes; for which every Family pays him ſomething once a month, according to their proportion and quality. If a perſon of quality in the *Indies* keeps fifty Servants, let him be *Mahometan* or Idolater, there is not one of them will take a Beſome in his hand to ſweep the Houſe; for he would think himſelf affronted, it being one of the greateſt ſcorns you can put upon an *Indian*, to call him *Alacor*. Beſides, every one of thoſe Servants knows his buſineſs; whether it be to carry the pot of Water to drink by the way, or to give his Maſter his Pipe of Tobacco when he calls for it; ſo that if the Maſter ſhould bid one to do that which the other was appointed to do, that Servant would ſtand like a Statue, and never make him any anſwer. But for the Slaves, they are oblig'd to do what ever the Maſter commands them. Theſe *Alacors* having no other buſineſs but only to make clean the Houſes, eat the ſcraps of all the other *Caſtes*; and ſo without ſcruple feed upon any thing. There are none but thoſe of this Tribe make uſe of Aſſes, to carry away the filth of the Houſes into the Feilds; for which reaſon none of the reſt of the *Indians* will ſo much as touch that Animal; which is quite otherwiſe in *Perſia*, as well for carriage, as to ride upon. Moreover, there are none of the other *Indians*, except the *Alacors* that will eat Pig.

CHAP. IV.

Of the Kings and Idolatrous Princes of Aſia.

THE chiefeſt of the Idolatrous Kings of *Aſia*, are the King of *Aracan*, the King of *Pegu*, the King of *Siam*, the King of *Cochinchina*, and the King of *Tunquin*. As for the King of *China*, we know that he was an Idolater before the *Tartars* invaded his Dominions. But ſince that, we know not what to report of certainty, in regard that the *Tartars* who are now Maſters of the Country, are neither Idolaters nor *Mahometans*, but rather both together. In the Iſlands, the King of *Japon*, the King of *Ceylan*, and ſome petty Kings of the *Molucca* Iſlands are Idolaters; as are all the *Raja's* as well in the Empire of the Great *Mogul*, as in the neighbouring Kingdoms of *Viſapour* and *Golconda*. In a word, all the meaner ſort of people, as well in the Territories of the Great *Mogul*, Kings of *Golconda* and *Viſapour*, as in the Iſles of *Achan*, *Java*, and *Macaſſar*, though their Kings are *Mahumetans*, are all themſelves Idolaters.

Some fifty years ago, one of the Kings of *Ceylan* became a Chriſtian, and was baptiz'd by the name of *John*, being call'd before the Emperor *Priapender*. But as ſoon as he had embrac'd the Chriſtian Faith, the Princes and Prieſts of the Country ſet up another King in his room. He endeavour'd all he could to bring his people to follow his example; to which purpoſe he aſſign'd to the Father *Jeſuits*, twelve large Villages about *Colombo*, for the bringing up the youth of the Country in their Colledges, to the end that they being well inſtructed, might inſtruct others. For the King made it plain to the *Jeſuits*, that it was impoſſible for them ſo well to underſtand the Language of the Country, as to be able to preach to the Natives. Beſides, that they found the ingenuities of the Youth of *Ceylan* ſo quick and apprehenſive, that they learnt more Latin, Philoſophy, and other Sciences in ſix months, than the *Europeans* learnt in a year; and that they put ſuch ſubtle Queſtions to their Maſters, as were beyond imagination.

Some years after the King had profeſs'd Chriſtianity, a witty man of the Iſland of *Ceylan*, and a good natural Philoſopher, whoſe name was *Alegamma Motiar*, or the Maſter of the Philoſophers, after he had convers'd with the *Jeſuits* and other Religious perſons, was inſpir'd to turn Chriſtian. Thereupon he went to the *Jeſuits*, and told them, that he deſir'd to be a Chriſtian; but withall he was very earneſt to know what Jeſus Chriſt had done, and left in writing. They gave him the New Teſtament, which he ſet himſelf to read with that heed and ſtudy, that in leſs than ſix months there was hardly a paſſage which he could not repeat. After that he again teſtifi'd to the *Jeſuits* and other Religious perſons, that he had a great deſire to turn Chriſtian, in regard he found their Religion to be ſuch as Jeſus Chriſt had taught; but only he wonder'd that they themſelves did not follow his example. For that he could never find by his reading, that Jeſus Chriſt ever took any money of any body; but that they took all they could get, and never baptiz'd nor buri'd unleſs they were well paid. But though he ſtarted the Queſtion, he was baptiz'd, and afterwards became a ſedulous converter of others.

CHAP. V.

What the Idolaters believe touching a Divinity.

THough the Idolatrous *Indians* attribute to the Creature, as to Cows, Apes, and ſeveral Monſters, thoſe Divine Honours which are only due to the true Deity; yet they acknowledg one only Infinite God, Almighty, and only Wiſe, the Creator of Heaven and Earth, who fills all places with his preſence. They call him in ſome places *Permeſſer*, in others *Peremael*, and *Weſtnon* among the *Bramins* that inhabit the Coaſt of *Cormandel*. It may be, becauſe they have heard that the Circle is the moſt perfect of all Figures, therefore it is that they ſay God is of an Oval Figure; for they have in all their Pagods an Oval Flintſtone, which they fetch from *Ganges*, and worſhip as a God. They are ſo obſtinately wedded to this fooliſh imagination, that the wiſeſt among the *Bramins* will not ſo much as hear any argument to the contrary. So that it is no wonder that a people led by ſuch blind Guides, ſhould fall into ſuch Abyſſes of Idolatry. There is one Tribe ſo ſuperſtitious, in reference to that Article, that they carry thoſe Oval Flints about their Necks, and beat them againſt their Breaſts, when they are at their devotions. In this dark and lamentable miſt of ignorance, theſe Idolaters make their Gods to be born like men, and aſſign them Wives, imagining that theirs are the pleaſures of men. Thus they take their *Ram* for a great Deity, in regard of the Miracles which they believe he wrought while he liv'd upon Earth. *Ram* was the Son of a potent *Raja*, who was call'd by the name of *Deſeret*, and the moſt vertuous of all his Children, which he had by two lawful Wives. He was particular belov'd by his Father, who deſign'd him to be his Succeſſor. But the Mother of *Ram* being dead, the *Raja's* other Wife, who had her Husband entirely at her beck, prevail'd with him to exterminate *Ram* and his Brother *Lokeman* from his Houſe, and all his Territories; upon whoſe excluſion the Son of that Wife was declar'd the *Raja's* Succeſſor. As the two Brothers were about to be gone, *Ram*'s Wife *Sita*, of whom he went to take his leave, and whom the Idolaters worſhip as a Goddeſs, beg'd of him that ſhe might not leave him, having made a reſolution never to forſake him; whereupon they all three went together to ſeek their fortunes. They were not very ſucceſsful at firſt; for as they paſs'd through a Wood, *Ram* being in purſuit of a Bird, ſtray'd from the Company, and was miſſing a long time; inſomuch that *Sita* fearing that ſome diſaſter was befall'n him, beſought *Lokeman* to look after him. He excus'd himſelf at firſt, by reaſon that *Ram* had oblig'd him never to leave *Sita* alone, foreſeeing by a Prophetick Spirit what would befall her, ſhould ſhe be left to her ſelf. Nevertheleſs *Lokeman* being over perſwaded by the prayers of his fair Siſter, went to ſeek for *Ram* his Brother; but in the mean time *Rhevan* another of the Idolaters Gods, appear'd to *Sita* in the ſhape of a *Faquir*, and beg'd an Alms of her. Now *Ram* had order'd *Sita*, that ſhe ſhould not ſtir out of the place where he left her; which *Rhevan* well knowing, would not receive the Alms which *Sita* preſented him, unleſs ſhe would remove to another place; which when *Sita* had done, either out of negligence or forgetfulneſs, *Rhevan* ſeiz'd upon her, and carry'd her into the thick of the Wood, where his Train ſtay'd for him. *Ram* at his return miſſing *Sita*, fell into a ſwoon for greif, but being brought again to himſelf by his Brother *Lokeman*, they two immediately went together in ſearch of *Sita*, who was ſo dearly belov'd by her Husband.

When the *Bramins* repeat this Rape of their Goddeſs, they do it with tears in their eyes, and great demonſtrations of ſorrow; adding upon this ſubject, an infinite company of Fables more ridiculous, to ſhew the great courage of *Ram* in purſuit of the Raviſher. They employ'd all Creatures living upon the diſcovery; but none of them had the luck to ſucceed, only the Monkey call'd *Harman*. He croſs'd over the Sea at one Leap, and coming into *Rhevans* Gardens, found *Sita* in the extremity of affliction; and very much ſurpriz'd to hear an Ape ſpeak to her in her Husbands behalf. At firſt ſhe would not give any credit to ſuch an Embaſſador; but the Ape, to ſhew that his Commiſſion was authentick, preſents her with a Ring which her Husband had giv'n her, and that ſhe had left behind her among her Furniture. She could hardly however believe ſo great a Miracle, as that *Ram* her Husband ſhould make a Beaſt ſpeak, to bring her the news of his health, and to teſtifie as he did the marks of his affection. But the Ape *Harman* wrought Miracles himſelf, for being taken for a Spy by ſome of *Rhevans* Servants, who therefore would have burnt him, he made uſe of the fire which they had prepar'd to burn him, to ſet *Rhevans* Palace on fire, which he almoſt conſum'd to the ground, with all the tatters and rags which were ty'd to his tail and his body. When the Ape had thus done, the better to eſcape out of *Rhevans* hands, he took the ſame way he came, and repaſſing the Sea again at one jump, he came and gave *Ram* an account of his adventures; and told him in what a ſorrowful condition he had found *Sita*, who did nothing but mourn by reaſon of her abſence from her Husband. *Ram* touch'd with his Wives affection, reſolv'd to deliver her out of *Rhevans* hands, whatever it coſt him; whereupon he rais'd Forces, and being guided by the Ape, at length he came to *Rhevans* Palace, that ſtill ſmoak'd, the fire had been ſo great; and by reaſon that *Rhevans* Servants were diſpers'd, *Ram* had an eaſie opportunity to ſee his belov'd *Sita* again, whom *Rhevan* abandon'd wholly to him, flying for fear to the Mountains. *Ram* and *Sita* were infinitely overjoy'd at their coming together again, and return'd very great Honours to *Harman*, who had done him ſo great ſervice.

As for *Rhevan*, he ſpent all the reſt of his days like a poor *Faquir*, ſeeing his Country ruin'd by *Ram*'s Troops, who was reſolv'd to be reveng'd for the injury which he had receiv'd; and from this *Rhevan* it was, from whence that infinite multitude of *Faquirs*, that ſwarm all over *India*, firſt took their Original.

CHAP. VI.

Of the Faquirs, *or poor* Volunteers *among the* Indians, *and of their Pennances.*

THE Original of the *Faquirs*, as I ſaid before, came from that *Rhevan*, whom *Ram* diſpoil'd of his Kingdom; at which he conceiv'd ſuch an unſpeakable ſorrow, that he reſolv'd to lead a Vagabond life, and to wander about the world, poor, ſtript of all, and in a manner quite naked. He found enough to follow him in a courſe of life that gives them ſo much liberty. For being worſhip'd as Saints, they have in their hands all opportunities of doing evil.

Theſe *Faquirs* wander generally in Troops, every one of which has a Superior. And in regard they are quite naked, Winter and Summer lying upon the hard ground, when it is cold, the young *Faquirs*, and others that are moſt devout, go in the afternoon to ſeek for the dung of Cows and other Creatures, of which they make their fires. They rarely burn Wood, for fear of killing any living Animal which is wont to breed in it; and therefore the Wood wherewith they burn their dead, is only ſuch as has floated long in the Water, which never breeds any ſort of living Creature. The young *Faquirs* having got together a good quantity of dung, mix'd with dry turf, make ſeveral fires, according to the bigneſs of the Company; round about every one of which the *Faquirs* ſeat themſelves. When they grow ſleepy, they lay themſelves upon the ground, ſpreading the Aſhes abroad, which ſerve them for a Mattreſs; without any other Canopy than that of Heaven.

As for the *Faquirs* that do Pennance, when they are laid down in the ſame poſture as you ſee them in the day time, they kindle a good fire on each ſide of them, for otherwiſe they would not be able to endure the cold. The rich

Idolaters account themſelves happy, and their Houſes to be fill'd with the benedictions of Heaven, when they have any of theſe *Faquirs* for their Gueſts, which the more auſtere they are, the more they honour: and it is the glory of the Troop to have one among them that does ſome conſiderable act of Penance.

Theſe Crews of *Faquirs* many time joyn together to go in Pilgrimage to the Principal Pagods, and publick Waſhings, which they uſe upon certain days in the year in the River *Ganges*, whereof they make the chiefeſt account; as alſo in that which ſeparates the Territories of the *Portugals* of *Goa* from the Dominions of the King of *Viſapour*. Some of the moſt auſtere *Faquirs* live in little pittiful Huts neer their Pagods, where they have once in four and twenty hours ſomething to eat beſtow'd upon them for God's ſake. The Tree whereof I have giv'n the deſcription, is of the ſame ſort as that which grows neer *Gomron*, which I have deſcrib'd in my *Perſian* Relations. The *Franks* call it the *Bannians*-Tree, becauſe in thoſe places where thoſe Trees grow, the Idolaters always take up their quarters, and dreſs their victuals under them. They have thoſe Trees in great reverence, and oft-times build their Pagods either under or very neer them. That which the Reader ſees here deſcrib'd, grows at *Surat*; in the trunk whereof, which is hollow, is the figure of a Monſter, repreſenting the face of a deform'd Woman, which they ſay was the firſt Woman, whoſe name was *Mamaniva*; thither great numbers of Idolaters every day reſort: neer to which there is ſome *Bramin* or other always appointed to be ready to ſay Prayers, and receive the Alms of Rice, Millet, and other Grains which the charitable beſtow upon them. The *Bramin* marks the forhead of all, both Men and Women, that come to pray in the Pagod, with a kind of Vermillion, wherewith he alſo beſmears the Idol; for being thus mark'd, they believe the evil Spirit cannot hurt them, as being then under the protection of their God.

Number 1, is that part where the *Bramins* paint their Idols; ſuch as *Mamaniva, Sita, Madedina*, and others; whereof they have a great number.

Numb. 2, is the figure of *Mamaniva*, which is in the Pagod.

Numb. 3, is another Pagod neer the former. There ſtands a Cow at the door, and within ſtands the figure of their God *Ram*.

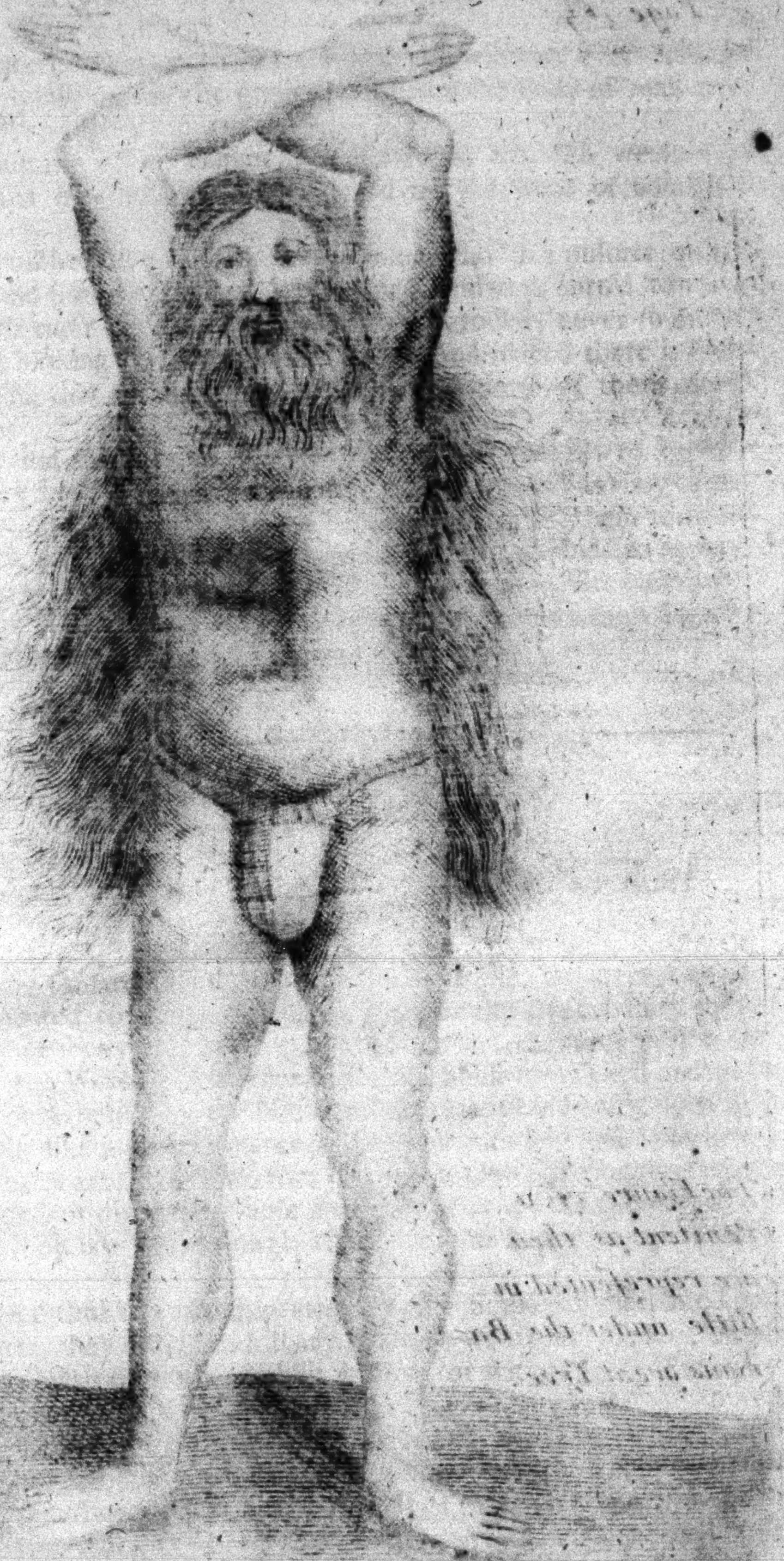
Numb. 4, is another Pagod, into which the *Faquirs*, that do Penance, often retire.

Numb. 5, is another Pagod dedicated to *Ram*.

Numb. 6, is a Hut into which a *Faquir* makes his retirement ſeveral times a year, there being but one hole to let in the light. He ſtays there according to the height of his devotion, ſometimes nine or ten days together, without either eating or drinking; a thing which I could not have believ'd, had I not ſeen it. My curioſity carri'd me to ſee one of thoſe Penitents, with the Preſident of the *Dutch*-Company, who ſet a Spy to watch night and day whether any body brought him any victuals. But he could not diſcover any relief the *Faquir* had, all the while ſitting upon his Bum like our Taylors, never changing his poſture above ſeven days together, not being able to hold out any longer, by reaſon that the heat and ſtench of the Lamp was ready to ſtifle him. Their other ſorts of Penance out-doing this, might be thought incredible, were there not ſo many thouſand witneſſes thereof.

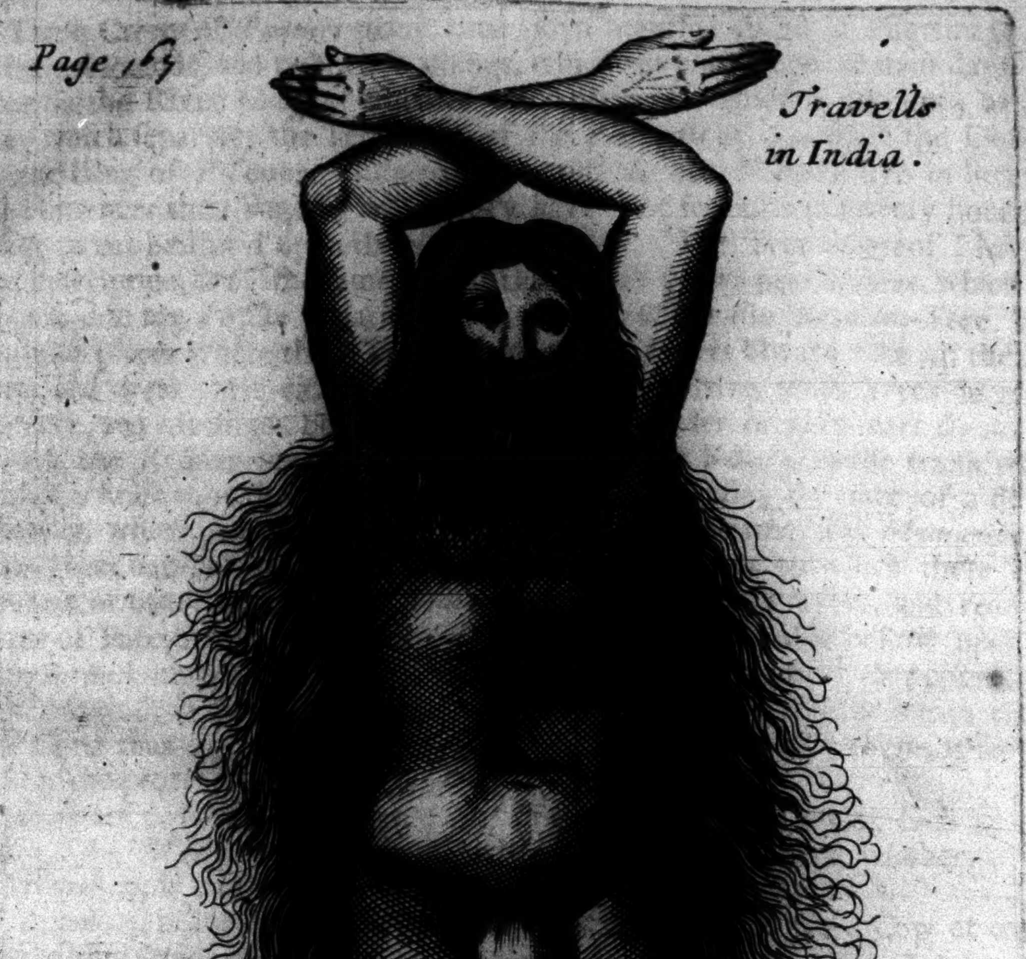
Numb. 7, is the figure of another Penitentiary, over whoſe head ſeveral years have paſt; and yet he never ſlept day nor night. When he finds himſelf ſleepy, he hangs the weight of the upper part of his body upon a double-rope that is faſten'd to one of the boughs of the Tree; and by the continuance of this poſture, which is very ſtrange and painful, there falls a humour into their legs that ſwells them very much.

Numb. 8, is the figure of two poſtures of two doing Penance; who, as long as they live, carry their arms above their heads in that manner; which cauſes certain Carnoſities to breed in the joynts, that they can never bring them down again. Their hair grows down to their waſts, and their nails are as long as their fingers. Night and Day, Winter and Summer they go always ſtark naked in the ſame poſture, expos'd to the heat and rain, and the ſtinging of the Flies; from which they have not the uſe of their hands to rid themſelves. In other



Page 163

Travells in India.



The Figure of a Penitent as they are represented in little under the Banians great Tree.

neceſſities they have other *Faquirs* in their company always ready to aſſiſt them.

Numb. 9, is the poſture of another Penitent, who every day for ſeveral hours ſtands upon one foot, holding a Chafing-diſh in his hand, into which he pours Incenſe, as an Offering to his God, fixing his eyes all the while upon the Sun.

Numb. 10 and 11, are the figures of two other Penitents ſitting with their hands rais'd above their heads in the air.

Numb. 12, is the poſture wherein the Penitents ſleep, without ever reſting their arms; which is certainly one of the greateſt torments the body of man can ſuffer.

Numb. 13, is the poſture of a Penitent, whoſe arms, through weakneſs, hang flagging down upon his ſhoulders, being dry'd up for want of nouriſhment.

There are an infinite number of other Penitents; ſome who in a poſture quite contrary to the motion and frame of nature, keep their eys always turn'd toward the Sun. Others who fix their eyes perpetually upon the ground, never ſo much as ſpeaking one word, or looking any perſon in the face. And indeed there is ſuch an infinite variety of them, that would render the farther diſcourſe of them more then tedious.

True it is, that I have hid thoſe parts which modeſty will not ſuffer to be expos'd to view. But they both in City and Countrey go all as naked as they came out of their Mothers wombs; and though the Women approach them to take them by the fingers-ends, and to kiſs thoſe parts which modeſty forbids to name; yet ſhall you not obſerve in them any motion of ſenſuality; rather quite contrary, ſeeing them never to look upon any perſon, but rowling their eyes in a moſt frightful manner, you would believe them in an extaſie.

CHAP. VII.

Of the Idolaters belief touching the eſtate of the Soul after death.

'TIS an Article of the Idolaters Faith, that the Souls of Men departing out of the body, are preſented to God; who according to the lives which they lead, orders them another body to inhabit. So that one and the ſame perſon is born ſeveral times into the World. And that as for the Souls of wicked and vicious perſons, God diſpoſes them into the bodies of contempt'ble Beaſts, ſuch as Aſſes, Dogs, Cats, and the like; to do Penance for their crimes in thoſe infamous Priſons. But they believe that thoſe Souls that enter into Cows are happy; preſuming that there is a kind of divinity in thoſe creatures. For if a man dye with a Cows-tail in his hand, they ſay it is enough to render him happy in the other World.

The Idolaters believing thus the tranſmigration of the Souls of men into the bodies of other creatures, they abhor to kill any creature whatever, for fear they ſhould be guilty of the death of ſome of their kindred or friends doing Penance in thoſe bodies.

If the Men in their life-time are famous for their vertuous deeds, they hold that their Souls paſs into the bodies of ſome Potent *Raja's*: where they enjoy the pleaſures of this life in thoſe bodies, as the reward of thoſe good works which they did.

This is the reaſon why the *Faquirs* put themſelves to ſuch horrible Penances. But becauſe that all are not able to endure ſo much torment in this World, they labour to ſupply the defect of that cruel Penance by good works. And beſides, they charge their Heirs in their Wills to give Alms to the *Bramins*, to the end that by the powerful effect of their Prayers, their God may aſſign them the body of ſome Noble Perſonage.

In *January* 1661, the Broaker belonging to the *Holland*-Company, whoſe name was *Mondas-Parek*, dy'd at *Surat*. He was a rich Man, and very charitable, giving his Alms very liberally as well to the Chriſtians as to the Idolaters; the Capuchins at *Surat* living one part of the year upon the Rice, Butter and Pulſe which he ſent them. This *Banian* was not ſick above four or five days; during all which time, and for eight days more after he was dead, his Brothers diſtributed nine or ten-thouſand Roupies; and in the burning of his body they mix'd Sandal-wood, and *Lignum-Aloes*, with the ordinary wood, believing that by that means the Soul of their Brother tranſmigrating into another body, he would come to be ſome great Lord in another Countrey. There are ſome that are ſuch fools that they bury their treaſure in their life-time, as it is the uſual cuſtom of all the rich Men in the Kingdom of *Aſen*; to the end that if they ſhould be condemn'd to the body of ſome poor miſerable perſon, they might have wherewithal to ſupply their neceſſities. I remember one day that I bought in *India* an Agate-Cup half a foot high; he that ſold it me, aſſur'd me that it had been buried under ground above 40 years, and that he kept it to ſerve his occaſions after death; but that it was to him a thing indifferent whether he buried his Cup or his Money. In my laſt Voyage I bought of one of theſe Idolaters ſixty-two Diamonds, of about ſix grains a-piece; and while I was wondring to ſee ſo fair a parcel, he told me I needed not to wonder; for he had been fifty years getting them together, to ſerve him after his death, but that having occaſion for Money, he was forc'd to part with them. This buried treaſure ſtood the *Raja Seva-Gi* in great ſtead, when he took Arms againſt the Great *Mogul*, and the King of *Viſapour*. For that *Raja* having taken *Callian Biondi*, a ſmall City in the Kingdom of *Viſapour*, by the advice of the *Bramins*, who aſſur'd him he ſhould find great ſtore of treaſure buri'd, caus'd the greateſt part thereof to be demoliſh'd; and found ſo much wealth, as to maintain his Army, which was above thirty-thouſand Men. It is impoſſible to convince theſe poor Idolaters of their errors; in regard they will hear no reaſon, but ſubmit themſelves altogether to their old forms and cuſtoms.

CHAP. VIII.

Of the Cuſtom among the Idolaters to burn the Bodies of their Dead.

THE cuſtom of burning the Bodies of the dead is very ancient among the Gentiles; which Ceremony they moſt commonly perform by the banks of Rivers, where they waſh the dead; which is the laſt purgation of them from their ſins. Nay, their ſuperſtition is ſo great ſometimes, that they will carry the ſick perſon, death approaching, to the bank of ſome River or Pond, and put his feet in the water. As nature fails, they dip him deeper and deeper, till at length they hold him expiring up to the chin in the River: to the end that at the ſame time that the Soul departs out of the Body, both Body and Soul may be cleans'd from all defilement; and then plunging the newly dead Body over head and ears, they bring it out, and burn it in the place appointed; which is generally neer ſome Pagod. There are ſome perſons that make it their buſineſs to fetch Wood, and agree what they ſhall have for their pains. An Idolater being dead, all thoſe of his *Caſta* or Tribe aſſemble together at the Houſe of the deceas'd, and laying the Body upon a Beer cover'd with clean fine Linnen according to his Quality and Eſtate, they follow the Beer, which is carri'd by ſuch as are appointed for that purpoſe to the place where the Body is to be burn'd. As they go along they ſing certain Prayers to their God, pronouncing ſeveral times the words *Ram, Ram*; while another going before the Beer, ſounds a little Bell, to advertiſe the living to pray for the dead. The Body being ſet down by the bank of the River or Pond, they firſt plunge it into the water, and then they burn it. According to the quality of the deceas'd they alſo mingle with the ordinary wood Sandal-wood, and other Sweet-woods. But the Idolaters do not only burn the Bodies of the dead, but the Bodies of the living. They ſcruple to kill a ſerpent, or a louſe, but account it a meritorious thing to burn a living Wife with the Body of the deceas'd Husband.

CHAP. X.

How the Wives are burnt in India *with the Bodies of their deceas'd Husbands.*

It is alſo an ancient cuſtom among the *Indians*, that the Husband happening to dye, the Wife can never marry again. So that as ſoon as the Man is dead, the Wife retires to bewail her Husband; ſome days after that, they ſhave off her hair; ſhe lays aſide all the ornaments of her apparel; ſhe takes off from her arms and legs the Bracelets which her Husband put on when he eſpous'd her, in token of her ſubmiſſion, and her being chain'd to him: and all the reſt of her life ſhe lives ſlighted and deſpis'd, and in a worſe condition than a Slave in the very Houſe where ſhe was Miſtreſs before. This unfortunate condition cauſes them to hate life, ſo that they rather chooſe to be buri'd alive with the body of their deceas'd Husbands, then to live the ſcorn and contempt of all the World. Beſides that, the *Bramins* make them believe, that in dying after that manner, they ſhall revive again with him in another World, with more honour and more advantages than they enjoy'd before. Theſe are the motives that perſwade the Women to burn with their Husbands; beſides that, the Prieſts flatter them with a hope, that while they are in the midſt of the flames, before they expire, *Ram* will appear, and reveal wonderful viſions to them; and that after their Souls have tranſmigrated into various Bodies, they ſhall at length obtain a high degree of Honour to eternity.

However, there is no Woman that can burn with her Husband's body, till ſhe has the leave of the Governor of the place where ſhe inhabits, who being a *Mahumetan*, and abhorring that execrable cuſtom of Self-murder, is very ſhy to permit them. Beſides, there are none but Widows that have no children, that lye under the reproach that forces them to violent death. For as for the Widows that have children, they are by no means permitted to burn themſelves; but quite the contrary, they are commanded to live for the education of the children. Thoſe Women whom the Governour will not permit to burn themſelves, ſpend the reſt of their lives in doing Penance, and performing works of Charity. Some make it their buſineſs to ſit upon the Road to boyl certain Pulſe in water, and to give the liquor to Travellers to drink. Others ſit with fire always ready for them to light their Tobacco. Others make vows to eat nothing but the undigeſted grains which they find in Cow-dung.

The Governour finding no perſwaſions will alter the Woman's reſolution, but more eſpecially perceiving by the ſign which his Secretary makes him, that he has receiv'd the Coin, in a ſurly manner gives the Woman leave, bidding the Devil take her and all her kindred.

When they have got this leave, their Muſick begins to ſtrike up, and away they ding to the Houſe of the deceas'd, with Drums beating, and Flutes playing before them; and in that manner they accompany the perſon that is to be burnt, to the place appointed. All the kindred and friends of the Widow that is to dye, come to her, and congratulate her for the happineſs ſhe is to enjoy in the other World: and for the honour which the *Caſte* ſhe is of receives by her generous reſolution, ſhe dreſſes her ſelf as ſhe were going to be marri'd, and ſhe is conducted in triumph to the place of execution. For the noiſe is loud of Muſical Inſtruments, and Womens Voices, that follow her ſinging Songs in honour of the miſerable creature that is going to dye. The *Bramins* that accompany her, exhort her to give publick teſtimonies of her conſtancy and courage: and many of our *Europeans* are of opinion, that to take away the fears of death, which naturally terrifies humanity, the Prieſts do give her a certain Beverage to ſtupify and diſorder the ſenſes, which takes from her all apprehenſion of her preparations for death. 'Tis for the *Bramins* intereſt that the poor miſerable creatures ſhould continue in their reſolutions; for all their Bracelets as well about their legs as their arms, the Pendents in their ears; their Rings ſometimes of Gold, ſometimes of Silver; (for the poor wear only Copper and Tin,) all theſe belong to the *Bramins*, who rake for them among the aſhes when the party is burn'd.

I have ſeen Women burnt after three ſeveral manners, according to the differrence of the Countrey. In the Kingdom of *Guzerat*, as far as *Agra* and *Dehli*, they ſet up a little Hut about twelve foot ſquare upon the bank of a Pond or River. 'Tis made of Reeds, and all ſorts of ſmall Wood, with which they mingle certain pots of Oil and other Drugs to make it burn more vehemently. The Woman is plac'd in the middle of the Hut, in a half-lying-down poſture, leaning her head upon a kind of a wooden Bolſter, and reſting her back againſt a Pillar, to which the *Bramin* tyes her about the middle, for fear ſhe ſhould run away when ſhe feels the fire. In this poſture ſhe holds the body of her deceas'd Huſband upon her knees, chewing *Betlé* all the while: and when ſhe has continu'd in this poſture about half an hour, the *Bramin* goes out, and the Woman bids them ſet fire to the Hut; which is immediately done by the *Bramins*, and the kindred and friends of the Woman; who alſo caſt ſeveral pots of Oil into the fire, to put the Woman the ſooner out of her pain. After the Woman is burnt, the *Bramins* ſearch the aſhes for all her Bracelets, Pendants and Rings, whether Gold, Silver, Copper or Tin, which is all free booty to themſelves.

In *Bengala* they burn the Women after another faſhion. In that Countrey a Woman muſt be very poor that does not accompany the Body of her deceas'd Husband to the *Ganges* to waſh his Body, and to be waſh'd her ſelf before ſhe is burnt. I have ſeen dead Carkaſſes brought to the *Ganges* above twenty days journey off from the place, and ſmelt 'em to boot; for the ſcent of them has been intollerably noyſom. There was one that came from the Northern Mountains neer the Frontiers of the Kingdom of *Boutan*, with the body of her Huſband carri'd in a Waggon; ſhe travell'd twenty days a-foot, and neither eat nor drank for 15 or 16 days together till ſhe came to the *Ganges*, where after ſhe had waſh'd the body that ſtank abominably, and had afterwards waſh'd her ſelf, ſhe was burnt with him with an admirable conſtancy. Before the Woman that is to be burnt, goes the Muſick, conſiſting of Drums, Flutes and Hautboys, whom the Woman in her beſt Accoutrements follows, dancing up to the very Funeral-pile, upon which ſhe gets up, and places her ſelf as if ſhe were ſitting up in her Bed; and then they lay a-croſs her the body of her Husband. When that is done, her kindred and friends, ſome bring her a Letter, ſome a piece of Calicut, another pieces of Silver or Copper, and deſire her to deliver them to their Mother, or Brother, or ſome other Kinſman or Friend. When the Woman ſees they have all done, ſhe asks the Standers-by three times, if they have nothing more of ſervice to command her; if they make no anſwer, ſhe ties up all ſhe has got in a piece of Taffata, which ſhe puts between her own belly, and the body of her Husband, bidding them to ſet fire to the Pile; which is preſently done by the *Bramins* and her Kindred. I have obſerv'd, becauſe there is ſcarcity of Wood in *Bengala*, that when theſe poor Creatures are half griddl'd, they caſt their bodies into the *Ganges*, where the remains are devour'd by the Crocodiles.

I muſt not forget a wicked cuſtom practis'd by the Idolaters of *Bengala*. When a Woman is brought to bed, and the Child will not take to the Teat, they carry it out of the Village, and putting it into a Linnen Cloth, which they faſt'n by the four Corners to the Boughs of a Tree, they there leave it from morning till evening. By this means the poor Infant is expos'd to be tormented by the Crows, inſomuch that there are ſome who have their eyes pickt out of their heads: which is the reaſon that in *Bengala* you ſhall ſee many of theſe Idolaters that have but one eye, and ſome that have loſt both. In the evening they fetch the child away, to try whether he will ſuck the next night; and if he ſtill refuſe the teat, they carry him again to the ſame place next morning; which they do for three days together; after which, if the Infant after that refuſes to ſuck, they believe him to be a Devil, and throw him into *Ganges*, or any the next Pond or River. In the places where the Apes breed, theſe poor Infants are not ſo expos'd to the Crows; for where the Ape diſcovers a Neſt of thoſe Birds, he climbs the Tree, and throws the Neſt one way, and the Eggs another. Sometimes ſome charitable people among the *Engliſh*, *Hollanders*, and *Portugals*, compaſſionating the miſfortune of thoſe Children, will take them away from the Tree, and give them good education.

All along the Coaſt of *Coromandel*, when the Women are to be burnt with their Husbands, they make a great hole in the ground nine or ten foot deep, and twenty-five or thirty foot ſquare, into which they throw a great quantity of Wood and Drugs to make the fire burn more fiercely. When the fire is kindled, they ſet the body of the man upon the brink; and then preſently up comes the Woman dancing and chewing *Betle*; accompany'd by her Friends and Kindred, with Drums beating, and Flutes ſounding. Then the Woman takes three turns round the hole, and every time ſhe has gone the round, ſhe kiſſes her Friends and Kindred. After the third time the *Bramins* caſt the Carcaſs of her Husband into the flame; and the Woman ſtanding with her back to the fire, is puſht in by the *Bramins* alſo, and tumbles backward. Then her Kindred and Friends caſt Oil and other combuſtible Drugs upon the fire, to make it burn more vehemently, that the Bodies may be the ſooner conſum'd.

In moſt places upon the Coaſt of *Coromandel*, the Women are not burnt with their deceas'd Husbands, but they are buried alive with them in holes which the *Bramins* make a foot deeper than the tallneſs of the man and woman. Uſually they chuſe a Sandy place; ſo that when the man and woman are both let down together, all the Company with Baskets of Sand fill up the hole above half a foot higher than the ſurface of the ground, after which they jump and dance upon it, till they believe the woman to be ſtifl'd.

When ſome of the Idolaters upon the Coaſt of *Coromandel* are upon the point of death, their Friends do not carry them to the ſide of a River or Lake to cleanſe their Souls, but they carry them to the fatteſt Cow they can find; and laying the ſick party juſt behind the Cow, they lift up her Tail, and provoke her to piſs. If ſhe piſs, ſo that it falls upon the face of the ſick party, all the Company are overjoy'd, ſaying, that his Soul is happy. But if the Cow do not piſs, to waſh the ſick parties face, they burn him with a great deal of ſadneſs. If a Cow be ſick, the owner muſt be careful to lead her to a Pond or River; for ſhould ſhe dye at his Houſe, the *Bramins* would fine him.

CHAP. X.

Remarkable Stories of Women that have been burnt after their Husbands deceaſe.

THE *Raja* of *Velon* having loſt his City and his life, through the loſs of a Battel gain'd againſt him by the King of *Viſapour*'s General, he was extreamly lamented at Court. Eleven of his Wives alſo were no leſs concern'd for his death, and reſolv'd to be burnt when his Body was burn'd. The General of *Viſapour*'s Army underſtanding their reſolution, thought at firſt to divert them, by promiſing them all kind uſage. But finding perſwaſions would not prevail, he order'd them to be ſhut up in a Room. He who had the order, going to put it in execution, the Women in a rage told him, that 'twas to no purpoſe to keep them Priſoners; for if they might not have leave to do what they had reſolv'd, in three hours there would not one of them be alive. The perſon entruſted, laugh'd at their threats; but the Keeper of thoſe women opening the door at the end of the three hours, found them all ſtretch'd out dead upon the place, without any mark in the world to be ſeen, that they had any way haſten'd their own deaths.

Two of the moſt potent *Raja's* of *India* came to *Agra* in the year 1642, to do homage to *Sha-jehan*, who then reign'd; who not having acquitted themſelves as they ought to have done in the judgement of the Grand Maſter of the Kings Houſhold, he told one of the *Raja's* one day, in the preſence of the King, that they had not done well, to behave themſelves in that manner toward ſo great a Monarch, as was the King his Maſter. The *Raja* looking upon himſelf to be a great King, and a great Prince, he and his Brother having brought along with them a Train of 15 or 16000 thouſand Horſe, was nettl'd at the bold reproof which the Grand Maſter gave him, and drawing out his Dagger, ſlew him upon the place, in the preſence of the King. The Grand Maſter falling at the feet of his own Brother, who ſtood cloſe by him, he was going about to revenge his death, but was prevented by the *Raja's* Brother, who ſtab'd him, and laid him athwart his Brothers Body. The King, who beheld theſe two murthers one upon the neck of the other, retir'd into his *Haram* for fear. But preſently the *Omrahs* and other people fell upon the *Raja's*, and cut 'em to pieces. The King incens'd at ſuch an attempt committed in his Houſe and in his preſence, commanded the *Raja*'s bodies to be thrown into the River; which their Troops that they had left about *Agra* underſtanding, threaten'd to enter the City and pillage it. But rather than hazard the City, the King was adviſ'd to deliver them the Bodies of their Princes. When they were to be burn'd, thirteen Women belonging to the two *Raja's* Houſes, came dancing and leaping, and preſently got upon the Funeral pile, holding one another by hands, and being preſently after ſtiff'd with the ſmoak, fell together into the fire. Preſently the *Bramins* threw great heaps of Wood, pots of Oil, and other combuſtible matter upon them, to diſpatch them the ſooner.

I obſerv'd a ſtrange paſſage at *Patna*, being then with the Governour, a young Gentleman of about twenty-four years of age, in his own Houſe. While I was with him, in came a young woman, very handſome, and not above two and and twenty years old, who deſir'd leave of the Governour to be burnt with the Body of her deceas'd Husband. The Governour compaſſionating her youth and beauty, endeavour'd to divert her from her reſolution; but finding he could not prevail, with a ſurly countenance, he ask'd her whether ſhe underſtood what the torment of fire was, and whether ſhe had ever burnt her fingers? No, no, anſwer'd ſhe more ſtoutly than before, I do not fear fire, and to let you know as much, ſend for a lighted Torch hither. The Governour abominating her anſwer, in great paſſion bid her go to the Devil. Some young Lords that were with the Governour, deſir'd him to try the woman, and to call for a Torch; which with much ado he did, and a lighted Torch was brought. So ſoon as the woman ſaw the lighted Torch coming, ſhe ran to meet it, and held her hand in the flame, not altering her countenance in the leaſt; ſtill ſearing her arm along up to the very elbow, till her fleſh look'd as if it had been broil'd; whereupon the Governour commanded her out of his ſight.

A *Bramin* coming to *Patna*, and aſſembling all his Tribe together, told them, that they muſt give him two thouſand Roupies, and twenty-ſeven Ells of Calicut. To which the chief among them made him anſwer, that they were poor, and could not poſſibly raiſe ſuch a ſum. However he perſiſted in his demand, poſitively affirming to them, that he would ſtay there without eating or drinking till they brought him the Money and the Cloath. With this reſolution he climb'd a Tree, and ſitting in the fork between the boughs, remain'd there without eating or drinking for ſeveral days. The noiſe of this extravagance coming to the ears of the *Hollanders* where we lay, we ſet Sentinels to watch whether it were true, that a man could faſt ſo long without victuals, which he did for thirty days together. The one and thirtieth day of ſuch an extraordinary faſt, the Idolaters fearing to kill one of their Prieſts for want of granting him his demand, club'd together, and brought him his twenty-ſeven Ells of Calicut and two thouſand Roupies. So ſoon as the *Bramin* ſaw the Money and the Cloath, he came down from the Tree; and after he had [illegible] of Charity, he [illegible] all the Roupies among the poor, reſerving only five or ſix for himſelf. The Cloth he cut into little pieces, and gave away, keeping only to himſelf enough to cover his own nakedneſs; and having made this diſtribution, he diſappear'd of a ſudden, and no body knew what became of him, though diligent ſearch was made after him.

When a *Chineſe* lies at the point of death, all his Kindred and Friends gather about him, and ask him whether he intends to go; they tell him alſo, that if he want any thing, he need but only ask and have, let it be Gold, Silver, or a Woman. When they are dead they perform many Ceremonies at their Funerals, which conſiſts chiefly in artificial fires, wherein the *Chineſes* are the moſt expert in the world; ſo that he muſt be a very poor man that has no fire-works at his Funeral. Beſides that, they put Money in a little Box, and bury it by the deceas'd; and leave good ſtore of victuals upon the Grave, out of an opinion that they riſe and eat. Which the Souldiers of *Batavia* obſerving, us'd to fill their Bellies at theſe Graves every time they walk'd their rounds. But when the *Chineſes* perceiv'd it, they poyſon'd the victuals to ſpoil the *Dutchmens* feaſting. The Townsmen of *Batavia* taking the Souldiers part, accus'd the *Chineſes* for poyſoning ſeveral of the *Dutch*. But the *Chineſes* pleaded, that if the Souldiers had over-eat themſelves, or ſurfeted themſelves upon what was left for the dead to eat, 'twas none of their fault; for that they did not leave their victuals for the Souldiers; and beſides that, among all the multitudes which they had buried, they never had heard the leaſt complaint before of any one that ever came by any harm by eating their food. Thus the buſineſs was huſht over; nor did the Souldiers dare to pilfer any more.

CHAP. IX.

Of the moſt celebrated Pagods *of the Idolaters in* India.

THE *Indian* Idolaters have a great number of Temples, ſmall and great, which they call *Pagods*, where they pray to their Gods, and make their Offerings. But the poor people that live in the Woods and Mountains, and remote from Towns, are contented only with ſome ſtone, whereon they make a rude kind of Noſe, and paint it with ſome Vermilion colour, which ſerves all the whole neighbourhood to worſhip.

The four moſt celebrated Pagods, are *Jagrenate*, *Banarous*, *Matura*, and *Tripeti*.

Jagrenate is one of the mouths of *Ganges*, whereupon is built the Great Pagod, where the *Arch Bramin*, or chief Prieſt among the Idolaters keeps his reſidence. The great Idol that ſtands upon the Altar in the innermoſt part of the Pagod, has two Diamonds for his Eyes, and another that hangs about his neck, the leaſt of thoſe Diamonds weighing about forty Carats. About his Arms he wears Bracelets ſometimes of Pearls, and ſometimes of Rubies; and this magnificent Idol is call'd *Keſora*. The Revenues of this Pagod are ſufficient to feed fifteen or twenty thouſand Pilgrims every day; which is a number often ſeen there, that Pagod being the greateſt place of devotion in all *India*. But you muſt take notice, that no Goldſmith is ſuffer'd to enter this Pagod, becauſe that one of them being lock'd in all night long, ſtole a Diamond out of one of the Idols eyes. As he was about to go out, when the Pagod was open'd in the morning, he dy'd at the door; their God, as they affirm, revenging his own ſacriledg. That which renders this Pagod, which is a large building, the moſt conſiderable in all *India*, is because it is ſituated upon the *Ganges*; the Idolaters believing that the waters of that River have a particular quality to cleanſe them from their ſins. That which makes it ſo rich (for it maintains above twenty thouſand Cows) is the vaſt Alms that are continually beſtow'd by ſo incredible a multitude as comes from all parts. Which Alms are not ſo much at the diſcretion of the Donor, as at the will of the chief

Prieſt, who before he gives them leave to ſhave and waſh in *Ganges*, taxes them according to their quality, of which he has information. Thus he collects vaſt ſums, of which he makes little or no profit himſelf; all going to feed the poor, and the repair of the Pagod. The chief *Bramin* cauſes Victuals to be diſtributed to the Pilgrims every day; as Milk, Rice, Butter, and Wheat; but to the poor, who want wherewithall to cook it, they diſtribute their food ready dreſt. In the morning they boil a quantity of Rice in Earth'n pots of different bigneſs; and at the hour when the Pilgrims come for their meat, the chief *Bramin* orders another *Bramin* to take a pot of boil'd Rice; this pot he lets fall; and if there be five, the pot breaks into five equal parts, and every one takes his own ſhare. And in the ſame manner he breaks it into more pieces, if there be more perſons, to whom he is to diſtribute the food. Which is a thing very ſtrange and worthy obſervation. They never boil twice in an Earthen pot; but in a Copper pot; nor have they any other Diſhes, than only certain Leaves, which they faſten together, and a certain kind of a Baſon, about a foot in compaſs, wherein they melt their Butter, and ſtir the Rice with the ends of their fingers when they eat. They have alſo a kind of a Shell, wherein they pour their melted Butter, which they will ſwallow down, as we do Sack.

Now for the deſcription of a particular Idol which ſtands upon the Altar in the Pagod of *Jagrenate*: It is cover'd from the Shoulders downward with a great Mantle that hangs down upon the Altar. This Mantle is of Tiſſue of Gold or Silver, according to the Solemnities. At firſt it had neither feet nor hands; but after one of their Prophets was taken up into Heaven, while they were lamenting what to do for another, God ſent them an Angel in the likeneſs of that Prophet, to the end they might continue their Veneration toward him. Now while this Angel was buſie in making this Idol, the people grew ſo impatient, that they took him out of the Angels hands, and put him into the Pagod without hands or feet; but finding that the Idol appear'd in that manner too deformed, they made him hands and arms of thoſe ſmall Pearls which we call Ounce-Pearls. As for his feet, they are never ſeen, being hid under his Cloak. There is no part op'n but his hands and feet; the head and body being of Sandel-wood; round about the *Duomo*, under which this Idol ſtands, being very high, from the bottom to the top, are only Niches fill'd with other Idols; the greateſt part whereof repreſent moſt hideous Monſters, being all of different colours. On each ſide of this Pagod, there ſtands another much leſs, where the Pilgrims make their leſſer Offerings. And ſome that have in ſickneſs, or upon buſineſs made any Vows to any Deity, bring thither the reſemblance thereof in remembrance of the good which they have receiv'd. They rub this Idol every day with ſweet Oils, that make it of a black colour. And at the right hand of this Idol ſits his Siſter, who ſtands upon her feet, and is well clad, being call'd by the name of *Sotora*; upon his left, ſtands his Brother, cloath'd all over alſo, whom they call *Balbader*. Before the Idol, ſomewhat toward his left hand, ſtands the Idols Wife upon her feet, all of maſſy Gold, by the name of *Remin*; whereas the other three are only of Sandal-wood.

The two other Pagods are appointed for the reſidence of the chief *Bramin*, and other *Bramins* that officiate in the great Pagod. All theſe *Bramins* go with their heads bare, and for the moſt part ſhav'd; having no other Cloathes but only one piece of Calicut, with one half whereof they cover their bodies; the other part ſerves them inſtead of a Scarf. Near the Pagod ſtands the Tomb of one of their Prophets, whoſe name was *Cabir*, to whom they give great honour. You are to take notice alſo, that their Idols ſtand upon a kind of Altar, encompaſs'd with Iron Bars. For no perſons are to touch them, but only certain *Bramins*, appointed for that ſervice by the chief *Bramin*.

Next to that of *Jagrenate*, the moſt famous Pagod is that of *Banarous*, being alſo ſeated upon the *Ganges*, in a City that bears the ſame name. That which is moſt remarkable is, that from the Gate of the Pagod to the River there is a deſcent all of Stone; near [illegible] which are certain Platforms, and ſmall blind Chambers, ſome for the *Bramins* lodging, others where they dreſs their victuals; for ſo ſoon as the Idolaters have ſaid their Prayers, and made their Offerings, they dreſs their food, not ſuffering any perſon to touch it but themſelves, for fear leſt any unclean perſon ſhould come neer it. But above all things, they paſſionately deſire to drink of *Ganges* water; for as often as they drink it, they are waſh'd, as they believe, from all their ſins. Great numbers of theſe *Bramins* go every day to the cleaneſt part of the River, where they fill their little round earthen-pots full of water, the mouths whereof are very ſmall, and contain every one of them a Bucket-full. Being thus fill'd, they bring them before the great Prieſt, who covers them with a fine piece of flame-colour'd Calicut, three or four times doubl'd, to which he ſets his Seal. The *Bramins* carry theſe pots, ſome ſix of them ty'd together with ſix little cords faſten'd to the end of a ſtick as broad as a lath, ſhifting their ſhoulders often; travelling ſometimes three or four hunder'd leagues with thoſe precious burthens up into the Countrey. Where they ſell it, ro preſent it; but that is only to the rich, from whence they expect great rewards. There are ſome of theſe Idolaters, who when they make any great Feaſt, eſpecially when they marry their children, will drink four or five-hunder'd Crowns in this water. They never drink of it till the end of their meals; and then a glaſs or two according to the liberality of the Maſter of the Feaſt. The chief reaſon why they eſteem the water of *Ganges* ſo highly, is, becauſe it never putrifies, nor engenders any vermin; though I know not whether they may be believ'd, conſidering the great quantity of dead bodies which they fling into the *Ganges*.

The body of the Pagod of *Banarous* is made like a Croſs, as are all the reſt of the Pagods, the four parts whereof are equal. In the midſt there is a *Cupola* rais'd very high, the top whereof is pyramidal; at the end alſo of every four parts of the Croſs there is a Tower, to which there is an aſcent on the out-ſide. Before you come to the top, there are ſeveral Balconies and Niches wherein to take the freſh air: and round about are figures of all ſorts of creatures, but very Leud work. Under the *Duomo*, in the middle of the Pagod there is an Altar, like a Table, eight foot long, and ſix foot broad, with two ſteps before, that ſerve for a footſtool, which is cover'd ſometimes with a rich Tapeſtry, ſometimes with Silk, ſometimes with Cloath of Gold or Silver, according to the ſolemnity of their Feſtival. Their Altars are cover'd with Cloath of Gold or Silver, or elſe with ſome painted Calicuts. Approaching the entry of the Pagod, you ſee the Altar right before ye, together with the Idols which are upon it. For the Women and Virgins worſhip without, not being permitted to enter the Pagod, no more than is a certain Tribe which is among them. Among the Idols that ſtand upon the great Altar, there is one plac'd upright ſome five or ſix foot high; but you can ſee neither arms, nor legs, nor body: nothing appears but the head and neck, all the reſt being cover'd down to the Altar with a Robe that ſpreads it ſelf below. Sometimes you ſhall ſee the neck ſet out with ſome rich Chain either of Gold, Rubies, Pearls, or Emraulds. This Idol was made in honour and likeneſs of *Bainma-dou*, who was heretofore a very great and holy Perſonage among them, whoſe name they oft'n have in their mouths. Upon the right-ſide of the Altar ſtands the figure of a *Chimera*, part Elephant, part Horſe, part Mule. It is of maſſive Gold, and they call it *Garou*, not ſuffering any perſon to approach it but the *Bramins*. They ſay it is the reſemblance of the Beaſt which carri'd that holy perſon when he liv'd upon earth. And that he travell'd long journeys upon his back, to ſee if the people remain'd in their duty, and whether they did no wrong one to another. Between the great Gate and the great Altar upon the left-hand, there is a little Altar, upon which there ſtands an Idol of black Marble ſitting croſs-legg'd, about two foot high. While I was there, a little Boy who was the Son of the High-Prieſt ſtood upon the left-ſide of the Altar, and all the people threw him certain pieces of Taffata, or embroider'd Calicut, like Handkerchiefs, all which he return'd to the people again after he had wip'd them upon the Idol. Others threw him Bracelets of Coral, others of yellow Amber, others threw him fruits and flowers; whatever they threw him, he rubb'd it upon the Idol, put it to his lips, and then reſtor'd it to the people. This Idol is call'd *Morli-Ram*, that is to ſay *God-Morli*, and was the Brother of him that ſtands upon the great Altar.

Under the Portal of the Pagod ſits one of the principal *Bramins* with a great Baſon by him, full of a yellow colour mix'd with water. All theſe poor Idolaters come and preſent themſelves before him, who gives them a mark from between the eyes to the top of the noſe, then upon the arms, and upon the ſtomach; by which marks they know who have waſh'd themſelves in *Ganges*, and who not. Thoſe that never waſh'd themſelves but in the waters of their own Wells, or have only ſent for it from the River, they do not believe to be perfectly purifi'd, and by conſequence they are not to be mark'd with that colour. By the way take notice, that theſe Idolaters are mark'd with different colours, according to the Tribe they are of. But in the Empire of the Great *Mogul*, they who are painted with yellow compoſe the biggeſt Tribe, and are the leaſt defil'd. For when they are neceſſitated to the deeds of nature, ſome think it not enough to waſh the part defil'd; but they firſt rub the part with a handful of ſand, and then ſcour it with water. After ſo doing, they affirm their bodies to be clean, and that they can eat their food without fear.

Neer to this great Pagod upon the Summer-weſt, ſtands a kind of a Colledg, which the *Raja Jeſſeing*, the moſt Potent of all the Idolaters in the *Mogul's* Empire, built for the education of the youth of the better ſort. I ſaw two of the children of that Prince there at School, who had for their Maſters ſeveral *Bramins*, who taught them to write and read in a language peculiar to the Idolaters Prieſts, and far different from the ſpeech of the common people. Entring into the Court of that Colledg, and caſting my eyes up, I diſcover'd two Galleries that went round the Court, where I ſaw the two Princes ſitting attended by ſeveral petty Lords and *Bramins*, who made ſeveral Mathematical Figures upon the ground with chalk. The two Princes ſeeing me, ſent to know who I was; and underſtanding that I was a *Frank*, they ſent for me up, and ask'd me ſeveral queſtions touching *Europe*, and particularly touching *France*. Whereupon there being two Globes in the room which the *Hollanders* had giv'n the *Bramins*, I ſhew'd the Princes where *France* lay upon one of them. After I had taken leave, I ask'd one of the *Bramins* when I might ſee the Pagod open: he anſwer'd me, the next morning before Sun-riſing. When I came there, I obſerv'd before the door, a Gallery ſupported with Pillars, where there was already a great crowd of men, women and children expecting when the Pagod would be open'd. By and by, the Gallery, and a great part of the Court being full, there came eight *Bramins*, four of each ſide of the Gate, with every one a Cenſer in his hand, follow'd by a rabble of other *Bramins* that made a hideous noiſe with Drums and other Inſtruments. The two eldeſt of the *Bramins* ſing a Song; and then all the people, falling into the tune, fall a ſinging and playing, with every one a Peacock's-tail, or ſome other kind of flabel, to drive away the flies, that the Idol may not be annoid when they op'n the Pagod. This fanning, and the Muſick, laſted a good half hour. Then the two principal *Bramins* made a great noiſe three times with two little Bells, and with a kind of a Mallet knockt at the Pagod-door. Which was preſently open'd by ſix *Bramins* within, diſcovering, ſome ſix or ſeven paces from the entrance, an Altar with an Idol upon it, which they call *Ram, Ram*, the Siſter of *Morli-Ram*. Upon her right-hand ſhe has a child made like a great *Cupid*, which they call the God *La-kemin*, and in her left-arm a little Girl, which they call the Goddeſs *Sita*. So ſoon as the Pagod was open, and that a great Curtain was drawn, the people, who perceiv'd the Idol, fell upon the ground, laying their hands upon their heads, and proſtrating themſelves three times. Then riſing up, they threw great quantities of Noſegays and Garlands to the preiſts; with which the *Bramins* touch'd the Idol, and then reſtor'd them again. Before the Altar ſtood a *Bramin*, who held in his hand a lamp of nine weeks lighted, upon which he caſt Incenſe every foot, and then held it to the Idol. All theſe ceremonies laſted above an hour; after which the people departed, and the Pagod was ſhut. They preſented the Idol with great ſtore of Rice, Meal, Butter, Oil, and Milk-meats, of which the *Bramins* loſe nothing. Now in regard this Idol is the repreſentation of a Woman, the Women all invoke it, and call her their Patroneſs: which is the reaſon that the place is generally crowded with Women and Maids. The *Raja*, to have this Idol in the Pagod of his own houſe, and for taking it out of the great Pagod, has expended as well upon the *Bramins*, as in alms to the poor, above five Lacres of Roupies, or 750000 Livres of our Money.

On the other ſide of the Street where the Colledg is built, there ſtands another Pagod, call'd *Richourdas*, from the name of the Idol, which is within upon the Altar: and ſomewhat lower upon another ſmall Altar ſtands another Idol, which they call *Goupaldas*, the Brother of *Richourdas*. You ſee nothing but the face of all theſe Idols, which is either of wood or jet; unleſs it be the Idol of *Marly-Ram*, which ſtands in the great Pagod ſtark naked. As for the Idol *Ram-Kam*, which ſtands in the Raja's Pagod, it has two Diamonds inſtead of eyes, which the Prince caus'd to be ſet there, with a Coller of Pearl, and Canopy over his head, ſupported with four Silver-Pillars.

Some eight days journey from *Banarous*, bending Northward, you enter into a Mountainous Countrey; but which ſometimes op'ns it ſelf into very large plains, ſometimes three or four leagues in length. They are very fertil in Corn, Rice, Wheat and Pulſe. But that which is the plague and ruine of the people of that Countrey, is the vaſt number of Elephants that breed there, and devour their Harveſt. If a Caravan paſs through any part of that Countrey where there are no Inns, in regard the people are forc'd to lye in the op'n Fields, they have much ado to defend themſelves from the Elephants that will come to take away their proviſions. To skare them, the people make great fires, ſhoot off their Muſkets, hooping and hollowing ever and anon. In this place there is another Pagod, well-built, and very ancient, adorn'd with many figures both within and without, which are only the repreſentations of Maids and Women; ſo that Men are ſeldom known to repair thither for devotion's-ſake; and therefore it is call'd the Womens Pagod. There is an Altar in the middle, as in other Pagods; and upon the Altar an Idol of maſſy Gold, four foot high, repreſenting a Maid ſtanding upright, which they call *Ram-Marion*. At her right-hand ſtands a Child of maſſy Silver, about two foot high; and they ſay that the Maid liv'd a very holy life, that that Child was brought to her by the *Bramins* to be inſtructed in her belief, and in the knowledg of well-living: but that after two or three years that the Child had liv'd with her, the Infant grew ſo knowing and ready-witted, that all the *Raja's* of the Countrey long'd for her company; ſo that being ſtoll'n from her one night, ſhe was never ſeen afterwards. Upon the left-hand of this Idol ſtands another Idol, repreſenting an old Man; who, as they ſay, was the ſervant of *Ram-Marion* and the Infant: for which reaſon the *Bramins* do very much reverence this Idol. They never come but once a year in devotion, but they muſt be there upon a prefix'd day, which is the firſt of *November*, though they never op'n the Pagod till the full of the Moon. During thoſe fifteen days, the Pilgrims, as well Men as Women, faſt from time to time, and waſh themſelves three times a-day, not leaving a hair in any part of their bodies, which they take off with a certain earth.

CHAP. XII.

A Continuation of the deſcription of the principal Pagods of the Indian *Idolaters.*

NExt to the Pagods of *Jngrenate* and *Banarous*, the moſt conſiderable is that of *Matura*, about eighteen leagues from *Agra*, upon the way to *Dehly*. It is one of the moſt ſumptuous Edifices in all *India*, and the place to which the greateſt number of Pilgrims was wont to reſort: But now there are very few or none; the Idolaters having inſenſibly loſt the reverence which they had for that Pagod, ſince the River of *Gemena*, that formerly ran by that Pagod, has chang'd its courſe, above half a league from it. For it requires ſo much time to return to the Pagod, after they have waſh'd in the River, that they were many times defil'd again before they could reach it. Though this Pagod ſtand in a bottom, yet you may diſcover it five or ſix leagues before you come at it, the building being very lofty and magnificent. The Stones are of a red colour, which they fetch from a Quarry neer *Agra*. They cleave like our Slates, ſome of them being fifteen foot long, and nine or ten foot broad, yet not above ſix fingers thick, eſpecially when you cleave them as you would have them for uſe: They alſo make very fair Pillars. The Fortreſs of *Agra*, the Walls of *Jehanabat*, the King's Houſe, the two *Moſquees*, and ſeveral Noblemens Houſes are all built of this Stone.

The Pagod is built upon a great Platform of an *Octogonal* Figure, pav'd with Free-ſtone; being adorn'd round about with the figures of all ſorts of creatures, eſpecially Apes. There is an aſcent to it two ways of fifteen or ſixteen ſteps a-piece, every ſtep being two foot broad, for two perſons to go a-breſt. One of the aſcents leads up to the great Portal of the Pagod, the other behind up to the Chancel. The Pagod does not take up above half the Platform, the other half ſerving for a *Piazza* before it. The Structure is in the form of a Croſs, like the reſt of the Pagods, in the midſt whereof a great *Duomo*, with two others of each ſide ſomewhat leſs, advance themſelves above the reſt of the building. The out-ſide of the building from top to bottom is adorn'd with the figures of Rams, Apes and Elephants, and ſeveral ſorts of Monſters. From one foot below every one of theſe *Duomo's*, to the Roof, at ſuch and ſuch ſpaces, are Windows, ſome five, ſome ſix feet high, and to every Window belongs a Balcone, where four perſons may ſtand. Every Balcone is cover'd with a little Arch, ſupported by four Pillars, others by eight, every two touching one another. Round about the *Duomo's* are Niches fill'd with the figures of *Dæmons*. Some with four arms, ſome with four legs. Some with mens heads upon the bodies of Beaſts, and long tails that hang down to their thighes: There are abundance of Apes; and indeed it is an ugly ſight to behold ſo many deform'd ſpectacles. There is but one great door to the Pagod, upon each ſide whereof there are Pillars and Figures of Men and Monſters. The hinder-part is clos'd with a cloſe Baliſter of Stone-Pillars five or ſix inches in Diameter, into which, as into a kind of *Sanctum Sanctorum*, none but the *Bramins* are permitted to enter: but for Money, I got in, and ſaw a ſquare Altar ſome fifteen or ſixteen foot from the door, cover'd with an old Tiſſue of Gold and Silver, upon which ſtood the great Idol, which they call *Ram, Ram*. You ſee nothing but his head, which is of a very black Marble, with two Rubies inſtead of eyes. All the body, from the ſhoulders to the feet, is cover'd with a Robe of Purple-Velvet, with ſome ſmall embroidery. There are two other Idols on each ſide of him two foot high, apparell'd in the ſame manner; only their faces are white, which they call *Becchor*. There I alſo ſaw a Machine ſixteen foot ſquare, and between twelve and fifteen foot high; cover'd with painted Calicuts, repreſenting the ſhapes of Devils. This Machine running upon four Wheels, they told me, was a moving Altar, upon which they carri'd their great God in Proceſſion to viſit the other Gods, as alſo to the River, whither all the people went upon their great Feſtival.

The fourth Pagod is that of *Tripeti*, in the Province of *Carnatica*, toward the Coaſt of *Coromandel*, and *Cape Comorin*. I ſaw it as I went to *Maſlipatan*. It is a Pagod to which there belong a great number of little lodgings for the *Bramins*: ſo that altogether it ſeems to be a great Town. There are ſeveral Ponds round about it; but their ſuperſtition is ſo great, that no Paſſenger dare take any water out of them, but what the *Bramin* gives him.

CHAP. XIII.

Of the Pilgrimages of the Idolaters to their Pagods.

ALL the Idolaters under the Dominion of the Great *Mogul*, and other Princes, both on this ſide and beyond *Ganges*, at leaſt once in their lives go in Pilgrimage to one of theſe Pagods that I have nam'd; but moſt generally to that of *Jagrenate*, as being the firſt and moſt conſiderable above all the reſt. The *Bramins* and rich people go oftner. For ſome go every four years, ſome every ſix, or eight; and putting the Idols of their Pagods upon Pallekies cover'd with Tiſſues, they travell with their *Bramins*, as it were in proceſſion to the Pagod which they moſt eſteem.

They go not in Pilgrimage one by one, or two and two, but whole Towns, and many times ſeveral Towns together. The poor that go a great way, are ſupply'd by the rich; who ſpend very freely in ſuch acts of Charity. The rich travel in Pallekies or Chariots, the poor on foot, or upon Oxen; the Wife carrying the Child, and the man the Kitchin Implements.

The Idol which they carry in proceſſion, by way of viſit, and out of reſpect to the great *Ram-Ram*, lies at length in a rich Palleky, cover'd with Tiſſue of Gold and Silver, fring'd as richly; the Mattreſs and Bolſter being of the ſame ſtuff under the head, feet, and elbows. The *Bramins* alſo diſtribute Flabels to the moſt conſiderable of the Company, the handles whereof being eight foot long, are plated with Gold and Silver. The Flabel being three foot in Diameter, of the ſame Tiſſue as the Pallekies; round about, it is adorn'd with Peacocks Feathers to gather more wind, and ſometimes with Bells to make a kind of tingling. There are ſix of theſe Flabels uſually employ'd to keep off the Flies from their God; the better ſort taking it by turns, that the honour of waiting upon their God may be more equally ſhar'd.

CHAP. XIV.

Of divers Cuſtoms of the Indian *Idolaters.*

THE *Bramins* are well skill'd in Aſtrology; and will exactly foretell to the people the Eclipſes of the Sun and Moon. The ſecond of *July* 1666, about one a Clock in the afternoon, at *Patna* in *Bengala*, there was an Eclipſe of the Sun; at which time it was a prodigious thing to ſee the multitudes of people, men, women, and children, that ran to the River *Ganges*, to waſh themſelves. But it behoves them to begin to waſh three days before the Eclipſe; all which time they labour day and night in providing all ſorts of Rice, Milk, Meats, and Sweatmeats, to throw to the Fiſh and Crocodiles, as ſoon as the *Bramins* give the word. Whatever Eclipſe it be whether of the Sun or Moon, the Idolaters as ſoon as it appears, break all their Earthen Pots and Diſhes in the houſe, which makes a hideous noiſe altogether.

Every *Bramin* has his Magick Book, wherein are abundance of Circles and Semicircles, Squares, Triangles, and ſeveral ſorts of Ciſers. They alſo make ſeveral Figures upon the ground, and when they find that the good hour is come, they cry aloud to the people to feed the fiſh. Then there enſues a moſt horrible din of Drums, Bells, and great noiſe of ſounding Mettal, which they twang one againſt another. And as ſoon as the victuals are thrown into the River, the people are to go in and waſh and rub themſelves till the Eclipſe be over. So that in regard the waters were at that time very high, for more than three Leagues above and below the City, and all the breadth of the River, there was nothing to be ſeen but the heads of the people. As for the *Bramins*, they ſtay aſhore to receive the richer ſort, and thoſe that give moſt; to dry their bodies, and to give them dry Linnen to their bellies. Afterwards they cauſe them to ſit down in a Chair, where the moſt liberal of the Idolaters have provided Rice, Pulſe, Milk, Butter, Sugar, Meal, and Wood. Before the Chair the *Bramin* makes a place very clean about five foot ſquare; then with Cow-dung ſteep'd in a kind of yellow Baſon, he rubs all the place, for fear any Emet ſhould come there to be burnt. For indeed they would never make uſe of Wood if they could help it; and when they do, they are very careful that there be no Worms or Inſects in it. In the place which they have thus cleans'd, they draw ſeveral Figures, as Triangles, Ovals, Half-Ovals, *&c.* Then upon every Figure they lay a little Cows-dung, with two or three ſmall ſticks of Wood, upon every one of which they lay a ſeveral ſort of Grain; after that pouring Butter, and ſetting fire to each; by the ſmoak which riſes, they judg of the plenty of every ſort of Grain that year.

When the Moon is at the full in *March*, they keep a ſolemn Feſtival for their Idol, which is in form of a Serpent. This Feſtival continues nine days; and when it comes, they do nothing but make Holiday all the while, as well men as beaſts, which they beautifie by making Circles about their eyes with Vermillion, with which they alſo colour the Horns; and if they have a particular kindneſs for the beaſt, they hang them with Leaves of guilded Tin. Every morning they worſhip the Idol, and the Maids dance about it for an hour, to the noiſe of Fluits and Drums; after which they eat and drink and are merry till the evening, and then they worſhip and dance about their Idol again.

Though the Idolaters never drink any ſtrong drink at other times, yet at this Feſtival they drink Palm-wine, and ſtrong water, which is made of the ſame in remote Villages; for elſe their *Mahometan* Governour would not ſuffer them to make Wine, nor to ſell any which might be brought out of *Perſia.*

Their ſtrong Water is thus made: They take a great Earthen pot, well glaz'd within, which they call *Martavane*; into one of theſe Veſſels, that holds three hundred *Paris* pints of *Palma*-wine, they put in fifty or ſixty pound of brown Sugar unrefin'd, which looks like yellow Wax; with about twenty pound of a great thick bark of a Thorn, not much unlike that which our Leather-dreſſers uſe. This bark ſets the *Palma*-wine a bubling and working juſt like our new wines, for five or ſix days together, till it becomes of a ſweet Liquor, as ſowre as our Crabs. Then they diſtill it, and according to the taſte they would give, they either put into a Cauldron full, a little Bag of Mace, or three or four handfuls of Anniſe-ſeed. They can make it alſo as ſtrong as they pleaſe.

Being at *Agra* in the year 1642, an Idolater, whoſe name was *Woldas*, Broaker to the *Hollanders*, about ſeventy years of age, receiving news that the chief *Bramin* of the Pagod of *Matura* was dead, went to the *Hollander* and deſir'd him to even all accounts; for ſaid he, the chief Prieſt being dead, it behoves me to dye, that I may ſerve him in the other world. Thereupon having ended his accounts, he took his Coach, with ſome of his Kindred; but having neither eaten nor drank from the time he receiv'd the news, he dy'd by the way; having famiſh'd himſelf for grief.

The *Indian* Idolaters have a cuſtom, that when any perſon gives a thing, they ſnap their fingers, crying out, *Gi-Narami*, remember *Narami*, who was a great Saint among them, for fear the Evil Spirit ſhould enter into the body of him that gives.

Being at *Surat* in the year 1653, a *Raſponte* being demanded Cuſtom for three or four pieces of Calicut, boldly ask'd the Governour, whether a Souldier that had ſerv'd the King all his life-time, ought to pay Cuſtom for two or three pitiful pieces of Calicut, not worth four or five Roupies; telling him it was only to cloath his Wife and Children. The Governour netl'd at his ſawcineſs, call'd him *Bethico*, or Son of a Whore; adding, that if he were Prince he would make him pay his Cuſtoms. Whereupon the Souldier incens'd at the affront, making as if he felt for Money to pay his dues, bearing up to the Governor, ſtab'd him in the belly, ſo that he dy'd immediately. But the Souldier was preſently cut in pieces by the Governors Servants.

Though the Idolaters are in utter darkneſs as to the knowledg of the true God, however the Law of Nature teaches them Morality in many things. When they are married they are ſeldom falſe to their Wives. Adultery is very rare among them. And as for *Sodomy* I never heard it mention'd. They marry their Children between ſeven and eight years old, for fear they ſhould fall into that vice; the Ceremonies whereof are theſe: The day before the Nuptials, the Bridegroom, accompany'd by all his Kindred, goes to the Houſe where the Bride lives, with a great pair of Bracelets, two fingers thick, hollow within, and in two pieces, with a hinge in the middle to open them. According to the quality of the Bride thoſe Bracelets are of more or leſs value, ſometimes of Gold, ſometimes of Silver, Tin, or Latten, the pooreſt ſort of all making uſe of Lead. The next day there is a great Feaſt at the Bridegrooms Houſe, whether all the Kindred on both ſides are invited, and about three a Clock in the afternoon the Bride is brought thither. Then the chief of the *Bramins* that are there, of which there are always ſeveral, laying the head of the Bride to the Bridegrooms, pronounces ſeveral words, ſprinkling their heads and bodies all the while with water. Then they bring him upon Plates or Fig-leaves ſeveral ſorts of Meats, Calicuts, and Stuffs; and then the *Bramin* asks the Bridegroom, whether ſo long as God ſhall make him able, he will let his Wife ſhare with him, and whether he will endeavour to maintain her by his labour. If he ſays yes, they all ſet themſelves down to the Feaſt prepar'd for them, where every one eats by himſelf. If the Bride be rich, and be acquainted among the Nobility, their Weddings are very pompous and expenſive. The Bridegroom is mounted upon an Elephant, and the Bride rides in a Chariot; the whole Company carrying Torches in their hands. They alſo borrow of the Governour and the Nobility of the place, as many Elephants and prancing Horſes as they can get. And they walk ſome part of the night with Fireworks, which they throw about the Streets and Piazza's. But the greateſt expence to thoſe that live three or four hundred Leagues from it, is to get the water of *Ganges*; for in regard they account that water ſacred, and drink it out of devotion, it muſt be brought them by the *Bramins*, and in Earthen Veſſels, glaz'd within ſide, which the chief *Bramin* of *Ingrenate* fills himſelf with the pureſt Water of the River, and then ſeals up with his own Seal. They never drink this water till the end of the Feaſt, and then they give their gueſts three or more glaſſes apiece. This water coming ſo far, and the chief *Bramin* demanding a Tribute for every pot, which contains a Pail-full, ſometimes a wedding comes to two or three thouſand Roupies.

The eighth of *April*, being in a City of *Bengala* call'd *Malde*, the Idolaters made a great Feaſt, according to the particular Cuſtom of that place; they all go out of the City, and faſten Iron hooks to the boughs of ſeveral Trees, then come a great number of poor people and hang themſelves, ſome by the ſides, ſome by the brawn of their backs, upon thoſe hooks, till the weight of their body tearing away the fleſh, they fall of themſelves. 'Tis a wonderful thing to ſee that not ſo much as one drop of blood ſhould iſſue from the wounded fleſh, nor that any of the fleſh ſhould be left upon the hook; beſides, that in two days they are perfectly cur'd by ſuch Plaiſters as their *Bramins* give them. There are others who at that Feaſt will lye upon a bed of nails, with the points upward, the nails entring a good way into the fleſh; however while theſe people are under this Pennance, their Friends come and preſent them with Money and Linnen. When they have undergone their Penance, they take the preſents and diſtribute them to the poor, without making any farther advantage of them. I ask'd one, why they made that Feaſt, and ſuffer'd thoſe ſevere Penances; who anſwer'd me, that it was in remembrance of the firſt man, whom they call'd *Adam*, as we do.

In the year 1666, I ſaw another ſort of Penance, as I croſs'd the *Ganges*; upon the Bank of which River they had prepar'd a clean place, where one of the poor Idolaters was condemn'd to reſt upon the ground, touching it only with his hands and feet; which he was to do ſeveral times a day, and every time to kiſs the earth three times before he roſe up again. He was to riſe up upon his left foot, never touching the ground with his right all the while. And every day for a month together before he either eat or drank he was oblig'd to this poſture for fifty times together, and conſequently to kiſs the ground a hundred and fifty times. He told me, that the *Bramins* had enjoin'd him that Penance becauſe he had ſuffer'd a Cow to dye in his Houſe, and had not lead her to the water to be waſh'd before ſhe dy'd.

When an Idolater has loſt any piece of Gold or Silver, or ſumm of Money either by negligence, or as being ſtoln from him, he is oblig'd to carry as much as he loſt to the great *Bramin*; for if he does not, and that the other ſhould come to know of it, he is ignominiouſly caſt out of his Tribe, to make him more careful another time.

On the other ſide the *Ganges* Northward, toward the Mountains of *Naugrocot*, there are two or three *Raja's*, who neither believe God nor the Devil. Their *Bramins* have a book containing their Belief, full of ridiculous abſurdities, whereof the Author whoſe name is *Baudou* gives no reaſon. Theſe *Raja's* are the Great *Moguls* Vaſſals, and pay him Tribute.

To conclude the *Malavares* carefully preſerve the nails of their left hands, and let their hair grow like women's. Theſe nails, which are half a finger long, ſerve them inſtead of Combs; and it is with their left hand that they do all their drudgery, never touching their faces, nor what they eat, but with their right hands.

CHAP. XV.

Of the Kingdom of Boutan, *whence comes the Musk, the good Rhubarb, and ſome Furs.*

THE Kingdom of *Boutan* is of a large extent; but I could never yet come to a perfect knowledg thereof. I have ſet down all that I could learn at *Patna*, whither the Merchants of *Boutan* come to ſell their Musk. The moſt excellent *Rhubarb* comes alſo from the Kingdom of *Boutan*. From hence is brought alſo that Seed which is good againſt the worms, therefore call'd Wormſeed; and good ſtore of Furs. As for the Rhubarb, the Merchants run a great hazard which way ſoever they bring it; for if they take the Northern Road, toward *Caboul*, the wet ſpoils it; if the Southern Road, in regard the journey is long, if the Rains happen to fall, there is as much danger that way; ſo that there is no Commodity requires more care then that.

As for the Musk, during the heats the Merchant loſes by it, becauſe it dries and loſes its weight. Now in regard this Commodity pays twenty-five in the hundred Cuſtom at *Gorrochepour*, the laſt Town belonging to the Great *Mogul*, next to the Kingdom of *Boutan*, when the *Indian* Merchants come to that City, they go to the Officer of the Cuſtom-Houſe, and tell him that they are going to *Boutan* to buy Musk or Rhubarb, and how much they intend to lay out; all which the Officer Regiſters, with the name of the Merchant. Then the Merchants inſtead of twenty-five, agree with him for ſeven or eight in the hundred, and take a Certificate from the Officer or Cadi, that he may not demand any more at their return. If the Officer refuſes a handſom compoſition, then they go another way, over Deſarts and Mountains cover'd with Snow, tedious and troubleſome, till they come to *Caboul*, where the Caravans part, ſome for great *Tartary*, others for *Balch*. Here it is that the Merchants coming from *Boutan* barter their Commodities for Horſes, Mules, and Camels; for there is little Money in that Country. Then thoſe *Tartars* tranſport their Commodities into *Perſia*, as far as *Ardevile* and *Tauris*; which is the reaſon that ſome *Europeans* have thought that Rhubarb and Wormſeed came out of *Tartary*. True it is, that ſome Rhubarb comes from thence; but not ſo good as that of *Boutan*, being ſooner corrupted; for Rhubarb will eat out its own heart. The *Tartars* carry back out of *Perſia* Silks of ſmall value, which are made in *Tauris* and *Ardevile*, and ſome *Engliſh* Cloth brought by the *Armenians* from *Conſtantinople* and *Smyrna*. Some of the Merchants that come from *Caboul* and *Boutan* go to *Candahar*, and thence to *Iſpahan*; whether they carry Coral in Beads, yellow Amber, and *Lapis Lazuli* Beads, if they can meet with it. The other Merchants that come from the Coaſt of *Multan*, *Lahor*, and *Agra*, bring only Linnons, Indigo, and ſtore of *Cornelian* and Chriſtal Beads. Thoſe that return through *Gorrochepour*, and are agreed with the Officer of the Cuſtom-Houſe, carry from *Patna* and *Daca*, Coral, yellow Amber, Bracelets of Tortois-ſhells, and other Shells, with great ſtore of round and ſquare thick pieces of Tortois. When I was at *Patna*, four *Armenians* who had been before at *Boutan*, return'd from *Dantzick*, where they had made certain Figures of yellow Amber, repreſenting the ſhapes of ſeveral Creatures and Monſters, which they were carrying to the King of *Boutan*, who is an Idolater, as are all his people, to ſet up in his Pagods. For the *Armenians* for Money will ſell any thing of Idolatry; and they told me beſides, that if they could but have made the Idol which the King of *Boutan* beſpoke of them, they ſhould have done their buſineſs. Which was to have been a Monſters head, with ſix horns, four ears, four arms, and ſix fingers upon every hand, all of yellow Amber; but they could not find pieces big enough.

The Caravan is three months travelling from *Patna* to the Kingdom of *Boutan*. It ſets out from *Patna* about the end of *December*, and eight days after arrives at *Gorrochepour*.

From *Gorrochepour* to the foot of the high Mountains, is eight or nine days journey more, during which the Caravan ſuffers very much hardſhip, for the Country is nothing but wide Forreſts, full of wild Elephants. So that the Merchants, inſtead of taking their reſts, are forc'd to watch, keep fires, and ſhoot off their Muskets all the night long. For the Elephant making no noiſe in treading, would elſe be upon the Caravan before they were aware; not that he comes to do any miſchief to the men, but to get what victuals he can find. You may travel from *Patna* to the foot of thoſe Mountains in Palleki's. But generally they ride upon Oxen, Camels, or Horſes, bred in the Country. Thoſe Horſes are generally ſo little, that when a man is upon the back of them, his feet touch the ground; but they will travel twenty Leagues an end, and never bait, or elſe with a very ſmall one. Some of thoſe Horſes coſt two hundred Crowns; for indeed when you come to croſs the Mountains, you can make uſe of no other ſort of carriage but them, in regard of the narrowneſs and ruggedneſs of the Paſſes; which many times put the Horſes very much to it, as ſtrong and as low as they are.

Five or ſix Leagues beyond *Gorrochepour* you enter into the Territories of the *Raja* of *Nupal*, which extend to the Frontiers of the Kingdom of *Boutan*. This *Raja* is a Tributary to the Great *Mogul*, and pays him every year an Elephant for his Homage. He reſides in the City of *Nupal*, from whence he derives his Title; but there is little either Trade or Money in his Country, which is all Woods and Forreſts.

The Caravan being arriv'd at the foot of theſe Mountains, which are call'd at this day by the name of *Naugrocot*, abundance of people come from all parts of the Mountain, the greateſt part whereof are women and maids, who agree with the Merchants to carry them, their goods and proviſions croſs the Mountains, which is eight days journey more.

The women carry upon each ſhoulder a woollen Roll, to which is faſten'd a large Cuſhion, that hangs down upon their backs, upon which the man ſits. There are three women to carry one man, relieving one another by turns. And for their luggage and proviſions, they lade them upon Goats, that will carry a hundred and fifty pound weight apiece. Thoſe that will ride, are in many places forc'd to have their Horſes hoiſted up with Cords. They never feed them but morning and evening, mixing a pound of meal, half a pound of brown Sugar, and half a pound of Butter together, with water ſufficient. In the evening they muſt be contented only with a few flat Peaſon, bruis'd, and ſteep'd half an hour in water. The women that carry the men, get for their ten days travel two Roupies apiece, and as much for every burthen which the Goats carry, and for every Horſe which they lead.

After you have paſs'd the Mountains, you may travel to *Boutan* upon Oxen, Camels, Horſes, or Palleki's, which you pleaſe. The Country is good, abounding in Rice, Corn, Pulſe, and ſtore of wine. All the people both men and women are clad in the Summer with a large piece of Fuſtian, or Hempen-Cloath; in the Winter with a thick Cloth, almoſt like Felt. Both men and women wear upon their heads a kind of Bonnet, much like our drinking Cans, which they adorn with Boars teeth, and with round and ſquare pieces of Tortois-Shells. The richer ſort intermix Coral and Amber Beads, of which their women make them Neck-Laces. The men as well as the women wear Bracelets upon their left hands only, from the wriſt to the elbow. The women wear them ſtrait, the men looſe. About their necks they wear a ſilken twiſt, at the end whereof hangs a Bead of yellow Amber or Coral, or a Boars Tooth, which dangles upon their breaſts. On their left-ſides, their Girdles are button'd with Beads of the ſame. Though they be Idolaters, yet they feed upon all ſort of food, except the fleſh of Cows, which they adore as the common Nurſes of all men; they are beſides great lovers of ſtrong water. They obſerve alſo ſome Ceremonies of the *Chineſes*, burning Amber at the end of their Feaſts, though they do not worſhip fire like the *Chineſes*. For which reaſon the Merchants of *Boutan* will give at *Patna* for a *Serre* of large pieces of yellow Amber, as big as a Nut, bright and clean, thirty-five and forty Roupies. The *Serre* of yellow Amber, Musk, Coral, Ambergriſe, Rhubarb, and other Drugs, containing nine Ounces to the pound. Saltpeter, Sugar, Rice, Corn, and other Commodities, are alſo ſold by the *Serre* in *Bengala*; but the *Serre* contains ſeventy-two of our Pounds, at ſixteen Ounces to the Pound; and forty *Serres* make a *Mein*, or 2824 Pounds of *Paris*.

To return to yellow Amber, a piece of nine ounces is worth in *Boutan* from 250 to 300 Roupies, according to its colour and beauty. Coral rough, or wrought into Beads, yields profit enough; but they had rather have it rough, to ſhape it as they pleaſe themſelves.

The Women and Maids are generally the Artiſts among them, as to thoſe toys. They alſo make Beads of Cryſtal and *Agat*. As for the Men, they make Bracelets of Tortoiſe-ſhell, and Sea-ſhells, and poliſh thoſe little pieces of Shells which the Northern people wear in their ears, and in their hair. In *Patna* and *Daca* there are above two thouſand perſons that thus employ themſelves, furniſhing the Kingdoms of *Boutan*, *Aſem*, *Siam*, and other Northern and Eaſtern parts of the *Mogul's* Dominions.

As for Wormſeed, the Herb grows in the Fields, and muſt dye before the Seed can be gather'd: but the miſchief is, that before the Seed is ripe, the wind ſcatters the greateſt part, which makes it ſo ſcarce. When they gather the Seed, they take two little Hampers, and as they go along the Fields, they move their Hampers from the right to the left, and from the left to the right, as if they were mowing the Herb, bowing it at the top, and ſo all the Seed falls into the Hampers.

Rhubarb is a Root which they cut in pieces, and ſtringing them by ten or twelve together, hang them up a drying.

Had the Natives of *Boutan* as much art in killing the Martin as the *Muſcovite*, they might vend great ſtore of thoſe rich Furs, conſidering what a number of thoſe Beaſts there are in that Countrey. No ſooner does that creature peep out of his hole, but the *Muſcovites*, who lye upon the watch, have e'm preſently, either in the noſe or in the eyes; for ſhould they hit e'm in the body, the blood would quite ſpoyl the skin.

The King of *Boutan* has conſtantly ſeven or eight thouſand Men for his Guard. Their Weapons are for the moſt part Bows and Arrows. Some of them carry Battel-axes, and Bucklers. 'Tis a long time ago ſince they had the firſt uſe of Muskets and Cannons: their Gun-powder being long, but of an extraordinary force. They aſſur'd me that ſome of their Cannons had Letters and Figures upon them, that were above five-hunder'd years old. They dare not ſtir out of the Kingdom without the Governor's particular leave; nor dare they carry a Musket along with them, unleſs their next Kindred will undertake for them that they ſhall bring it back. Otherwiſe I had brought one along with me; for by the characters upon the Barrel, it appear'd to have been made above 180 years. It was very thick, the mouth of the bore being like a Tulip, poliſh'd within as bright as a Looking-glaſs. Two thirds of the Barrel were garniſh'd with emboſs'd Wires, with certain Flowers of Gold and Silver inlaid between; and it carri'd a Bullet that weigh'd an ounce. But I could not prevail with the Merchant to ſell it me, nor to give me any of his powder.

There are always fifty Elephants kept about the King's Houſe, and twenty five Camels, with each a Piece of Artillery mounted upon his back, that carries half a pound Ball. Behind the Gun ſits a Cannoneer that manages and levels the Guns as he pleaſes.

There is no King in the World more fear'd and more reſpected by his Subjects then the King of *Boutan*; being in a manner ador'd by them. When he ſits to do Juſtice, or give Audience, all that appear in his preſence hold their hands cloſe together above their forheads: and at a diſtance from the Throne proſtrate themſelves upon the ground, not daring to lift up their heads. In this humble poſture they make their Petitions to the King; and when they retire, they go backwards till they are quite out of his ſight. One thing they told me for truth, that when the King has done the deeds of nature, they diligently preſerve the ordure, dry it and powder it, like ſneezing-powder: and then putting it into Boxes, they go every Market-day, and preſent it to the chief Merchants, and rich Farmers, who recompence them for their kindneſs: that thoſe people alſo carry it home, as a great rarity, and when they feaſt their Friends, ſtrew it upon their meat. Two *Boutan* Merchants ſhew'd me their Boxes, and the Powder that was in them.

The Natives of *Boutan* are ſtrong and well proportion'd; but their noſes and faces are ſomewhat flat. Their women are ſaid to be bigger and more vigorous than the men; but that they are much more troubled with ſwellings in the throat then the men, few eſcaping that diſeaſe. They know not what war is, having no enemy to fear but the *Mogul*. But from him they are fenc'd with high, ſteep, craggy, and ſnowey Mountains. Northward there are nothing but vaſt Forreſts and Snow. Eaſt and Weſt nothing but bitter water. And as for the *Raja's* near them, they are Princes of little force.

There is certainly ſome Silver Mine in the Kingdom of *Boutan*, for the King coins much Silver, in pieces that are of the value of a Roupy. The pieces are already deſcrib'd. However the *Boutan* Merchants could not tell me where the Mine lay. And as for their Gold, that little they have is brought them from the Eaſt, by the Merchants of thoſe Countries.

In the year 1659, the Duke of *Muſcovy's* Embaſſadors paſs'd through this Country to the King of *China*. They were three of the greateſt Noblemen in *Muſcovy*, and were at firſt very well receiv'd; but when they were brought to kiſs the Kings hands, the cuſtom being to proſtrate themſelves three times to the ground, they refus'd to do it, ſaying that they would complement the King after their manner, and as they approach'd their own Emperor, who was as great and as potent as the Emperor of *China*. Thereupon, and for that they continu'd in their reſolution, they were diſmiſs'd with their preſents, not being admitted to ſee the King. But had thoſe Embaſſadors conform'd to the cuſtom of *China*, without doubt we might have had a beaten rode through *Muſcovy* and the North part of Great *Tartary*, and much more commerce and knowledge of the Country than now we have.

This mentioning the *Muſcovites*, puts me in mind of a ſtory that ſeveral *Muſcovy* Merchants averr'd to be true, upon the rode between *Tauris* and *Iſpahan*, where I overtook them, of a woman of fourſcore and two years of age, who at thoſe years was brought to bed in one of the Cities of *Muſcovy*, of a Male Child, which was carry'd to the Duke, and by him brought up at the Court.

CHAP. XVI.

Of the Kingdom of Tipra.

MOſt people have been of opinion till now, that the Kingdom of *Pegu* lies upon the Frontiers of *China*; and I thought ſo my ſelf, till the Merchants of *Tipra* undeceiv'd me. I met with three, one at *Daca*, and two others at *Patna*. They were men of very few words; whether it were their own particular diſpoſition, or the general habit of the Country. They caſt up their accounts with ſmall Stones likes Agats, as big as a mans nail, upon every one of which was a Cypher. They had every one their weights, like a Stelleer; though the Beam were not of Iron, but of a certain Wood as hard as Brazile; nor was the Ring that holds the weight, and is put thorough the Beam to mark the weight, of Iron, but a ſtrong Silk Rope. And thus they weigh'd from a Dram to ten of our Pounds. If all the Natives of the Kingdom of *Tipra* were like the two Merchants which I met at *Patna*, I dare aſfirm them to be notable topers; for they never refuſ'd whatever ſtrong Liquor I gave them, and never left till all was out; and when I told them by my Interpreter that all my Wine was gone, they clapt their hands upon their ſtomachs and ſigh'd. Theſe Merchants travell'd all three through the Kingdom of *Arakan*, which lies to the South and Weſt of *Tipra*, having ſome part of *Pegu* upon the Winter Weſt. They told me alſo, that it was about fifteen days journey to croſs through their Country; from whence there is no certain conjecture of the extent to be made, by reaſon of the inequality of the ſtages. They ride upon Oxen and Horſes, which are low, but very hardy. As for the King and the Nobility, they ride in their Pallekies, or upon their Elephants of War. They are no leſs ſubject to Wens under their throats, than thoſe of *Boutan*; inſomuch that the women have thoſe Wens hanging down to their Nipples; which proceeds from the badneſs of the waters.

There is nothing in *Tipra* which is fit for ſtrangers. There is a Mine of Gold, but the Gold is very courſe. And there is a ſort of very courſe Silk, which is all the Revenue the King has. He exacts no Subſidies from his Subjects; but only that they, who are not of the prime Nobility, ſhould work ſix days in a year in his Mine, or in his Silk-works. He ſends his Gold and his Silk into *China*, for which they bring him back Silver, which he coins into pieces to the value of ten Sous. He alſo makes thin pieces of Gold, like the *Aſpers* of *Turky*; of which he has two ſorts, four of the one ſort making a Crown, and twelve of the other.

CHAP. XVII.

Of the Kingdom of Aſem.

IT was never known what the Kingdom of *Aſem* was, till *Mirgimola* had ſetl'd *Aureng-zeb* in the Empire. For he conſidering that he ſhould be no longer valu'd at Court, after the war was at an end, being then General of *Aureng-zeb's* Army, and powerful in the Kingdom, where he had great ſtore of Creatures, to preſerve the Authority he had, reſolv'd to undertake the Conqueſt of the Kingdom of *Aſem*; where he knew he ſhould find little or no reſiſtance, that Kingdom having been at peace above 500 years before. 'Tis thought theſe were the people that formerly invented Guns and Powder; which ſpead it ſelf from *Aſem* to *Pegu*, and from *Pegu* to *China*, from whence the invention has been attributed to the *Chineſes*. However certain it is, that *Mirgimola* brought from thence ſeveral pieces of Canon, which were all Iron Guns, and ſtore of excellent Powder, both made in that Countrey. The Powder is round and ſmall, like ours, and very ſtrong.

Mirgimola embark'd his Army in one of the mouths of *Ganges*, and ſailing up one of the Rivers that comes from the Lake *Chiamay*, to the twenty-ninth or thirtieth Degree, he landed his Army, and came into a Country abounding in all humane neceſſaries, ſtill finding the leſs reſiſtance becauſe the people were ſurpriz'd. Being a *Mahumetan*, he ſpar'd not the very Pagods, but burn'd and ſack'd all where-ever he came to the thirty-fifth Degree. There he underſtood that the King of *Aſem* was in the field with a more powerful Army than he expected, and that he had ſeveral pieces of Canon, and great ſtore of fire-works withall. Thereupon *Mirgimola* thought it not convenient to march any farther; though the chief reaſon of his return was the drawing on of Winter; which the *Indians* are ſo ſenſible of, that it is impoſſible to make them ſtir beyond the thirti'th or thirty-fifth Degree, eſpecially to hazard their lives.

Mirgimola therefore turns to the South-weſt, and beſieges a City call'd *Azoo*, which he took in a ſmall time, and found good plunder therein. In this City of *Azoo*, are the Tombs of the Kings of *Aſem*, and of all the Royal Family. For though they are Idolaters, they never burn their dead bodies, but bury them. They believe that the dead go into another world, where they that have liv'd well in this, have plenty of all things; but that they who have been ill livers, ſuffer the want of all things, being in a more eſpecial manner afflicted with hunger and drowth; and that therefore it is good to bury ſomething with them to ſerve them in their neceſſities. This was the reaſon that *Mirgimola* found ſo much wealth in the City of *Azoo*. For many ages together, ſeveral Kings had built them Chappels in the great Pagod to be buried in, and in their life times had ſtor'd up in the Vaults of their particular Chappels, great ſums of Gold and Silver, and other moveables of value. Beſides, that when they bury the deceas'd King, they bury with him likewiſe whatever he eſteem'd moſt pretious in his life-time, whether it were an Idol of Gold or Silver, or whatever elſe, that being needful in this, might be neceſſary for him in the world to come. But that which ſavours moſt of Barbariſm is, that when he dies, all his beſt beloved Wives, and the principal Officers of his Houſe poyſon themſelves, to be buri'd with him, and to wait upon him in the other world. Beſides this, they bury one Elephant, twelve Camels, ſix Horſes, and a good number of Hounds, believing that all thoſe Creatures riſe again to ſerve their King.

The Kingdom of *Aſem* is one of the beſt Countries of all *Aſia*, for it produces all things neceſſary for humane ſubſiſtence, without any need of foreign ſupply. There are in it Mines of Gold, Silver, Steel, Lead, Iron, and great ſtore of Silk, but courſe. There is a ſort of Silk that is found under the the Trees, which is ſpun by a Creature like to our Silk-worms, but rounder, and which lives all the year long under the trees. The Silks which are made of this Silk gliſt'n very much, but they fret preſently. The Country produces alſo great ſtore of Gum-Lake; of which there is two ſorts, one grows under the trees of a red colour, wherewith they paint their Linnen and Stuffs; and when they have drawn out the red juice, the remaining ſubſtance ſerves to varniſh Cabinets, and to make Wax; being the beſt Lake in *Aſia* for thoſe uſes. As for their Gold they never ſuffer it to be tranſported out of the Kingdom, nor do they make any Money of it; but they preſerve it all in Ingots, which paſs in trade among the Inhabitants; but as for the Silver, the King coins it into Money, as is already deſcrib'd.

Though the Country be very plentiful of all things, yet there is no fleſh which they eſteem ſo much as Dogs fleſh; which is the greateſt delicacy at all Feaſts; and is ſold every month in every City of the Kingdom upon their Market-days. There are alſo great ſtore of Vines, and very good Grapes, but they never make any Wine; only they dry the Grapes to make *Aqua Vitæ*. As for Salt they have none but what is artificial, which they make two ways. Firſt they raiſe great heaps of that green Stuff that ſwims at the top of ſtanding waters, which the Ducks and Frogs eat. This they dry and burn; and the aſhes thereof being boil'd in a Cloth in water, become very good Salt. The other way moſt in uſe is to take the leaves of *Adams* Fig-tree, which they dry and burn; the aſhes whereof make a Salt ſo tart, that it is impoſſible to eat it until the tartneſs be tak'n away; which they do by putting the aſhes in water, where they ſtir them ten or twelve hours together; then they ſtrain the ſubſtance through a Linnen Cloth and boil it; as the water boils away, the bottom thick'ns; and when the water is all boil'd away, they find at the bottom very good and white Salt.

Of the aſhes of theſe Fig-leaves they make a Lye, wherewith they waſh their Silk, which makes it as white as Snow; but they have not enough to whiten half the Silk that grows in the Country.

Kenneroof is the name of the City where the King of *Aſem* keeps his Court; twenty-five or thirty days journey from that which was formerly the Capital City, and bore the ſame name. The King requires no Subſidies of his people; but all the Mines in his Kingdom are his own; where for the eaſe of his Subjects, he has none but ſlaves that work; ſo that all the Natives of *Aſem* live at their eaſe, and every one has his houſe by himſelf, and in the middle of his ground a fountain encompaſs'd with trees; and moſt commonly every one an Elephant to carry their Wives; for they have four Wives, and when they marry, they ſay to one, I take thee to ſerve me in ſuch a thing; to the other, I appoint thee to do ſuch buſineſs; ſo that every one of the Wives knows what ſhe has to do in the Houſe. The men and women are generally well complexion'd; only thoſe that live more Southerly are more ſwarthy, and not ſo ſubject to Wens in their throats; neither are they ſo well featur'd, beſides that the women are ſomewhat flat Noſ'd. In the Southern parts the people go ſtark naked, only covering their private parts, with a Bonnet like a blew Cap upon their heads, hung about with Swines teeth. They pierce holes in their ears, that you may thruſt your thumb in, where they hang pieeces of Gold and Silver. Bracelets alſo of Tortoiſe-ſhells, and Sea-ſhells as long as an egg, which they ſaw into Circles, are in great eſteem among the meaner ſort; as Bracelets of Coral and yellow Amber among thoſe that are rich. When they bury a man, all his Friends and Relations muſt come to the burial; and when they lay the body in the ground, they all take off their Bracelets from their Arms and Legs, and bury them with the Corps.

CHAP. XVIII.

Of the Kingdom of Siam.

THE greateſt part of the Kingdom of *Siam* lies between the Golf of *Siam* and the Golf of *Bengala*; bordering upon *Pegu* toward the North, and the *Peninſula* of *Malacca* toward the South. The ſhorteſt and neareſt way for the *Europeans* to go to this Kingdom, is to go to *Iſpahan*, from *Iſpahan* to *Ormus*, from *Ormus* to *Surat*, from *Surat* to *Golconda*, from *Golconda* to *Maſlipatan*, there to embark for *Denouſerin*, which is one of the Ports belonging to the Kingdom of *Siam*. From *Denouſerin* to the Capital City, which is alſo call'd *Siam*, is thirty-five days journey, part by Water, part by Land, by Waggon, or upon Elephants. The way, whether by Land or Water, is very troubleſome; for by Land you muſt be always upon your guard, for fear of Tigers and Lions; by Water, by reaſon of the many falls of the River, they are forc'd to hoiſe up their Boats with Engines.

All the Countrey of *Siam* is very plentiful in Rice and Fruits; the chiefeſt whereof are *Mangos*, *Durions*, and *Manguſtans*. The Foreſts are full of Harts, Elephants, Tigers, Rhinocero's, and Apes; where there grow alſo large Bambou's in great abundance. Under the knots of theſe Bambou's are Emets neſts as big as a mans head, where every Emet has his apartment by himſelf; but there is but one hole to enter into the neſt. They make their neſts in theſe Canes to preſerve themſelves from the rains which continue four or five months together.

In the night time the Serpents are very buſie. There are ſome two foot long, with two heads; but one of them has no motion.

There is alſo another creature in *Siam*, like our *Salamander*, with a forked tail, and very venomous.

The Rivers in this Kingdom are very large; and that which runs by *Siam* is equally as large as the reſt. The water is very wholeſome; but it is very full of Crocodiles of a monſtrous bigneſs, that devour men if they be not very careful of themſelves. Theſe Rivers overflow their banks while the Sun is in the Southern Tropick; which makes the fields to be very fertile as far as they flow; and it is obſerv'd, that the Rice grows higher or lower, as the floods do more or leſs increaſe.

Siam, the Capital City of the Kingdom, where the King keeps his Court, is wall'd about, being about three of our Leagues in circuit; it is ſituated in an Iſland, the River running quite round it, and might be eaſily brought into every ſtreet in the Town, if the King would but lay out as much Money upon that deſign, as he ſpends in Temples and Idols.

The *Siamers* have thirty-three Letters in their Alphabet. But they write from the left to the right, as we do, contrary to the cuſtom of *Japon*, *China*, *Cochinchina*, and *Tunquin*, who write from the right to the left.

All the Natives of this Kingdom are ſlaves, either to the King or the great Lords. The women as well as the men cut their hair; neither are they very rich in their habits. Among their complements, the chiefeſt is, never to go before a perſon that they reſpect, unleſs they firſt ask leave, which they do by holding up both their hands. Thoſe that are rich have ſeveral Wives.

The Money of the Country is already deſcrib'd.

The King of *Siam* is one of the richeſt Monarchs in the Eaſt, and ſtiles himſelf King of Heaven and Earth; though he be Tributary to the Kings of *China*. He ſeldom ſhews himſelf to his Subjects; and never gives Audience, but to the principal Favourites of his Court. He truſts to his Miniſters of State, for the management of his affairs, who ſometimes make very bad uſe of their authority. He never ſhews himſelf in publick above twice a year; but then it is with an extraordinary magnificence. The firſt is, when he goes to a certain Pagod within the City, which is guilded round both within and without. There are three Idols between ſix and ſeven foot high, which are all of maſſie

Gold; which he believes he renders propitious to him, by the great ſtore of Alms that he diſtributes among the poor, and the preſents which he makes to the Prieſts. Then he goes attended by all his Court, and puts to open view the richeſt Ornaments he has. One part of his magnificence conſiſts in his train of two hundred Elephants; among which there is one that is white, which the King ſo highly eſteems, that he ſtiles himſelf King of the *White Elephant*.

The ſecond time the King appears in publick, is when he goes to another Pagod five or ſix Leagues above the Town, up the River. But no perſon muſt enter into this Pagod, unleſs it be the King and his Prieſts. As for the people, ſo ſoon as they ſee the Door op'n, they muſt preſently fall upon their faces to the Earth. Then the King appears upon the River with two hundred Gallies of a prodigious length; four hundred Rowers belonging to every one of the Gallies; moſt of them being guilded and carv'd very richly. Now in regard this ſecond appearance of the King is in the month of *November*, when the waters begin to abate, the Prieſts make the people believe that none but the King can ſtop the courſe of the waters, by his Prayers and by his Offerings to this Pagod. And they are ſo vain as to think that the King cuts the waters with his *Sabra*, or Skain; thereby commanding it to retire back into the Sea.

The King alſo goes, but *incognito*, to a Pagod in an Iſland where the *Hollanders* have a Factory. There is at the entry thereof an Idol ſitting croſs-leg'd, with one hand upon his knee, and the other arm akimbo. It is above ſixty foot high; and round about this Idol are about three hundred others, of ſeveral ſorts and ſizes. All theſe Idols are guilt. And indeed there are a prodigious number of Pagods in this Countrey; for every rich *Siamer* cauſes one to be built in memory of himſelf. Thoſe Pagods have Steeples and Bells, and the Walls within are painted and guilded; but the Windows are ſo narrow that they give but a very dim light. The two Pagods to which the King goes publickly, are adorn'd with ſeveral tall Pyramids, well guilded: And to that in the *Hollanders* Iſland there belongs a Cloyſter, which is a very neat Structure. In the middle of the Pagod is a fair Chappel, all guilded within ſide; where they find a Lamb, and three Wax Candles continually burning before the Altar, which is all over cover'd with Idols, ſome of maſſie Gold, others of Copper guilt. In the Pagod in the midſt of the Town, and one in of thoſe to which the King goes once a year, there are above four thouſand Idols; and for that which is ſix Leagues from *Siam*, it is ſurrounded with Pyramids, whoſe beauty makes the induſtry of that Nation to be admir'd.

When the King appears, all the Doors and Windows of the Houſes muſt be ſhut; and all the people proſtrate themſelves upon the ground, not daring to lift up their eyes. And becauſe no perſon is to be in a higher place than the King, they that are within doors, are bound to keep their loweſt Rooms. When he cuts his hair, one of his Wives performs that office, for he will not ſuffer a Barber to come near him.

This Prince has a paſſionate kindneſs for his Elephants; which he looks upon as his Favourites, and the Ornaments of his Kingdom. If there be any of them that fall ſick, the Lords of the Court are mighty careful to pleaſe their Soveraign; and if they happ'n to dye, they are buried with the ſame Funeral Pomp as the Nobles of the Kingdom; which are thus performed: They ſet up a kind of *Mauſoleum*, or Tomb of Reeds, cover'd with Paper; in the midſt whereof they lay as much ſweet wood as the body weighs, and after the Prieſts have mumbl'd certain Oriſons, they ſet it a-fire, and burn it to aſhes; which the rich preſerve in Gold or Silver Urns, but the poor ſcatter in the wind. As for offenders, they never burn, but bury them.

'Tis thought that in this Kingdom there are above two hundred Prieſts, which they call *Bonzes*, which are highly reverenc'd as well at Court as among the people. The King himſelf has ſuch a value for ſome of them, as to humble himſelf before them. This extraordinary reſpect makes them ſo proud, that ſome of them have aſpir'd to the Throne. But when the King diſcovers any ſuch deſign, he puts them to death. And one of them had his head lately ſtruck off for his Ambition.

Theſe *Bonzes* wear yellow, with a little red Cloth about their Waſts, like a Girdle. Outwardly they are very modeſt, and are never ſeen to be angry. About four in the morning, upon the tolling of their Bells, they riſe to their prayers, which they repeat again toward evening. There are ſome days in the year when they retire from all converſe with men. Some of them live by Alms; others have Houſes with good Revenues. While they wear the Habit of *Bonzes*, they muſt not marry; for if they do, they muſt lay their Habit aſide. They are generally very ignorant, not knowing what they believe. Yet they hold the tranſmigration of Souls into ſeveral Bodies. They are forbidd to kill any Creature; yet they will make no ſcruple to eat what others kill, or that which dies of it ſelf. They ſay that the God of the Chriſtians and theirs were Brothers; but that theirs was the eldeſt. If you ask them where their God is, they ſay, he vaniſh'd away, and they know not where he is.

The chief ſtrength of the Kingdom is their Infantry, which is indifferent good; the Soldiers are us'd to hardſhip, going all quite naked, except their private parts; all the reſt of their body, looking as if it had been cupt, is carv'd into ſeveral ſhapes of beaſts and flowers. When they have cut their skins, and ſtanch'd the blood, they rub the cut-work with ſuch colours as they think moſt proper. So that afar off you would think they were clad in ſome kind of flower'd Satin or other; for the colours never rub out. Their weapons are Bows and Arrows, Pike and Muſket, and an *Azagaya*, or Staff between five and ſix foot long with a long Iron Spike at the end, which they very dextrouſly dart at the Enemy.

In the year 1665, there was at *Siam* a *Neapolitan Jeſuite*, who was call'd Father *Thomas*; he caus'd the Town and the Kings Palace to be fortifi'd with very good Bulwarks, according to Art; for which reaſon the King gave him leave to live in the City, where he has a Houſe and a little Church.

CHAP. XIX.

Of the Kingdom of Macaſſar; *and the Embaſſadors which the* Hollanders *ſent into* China.

THE Kingdom of *Macaſſar*, otherwiſe call'd the *Iſle of Celebes*, begins at the fifteenth Degree of Southern Latitude. The heats are exceſſive all the day; but the nights are temperate enough. And for the Soil, it is very fertile; but the people have not the art of building. The Capital City bears the name of the Kingdom, and is ſituated upon the Sea. The Port is free; for the Veſſels that bring great quantities of goods from the adjacent Iſlands, pay no Cuſtoms. The Iſlanders have a cuſtom to poyſon their Arrows; and the moſt dangerous poyſon which they uſe, is the juice of certain Trees in the Iſland of *Borneo*; which they will temper ſo as to work ſwift or ſlow, as they pleaſe. They hold that the King has only the ſecret Receit to take away the force of it; who boaſts that he has the moſt effectual poyſon in the world, which there is no remedy can prevent.

One day an *Engliſh* man in heat of blood had kill'd one of the Kings of *Macaſſars* Subjects; and though the King had pardon'd him, yet both *Engliſh*, *Hollanders*, and *Portugals* fearing if the *Engliſh* man ſhould go unpuniſh'd, leſt the Iſlanders ſhould revenge themſelves upon ſome of them, beſought the King to put him to death; which with much ado being conſented to, the King unwilling to put him to a lingring death, and deſirous to ſhew the effect of his poyſon, reſolv'd to ſhoot the Criminal himſelf; whereupon he took a long Trunk, and ſhot him exactly into the great Toe of the right foot, the place particularly aim'd at. Two Chirurgeons, one an *Engliſh* man, and the other a *Hollander*, provided on purpoſe, immediately cut off the member; but for all that, the poyſon had diſpers'd it ſelf ſo ſpeedily, that the *Engliſh* man dy'd at the ſame time. All the Kings and Princes of the Eaſt are very diligent in their enquiry after ſtrong poyſons. And I remember that the chief of the *Dutch* Factory and I try'd ſeveral poyſon'd Arrows, with which the King of *Achen* had preſented him, by ſhooting at Squirrels, who fell down dead, as ſoon as ever they were touch'd.

The King of *Macaſſar* is a *Mahometan*, and will not ſuffer his Subjects to embrace Chriſtianity. Yet in the year 1656, the Chriſtians found a way to get leave to build a fair Church in *Macaſſar*. But the next year the King caus'd it to be pull'd down, as alſo that of the *Dominican* Friars, which the *Portugals* made uſe of. The Pariſh Church, which was under the Government of the ſecular Prieſts, ſtood ſtill, till the *Hollanders* attack'd *Macaſſar*, and compell'd him to turn all the *Portugals* out of his Dominions. The ill conduct of that Prince was in part the occaſion of that war; to which the *Hollanders* were mov'd, to revenge themſelves upon the *Portugal Jeſuites*, who had croſs'd their Embaſſy to *China*. Beſides, that they offer'd great affronts to the *Hollanders* at *Macaſſar*, eſpecially when they trod under foot the Hat of one of the *Dutch* Envoys, who was ſent to treat with the King in behalf of the Company. Thereupon the *Hollanders* reſolv'd to unite their forces with the *Bouquiſes*, that were in rebellion againſt their Soveraign, and to revenge themſelves at any rate.

Now as to the buſineſs of *China*, it happen'd thus: Toward the end of the year 1658, the General of *Batavia* and his Council, ſent one of the chief of the *Holland* Company with Preſents to the King of *China*; who arriving at Court, labour'd to gain the friendſhip of the *Mandarins*, who are the Nobility of the Kingdom. But the *Jeſuites*, who by reaſon of their long abode in the Country, underſtood the language, and were acquainted with the Lords of the the Court, leſt the *Holland* Company ſhould get footing to the prejudice of the *Portugals*, repreſented ſeveral things to the Kings Council to the prejudice of the *Hollanders*; more eſpecially charging them with breach of Faith in all the places where they came. Upon this the *Holland* Agent was diſmiſs'd, and departed out of *China* without doing any feats. Afterwards coming to underſtand what a trick the *Portugal Jeſuites* had put upon him, he made report thereof to the General and his Council at *Batavia*; which ſo incens'd them, that they reſolv'd to be reveng'd. For by the Deputies accounts, the Embaſſy had coſt them above fifty thouſand Crowns; for which they conſulted how to make the *Portugals* pay double. Underſtanding therefore the trade which the *Jeſuits* drove in the Iſland of *Macao*, and to the Kingdom of *Macaſſar*, whither upon their own account they ſent ſeven Veſſels, laden with all ſorts of Commodities, as well of *India* as *China*; they took their opportunity, and the ſeventh of *June* 1660, appear'd with a Fleet of thirty Sail before the Port of *Macaſſar*. The King thinking himſelf oblig'd to make defence againſt ſo potent an Enemy, endeavour'd to ſuſtain the brunt of the *Hollander* with the *Portugal* Ships in the Road; but the *Hollander* dividing their Fleet, part of them fought the *Portugal*, the other half batter'd the Royal Fortreſs ſo furiouſly, that they carry'd it in a ſhort time. Which ſo terrifi'd the King, that he commanded the *Portugals* not to fire any more for fear of farther provoking his Enemies. The Prince *Patinſaloa* was ſlain in the fight, which was a great loſs to the King of *Macaſſar*, who was become formidable to his neighbours by the good Conduct of that Miniſter. As for the *Hollanders*, they took, burnt, and ſunk all the *Portugal* Veſſels, and ſufficiently re-imburs'd themſelves for their *China* Expences.

The thirteenth of *June* the King of *Macaſſar*, whoſe name was *Sumbaco*, hung out a white Flag from another Tower, whence he beheld the fight environ'd by his Wives. During the truce, he ſent one of the Grandees of his Court to the *Dutch* Admiral, to deſire peace, which was granted, upon condition he ſhould ſend an Embaſſador to *Batavia*, expel the *Portugals* out of the Iſland, and not permit his Subjects to have any more to do with them.

Thereupon the King of *Macaſſar* ſent eleven of the greateſt Lords of his Court, with a train of ſeven hundred men; the Chief of the Embaſſy being the Prince of *Patinſaloa.* The firſt thing they did, was to pay two hundred Loaves of Gold to redeem the Royal Fortreſs again; and then ſubmitting to the Conditions which the *Dutch* Admiral had propos'd, the General of *Batavia* ſign'd the Articles, which were punctually obſerv'd. For the *Portugals* immediately quitted the Country, ſome departing for *Siam* and *Camboja,* others for *Macoa* and *Goa. Macao,* formerly one of the moſt famous and richeſt Cities of the Orient, was the principal motive that enclin'd the *Hollanders* to ſend an Embaſſadour into *China*; for being the beſt ſtation which the *Portugals* had in all thoſe parts, the *Dutch* had a deſign to win it wholly. Now, this City, lying in twenty-two Degrees of Northern Latitude, in a ſmall Iſland next to the Province of *Kanton,* which is a part of *China,* has very much loſt its former luſter.

But this was not all which the *Jeſuits* and the *Portugal* Merchants ſuffer'd. The Chief of the *Dutch* Factory at *Mingrela,* which is but eight Leagues from this City, underſtanding the bad ſucceſs of the *Dutch* in *China,* had a contrivance by himſelf to be reveng'd. He knew that the *Jeſuites* of *Goa* and other places, drove a great trade in rough Diamonds, which they ſent into *Europe,* or elſe carry'd along with them when they return'd; and that for the more private carrying on of their trade, they were wont to ſend one or two of their Order, that knew the language, in the habit of a *Faquir,* which conſiſts of a Tygers Skin to cover their back-parts, and a Goats Skin to cover the breaſt, reaching down to the knees. Thereupon the Chief of the Factory of *Mingrela* taking his opportunity, and having notice that two of the ſuppos'd *Faquirs* were gone to the Mines, to lay out 400000 Pardo's in Diamonds, gave order to two men, which he had fee'd for the purpoſe, that as ſoon as the Fathers had made their purchaſe, he ſhould give notice to the Officer of the Cuſtom-Houſe at *Bicholi.*

Bicholi is a great Town upon the Frontiers of thoſe Lands that part the Kingdom of *Viſapour* from the Territories of the *Portugals*; there being no other way to paſs the River, which encompaſſes the Iſland where the City of *Goa* is built.

The Fathers believing that the Cuſtomer knew nothing of their purchaſe, went into the Boat to go over the River; but as ſoon as they were in, they were ſtrictly ſearch'd, and all their Diamonds confiſcated.

To return to the King of *Macaſſar*; you muſt know, that the *Jeſuits* once endeavour'd to convert him; and perhaps they might have brought it to paſs, had they not neglected one propoſal which he made them. For at the ſame time that the *Jeſuits* labour'd to bring him to Chriſtianity, the *Mahumetans* us'd all their endeavours to oblige him to ſtick to their Law. The King willing to leave his Idolatry, yet not knowing which part to take, commanded the *Mahumetans* to ſend for two or three of their moſt able *Moulla's,* or Doctors from *Mecca*; and the *Jeſuits* he order'd to ſend him as many of the moſt learned among them, that he might be inſtructed in both Religions; which they both promis'd to do. But the *Mahometans* were more diligent then the Chriſtians, for in eight months they fetch'd from *Mecca* two learned *Moulla's*; whereupon the King ſeeing that the *Jeſuits* ſent no body to him, embrac'd the *Mahumetan* Law. True it is, that three years after there came two *Portugal Jeſuits,* but then it was too late.

The King of *Macaſſar* being thus become a *Mahumetan,* the Prince his Brother was ſo mad at it, that when the *Moſquee,* which the King had caus'd to be built, was finiſh'd, he got into it one night, and cauſing the throats of two Pigs to be cut, he all beſmear'd the walls of the new *Moſquee,* and the place which was appointed for the *Moulla* to perform Divine Service with the blood; ſo that the King was forc'd to pull down that, and build another. After which the Prince with ſome Idolatrous Lords ſtole out of the Iſland, and never ſince appear'd at Court.

CHAP. XX.

The Author purſues his Travels into the Eaſt, and embarks at Mingrela *for* Batavia. *The danger he was in upon the Sea; and his arrival in the Iſland of* Ceylan.

I Departed from *Mingrela*, a great Town in the Kingdom of *Viſapour*, eight Leagues from *Goa*, the fourteenth of *April*, 1648, and embark'd in a *Dutch* Veſſel bound for *Batavia*. The Ship had orders to touch at *Bokanour*, to take in Rice. Whereupon I went aſhore with the Captain, to obtain leave of the King to buy Rice. We found him upon the ſhore, where he had about a dozen Huts ſet up, which were cover'd with Palm-leaves. In his own Hut there was a piece of *Perſian* Tapeſtry ſpread under him, and there we ſaw five or ſix women, ſome fanning him with Peacocks Feathers, others giving him *Betle*, others filling him his Pipe of Tobacco. The moſt conſiderable perſons of the Country were in the other Huts; and we counted about two hundred men that were upon the Guard, arm'd only with Bows and Arrows. They had alſo two Elephants among 'em. 'Tis very probable, that his Palace was not far off, and that he only came thither to take the freſh air. There we were preſented with *Tari* or Palm-wine; but being new, and not boil'd, it caus'd the head-ach in all that drank it, inſomuch that we were two days before we could recover it. I ask'd the reaſon, how the Wine came to do us ſo much prejudice; to which they anſwer'd me, that it was the Planting of Pepper about the Palm-trees, that gave ſuch a ſtrength to the Wine.

We were no ſooner got aboard, but a mighty tempeſt aroſe, wherein the Ship, men, and goods had all like to have been caſt away, being near the ſhore; but at length, the wind changing, we found our ſelves by break of day three or four Leagues at Sea, having loſt all our Anchors; and at length came ſafe to Port in the Haven of *Ponté de Galle*, the twelfth of *May*.

I found nothing remarkable in that City; there being nothing but the ruins made by the underminings and Canon-ſhot, when the *Hollanders* beſieg'd it, and chas'd the *Portugals* from thence. The Company allow'd ground to build upon, to them that would inhabit there, and land to till; and had then rais'd two Bulwarks which commanded the Port. If they have finiſh'd the deſign which they undertook, the place cannot but be very conſiderable.

The *Hollanders*, before they took all the places which the *Portugals* had in the Iſland of *Ceylan*, did believe that the trade of this Iſland would have brought them in vaſt ſums, could they but be ſole Maſters of it; and perhaps their conjectures might have been true, had they not broken their words with the King of *Candy*, who is the King of the Country; but breaking faith with him, they loſt themſelves in all other places thereabouts.

The *Hollanders* had made an agreement with the King of *Candy*, that he ſhould be always ready with twenty thouſand men, to keep the paſſages that hinder the *Portugals* from bringing any ſuccours from *Colombo*, *Negombe*, *Manar*, or any other places which they poſſeſſed upon the Coaſt. In conſideration whereof the *Hollanders*, when they had taken *Ponte Galle*, were to reſtore it to the King of *Candy*; which they not performing, the King ſent to know why they did not give him poſſeſſion of the Town; to which they return'd anſwer, that they were ready to do it, provided he would defray the expences of the war. But they knew, that if he had had three Kingdoms more, ſuch as his own, he could never have payd ſo great a ſum. I muſt confeſs indeed the Country is very poor, for I do not believe that the King ever ſaw fifty thouſand Crowns together in his life; his trade being all in Cinnamon and Elephants. As for his Cinnamon, he has no profit of it ſince the *Portugals* coming into the Eaſt *Indies*. And for his Elephants, he makes but little of them; for they take not above five or ſix in a year; but they are more eſteem'd than any other Country Elephants, as being the moſt couragious in war. One thing I will tell you hardly to be believ'd, but that which is a certain truth, which is, that when any other King or *Raja* has one of theſe Elephants of *Ceylan*, if they bring him among any other breed in any other place whatever, ſo ſoon as the other Elephants behold the *Ceylan* Elephants, by an inſtinct of nature, they do him reverence, laying their trunks upon the ground, and raiſing them up again.

The King of *Achen*, with whom the *Hollanders* alſo broke their word, had more opportunity to be reveng'd upon them then the King of *Candy*. For he deni'd them the tranſportation of Pepper out of his Country, without which their trade was worth little. His Pepper being that which is moſt coveted by the Eaſt. So that they were forc'd to make a compoſition with him. The King of *Achens* Embaſſador coming to *Batavia*, was ſtrangely ſurpriz'd to ſee women ſitting at the Table; but much more, when after a health drank to the Queen of *Achen*, the General of *Batavia* commanded his Wife to go and kiſs the Embaſſador. Nor was the King behind hand with the *Dutch* Embaſſador another way; whom the King beholding in a languiſhing diſtemper, ask'd him whether he had never any familiarity with any of the Natives. Yes, replied the Embaſſador; however I left her to marry in my own Country. Upon that the King commanded three of his Phyſicians to cure him in fifteen days, upon the forfeiture of their lives. Thereupon they gave him a certain potion every morning, and a little Pill at night; and at the end of nine days he took a great Vomit. Every body thought he would have dy'd with the working of it; but at length it brought up a ſtopple of courſe hair, as big as a nut; after which he preſently recover'd. At his departure the King gave him a Flint about the bigneſs of a Gooſe Egg, with veins of Gold in it, like the veins of a mans hand, as the Gold grows in that Country.

CHAP. XXI.

The Authors departure from Ceylan, *and his arrival at* Batavia.

THE twenty-fifth of *May* we ſet ſail from *Ponte Galle*. The ſecond of *June* we paſs'd the Line. The ſixth we ſaw the Iſland call'd *Nazaco's*. The ſeventeenth we diſcover'd the Coaſt of *Sumatra*, the eighteenth the Iſland of *Ingamina*, and the nineteenth the Iſland of *Fortune*. The twentieth we were in ken of certain little Iſlands, and the Coaſt of *Java*; among which Iſlands there are three call'd the Iſlands of the Prince. The one and twentieth we diſcover'd *Bantam*, and the two and twentieth we anchor'd in the Road of *Batavia*.

There are two Councils in *Batavia*, the Council of the Fort, where the General preſides, and where all the affairs of the Company are manag'd. The other, which is held in a Houſe in the City, and relates to the Civil Government, and decides the petty differences among the Citizens.

All the kindneſs I had ſhew'n me here, was to be proſecuted by the City Council, for being ſuſpected to have bought a parcel of Diamonds for Mounſieur *Conſtant*, my very good Friend, and Preſident of the *Dutch* Factory at *Gomron*; but when they could make nothing of it, they ceas'd their ſuit, aſham'd of what they had done.

CHAP. XXII.

The Author goes to viſit the King of Bantam, *and relates ſeveral Adventures upon that occaſion.*

BEing ſo ill treated in *Batavia*, I reſolv'd to viſit the King of *Bantam*; to which purpoſe I took my own Brother along with me, becauſe he ſpoke the Language call'd *Malaye*; which in the Eaſt is as univerſal as *Latin* among us. Being arriv'd at *Bantam* in a ſmall Bark, which we hir'd for our ſelves; we went firſt and viſited the *Engliſh* Preſident, who kindly entertain'd and lodg'd us.

The next day I ſent my Brother to the Palace, to know when it would be ſeaſonable for me to come and kiſs the Kings Hands. When the King ſaw him (for he was well known to him) he would not ſuffer him to return, but ſent others to fetch me, and to tell me withall, that if I had any rare Jewels, I ſhould do him a kindneſs to bring them along with me.

When I ſaw my Brother return'd not with the perſons which the King ſent, I was almoſt in the mind not to have gone; remembring how the King of *Achen* had ſerv'd the Sieur *Renaud*. For the *French* having ſet up an Eaſt *India* Company, ſent away four Veſſels, three great ones, and one of eight Guns, for the ſervice of the Company. Their Voyage was the ſhorteſt that ever was heard of; arriving at *Bantam* in leſs than four months. The King alſo courteouſly receiv'd them, and let them have as much Pepper as they deſir'd, and cheaper by twenty in the hundred then he ſold it to the *Hollanders*. But the *French* not coming only for Pepper, ſent away their ſmall Ship with the greateſt part of their Money to *Macaſſar*, to try the Market for Cloves, Nutmegs, and Mace.

The *French* being ſo ſoon diſpatch'd at *Bantam*, had not patience to ſtay till the return of the ſmall Veſſel which they had ſent to *Macaſſar*; but to paſs the time, muſt needs run over to *Batavia*, being not above fourteen Leagues off; ſo that you may be at *Batavia* from *Bantam* in a tide with a good wind. When they came to an Anchor, the General of the *French* Fleet ſent to Complement the General of *Batavia*, who fail'd not to anſwer his civility, and invited the Admiral aſhore. Moreover he ſent to thoſe that ſtay'd aboard, great ſtore of excellent chear, and a good quantity of *Spaniſh* and *Rheniſh* Wine, with particular order to them that carry'd it, to make the *French* drunk. His order was ſo well follow'd, that 'twas eaſie to ſet the Ships on fire, according to the private inſtructions which they had. So ſoon as the flame was diſcover'd from the Generals window, which overlook'd all the Road, there was a wonderful pretended aſtoniſhment among the *Dutch*. But the *French* Admiral too truly conjecturing the ground and Authors of the treachery, beholding the company with an undaunted courage; Come, come, cry'd he, lets drink on; they that ſet the Ships a-fire ſhall pay for'em. However the *French* Ships were all burn't, though the men were all ſav'd in Boats which were forthwith ſent to their relief. After that, the General of *Batavia* made them great offers, which they refus'd, and return'd to *Batavia*, in expectation of their ſmall Veſſel. When it return'd, they could find out no better way then to ſell Ship, and goods, and all to the *Engliſh*, and to ſhare the Money among themſelves, every one according to their condition.

But the trick which they put upon the *Engliſh* was far more bloody. The *Engliſh* were the firſt that found out the danger of ſailing from *Surat*, *Maſlipatan*, or any other diſtant parts, to *Japon* without touching by the way. Whereupon they thought it convenient to build a Fort in the Iſland of *Formoſa*, which not only ſav'd the loſs of ſeveral Veſſels, but alſo brought them in great gain. The *Hollanders* mad that the *Engliſh* were poſſeſs'd of ſuch an advantageous ſcituation, being the only place in all the Iſland where Veſſels could ride in ſafety; and finding they could not carry it by force, bethought themſelves of a Stratagem; to which purpoſe they ſent away two Ships, wherein they ſtor'd the beſt of their Souldiers, who pretending they had been in a ſtorm in Sea, put into the Harbour of *Formoſa*, with ſome of their Maſts by the board, their Sails ſcatter'd, and their Seamen ſeemingly ſick. The *Engliſh* compaſſionating their miſeries, which was only in outward appearance, invited the chief of them to come aſhore to refreſh themſelves; which they were very ready to do, carrying as many men with them as poſſibly they could under pretence of ſickneſs. While the chief of them were at Dinner with the chief of the *Engliſh*, they all ply'd their Cups; and when the *Dutch* ſaw the *Engliſh* had drunk hard enough, taking their opportunity, they pickt a quarrel with the Commander of the Fort, and drawing their Swords, which they had hidden under their Coats for that purpoſe, they eaſily ſurpriz'd and cut all the throats of the Soldiers in the Garriſon; and being thus Maſters of the Fort, they kept it from that time till they were routed out by the *Chineſes*.

Now for the trick that the King of *Achen* ſerv'd the Sieur *Renaud*; he having got a good Eſtate by Jewels, arriv'd at length at *Achen*, and as it is the cuſtom for the Merchants to ſhew the King what Jewels they have, the King had no ſooner caſt his eye upon four Rings which the Sieur *Renaud* ſhew'd him, but he bid him fifteen thouſand Crowns for them; but *Renaud* would not bate of eighteen thouſand. Now becauſe they could not agree, the Sieur *Renaud* carry'd them away with him, which very much diſpleas'd the King; however he ſent for him the next day. Whereupon *Renaud* returning to him, the King paid him his eighteen thouſand Crowns; but he was never ſeen after that, and it is thought he was ſecretly murther'd in the Palace.

This ſtory came to my remembrance, when I found my Brother did not come along with thoſe that were ſent to fetch me. However I reſolv'd to go, taking with me 12 or 13000 Roupies worth of Jewels; the greateſt part being in Roſe Diamond Rings, ſome conſiſting of ſeven, ſome of nine, and ſome of eleven Stones; with ſome ſmall Bracelets of Diamonds and Rubies. I found the King with three of his Captains and my Brother ſitting together, after the manner of the Eaſt, with five great Plates of Rice before them of divers colours. For their drink they had *Spaniſh* Wine, ſtrong Waters, and ſeveral ſorts of *Sherbets*. After I had complemented the King, and preſented him with a Diamond Ring, a blew Saphir Ring, and a little Bracelet of Diamonds, Rubies, and blew Saphirs, he commanded me to ſit down, and order'd me a glaſs of ſtrong Water to whet my appetite. The glaſs held a quarter of a pint, and therefore I refus'd it, which the King very much wonder'd at; but being told by my Brother, that I never drank any ſtrong Water, he order'd me preſently a glaſs of Sack.

After that he roſe up, and ſeated himſelf in a Chair, the Elbows whereof were guilded. His feet and legs were bare, having a *Perſian* Carpet of Gold and Silk to tread upon. He was clad with a piece of Calicut, part whereof cover'd his body from his waſte to his knees, the reſt being wound about his back and ſhoulders like a Scarf. Inſtead of Shoes he had a pair of Sandals, that ſtood by the Chair ſide, the ſtraps whereof were embroider'd with Gold and ſmall Pearl. About his head he had a thing like a Handkerchief, with three Corners, bound about his head like a Fillet. His hair alſo, which was very long, was twiſted and ty'd together over his head. Two perſons ſtood behind him with great Fans of long Peacock Feathers, the handles whereof were five or ſix foot in length. Upon his right hand ſtood an old black woman, holding in her hand a little Mortar and a Peſtle of Gold, to beat his *Betlé* in; wherewith he mix'd the Kernel of the Nut of *Araqué*, and Seed Pearl diſſolv'd. When it was all beaten together, the old woman gave it the King over his Shoulders, who opening his mouth, the old woman fed him as our women feed their Children. For the King had chaw'd ſo much *Betlé*, and taken ſo much Tobacco, that his teeth were all fall'n out of his head.

The King of *Bantam*'s Palace was never built by any curious Architect. It is a ſquare place, encompaſs'd with a great many Pillars, varniſh'd over with ſeveral ſorts of colours, againſt which the King leans when he ſits down. At the four Corners there are four great Pillars ſet in the Earth, at forty foot diſtance, the one from the other, lin'd with a Mat made of the Rhind of a certain Tree, ſo thin that it looks like a piece of Linnen, which neither Fleas nor Punies will come near. The Roof was cover'd with Coco-Branches. Not far off, under another Roof ſupported with four great Pillars, he had ſixteen Elephants, the nobleſt of all thoſe that are in the Kings ſervice: for he has a far greater number train'd up for war, that are not afraid of wild-fire. For his Guard he might have about two thouſand men, that were drawn up in Companies under the ſhade of the next Trees. They are good Souldiers as well by Sea as by Land; great *Mahometans*, and ſtand not at all in fear of death. His *Haram*, or the Womens Apartment, was certainly a very ſmall place. For when he had view'd what I brought him, he ſent for two old women, to whom he gave ſome of the Jewels, to go and ſhew them to his Wives. The two women return'd back through a little pitiful door; the encloſure being nothing but a kind of Wall made up of Earth and Cow-dung mix'd together. Whatever he ſent to the Women, they never return'd any thing again. Which made me believe they would bear a good price; and indeed whatever I ſold to him, I ſold to good profit, and had my Money well paid me. After this we took our leaves; but the King oblig'd us to come next day in the evening, becauſe he had a deſire to ſhew us a *Turky* Dagger, the Haft whereof, being thin of Diamonds, he had a mind to enrich with more Stones. Coming to the *Engliſh* Houſe with our Money, they wonder'd that the King had laid out twenty thouſand Roupies, telling me, they believ'd it was the beſt part of his treaſure.

The next day my Brother and I went to wait upon him at the appointed hour, and we found him ſitting in the ſame place where he ſate before. There was a *Moulla* then read to him, who ſeem'd to interpret to him ſomething of the *Alcoran* in the *Arabick* Language. The Lecture being ended, they both roſe and went to prayers; which being concluded, the King ſent for the Dagger and the Haft which was of Gold. The top of the Handle was already ſet with Diamonds, and upon the upper part of the croſs Bar was cut in Facets, which could not be leſs worth than fifteen or ſixteen thouſand Crowns. The King told me, it was preſented to him by the Queen of *Borneo*, and that it was cut at *Goa*; but that he put a far higher value upon it than I eſteem'd it to be worth. The Dagger, as well as the Sheath was full of Beazils, or Collets, in very good order; but the King had neither Diamond, Ruby, nor any other Stone to ſet in the Collets; and therefore deſir'd me to help him to ſome that might come at an eaſie rate. I told him it was impoſſible to find Stones that would fit the Beazils; and therefore that it was better, when he had got Stones enough, to fix other Beazils according to the proportion of the Stones. To which purpoſe he was firſt to range all his Stones in Wax; which I ſhew'd him how to do at the ſame time; but that was above his skill. And therefore do what I could to excuſe my ſelf to the contrary, he would needs oblige me to carry the Dagger to *Batavia*; whereupon I took my leave of the King, and departed.

CHAP. XXIII.

The Authors return to Batavia. *His re-viſiting the King of* Bantam. *And a relation of ſeveral Extravagancies of certain* Faquirs *in their return from* Mecca.

ABout elev'n a Clock at night we embark'd for *Batavia*; for the night winds blowing from the Land, are the only winds to ſerve our turn; ſo that we were at *Batavia* between ten and elev'n the next morning. There I ſtay'd twenty days for the King of *Bantam*'s ſake, to make him believe I had ſought for that which I knew was impoſſible to to be found. I had nothing to do all the while, for in *Batavia* there is no other recreation than gaming and drinking, which was none of my buſineſs. At that time the Sieur *Cant* dy'd, one of the *Indian* Counſellors, who was ſumptuouſly buri'd for his good ſervices done to the Company; but the people complain'd heavily of the injuſtice which he had done as well to the Souldiers as Mariners.

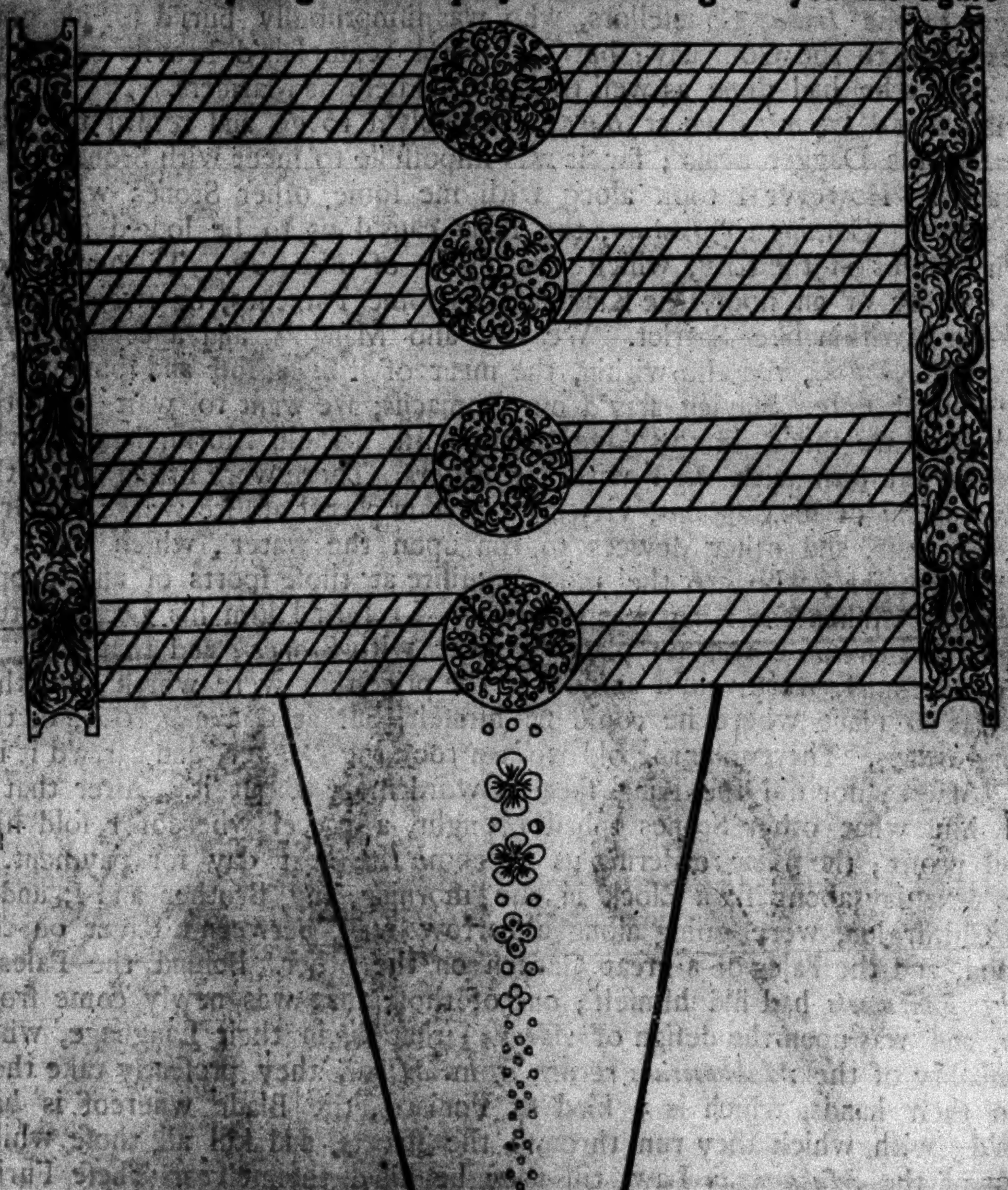
Having ſtay'd twenty days at *Bantam*, I reſolv'd to go and return the King of *Bantam* his Dagger again; for it was impoſſible to meet with Stones to fit his Beazils. However I took along with me ſome other Stones which he had not ſeen. Coming to *Bantam*, the King caus'd us to be lodg'd in one of his own Houſes in the City, which was made of *Bamboo's*. Thither in leſs then a quarter of an hour, the King ſent us ſome Pateches, or ſweet Water-Melons, red within like Scarlet. We had alſo Mango's, and a certain large Fruit call'd *Pompone*, red alſo within, the meat of it being ſoft and ſpungy, but of an excellent taſte. Having ſtay'd our ſtomachs, we went to wait upon the King, whom we found in the ſame place, with his old Mortar-bearer, who every foot fed him with *Betlé* with her fingers. There were ſitting about the Hall five or ſix of his Captains, viewing a certain parcel of Fire-works, as Granado's, Rochets, and other devices to run upon the water, which the *Chineſes* had brought; who are the moſt exquiſite at thoſe ſports of any people in the world. When the King was at leiſure, I return'd him his Dagger, telling him, that *Batavia* was no place to meet with Stones; and that ſuch as were to be found, were valu'd at double the price they were worth; and that there was no place where he could fit himſelf, but at *Golconda*, *Goa*, or the Diamond Mines. Thereupon the old woman took the Dagger, and carry'd it into his *Haram*; nor did the King ſpeak a word more about it. After that I ſhew'd him what other Stones I had brought, a parcel whereof I ſold him to good profit; the King ordering us to come the next day for payment.

The next day about ſix a Clock in the morning, my Brother and I, and a *Dutch* Chirurgion, were going along a narrow way, between a River on the one hand, and the Pales of a great Garden on the other. Behind the Pales a Raſcally *Bantamois* had hid himſelf; one of thoſe that was newly come from *Mecca*, and was upon the deſign of *Moqua*; that is, in their Language, when the Raſcality of the *Mahumetans* return from *Mecca*, they preſently take their *Cric* in their hands, which is a kind of Poniard, the Blade whereof is half poyſon'd; with which they run through the ſtreets, and kill all thoſe which are not of the *Mahumetan* Law, till they be kill'd themſelves. Theſe Furies think that in ſo doing they do God and *Mahomet* good ſervice, and ſhall be ſav'd thereby. If any of theſe madmen be kill'd, the Rabble of *Mahumetans* buries them as Saints, and every one contributes to make them a fair Tomb. Sometimes you ſhall have an idle Rogue, in the Habit of a *Dervich*, that will build him a Hut near the Tomb, which he undertakes to look to, and ſtrew with Flowers. And as his Alms increaſe, he adds ſome other ornament to it. For the fairer and better ſet out the Tomb is, the more devoutly it is worſhip'd, and the more Alms it brings in. I remember in the year 1642, that at *Souali*, which is the Port of *Surat*, it happen'd that a Veſſel of the great *Moguls* return'd from *Mecca*, with a great number of *Faquirs* or *Dervichs*. For

every

every year the King ſends two Veſſels to carry and bring back the Pilgrims, who have their paſſage free. And when theſe Veſſels are to go, the *Faquirs* come from all parts of *India* to embark. Theſe Veſſels are lad'n with very good Commodities, which are ſold at *Mecca*, and the profit is diſtributed among the poor Pilgrims. But the principal is brought back for the next year, amounting to ſix hundred thouſand Roupies at leaſt. 'Tis an ill Market when they do not gain 30 or 40 *per Cent.* by their Commodities; nay there are ſome that produce *Cent. per Cent.* beſides, that the principal perſons of the *Moguls Haram*, and other particular perſons, ſend very large gifts to *Mecca*.

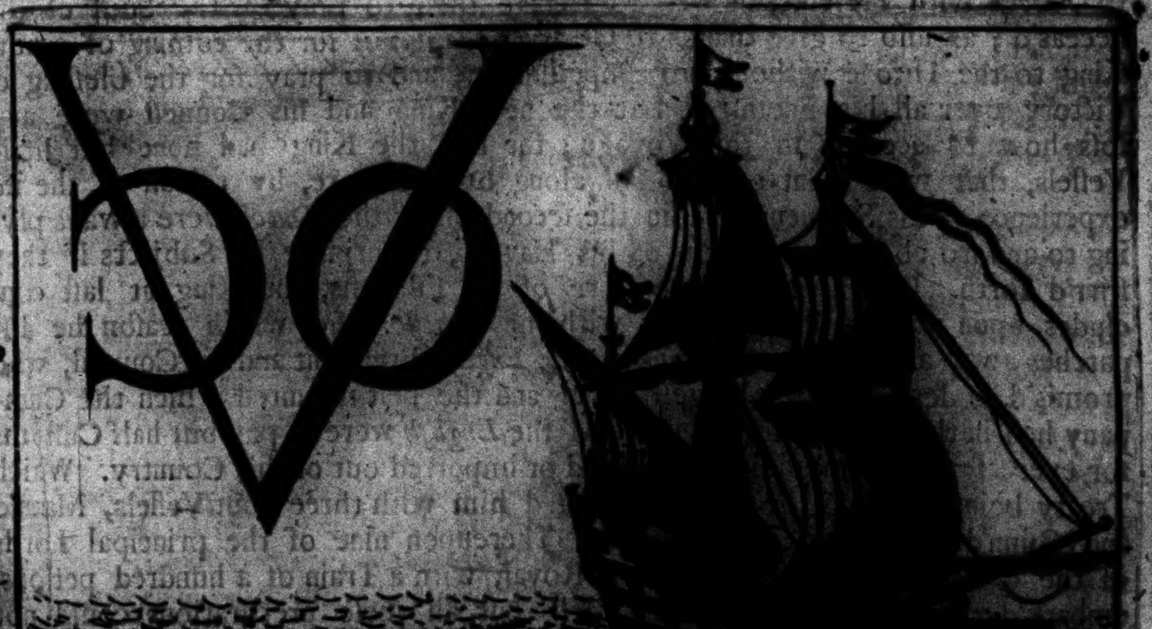
One of theſe *Faquirs* returning from *Mecca* in the year 1642, and being landed at *Sonali*, had no ſooner ſaid his prayers, but he took his Dagger, and ran among ſeveral *Dutch* Mariners that were unlading goods upon the ſhore, and before they were aware this mad *Faquir* had wounded ſeventeen of them, of which thirteen dy'd. The *Canjare* which he had in his hand, was a kind of Dagger, the Blade whereof toward the Handle was three fingers broad; and becauſe it is a very dangerous weapon, I have here given you the figure of it.



At length the Sentinel that ſtood at the entry of the Tent where the Governour and Merchants were, ſhot him through the body, ſo that he fell down dead. Immediately all the other *Faquirs* and *Mahumetans* that were upon the place took up the body and buried it: and at the end of fifteen days they put him up a fair Monument. Every year the *Engliſh* and *Hollanders* pull it down; but when they are gone, the *Faquirs* ſet it up again, and plant Banners over it; nay ſome there are that perform their devotions to it.

But to return to the *Bantam Faquir*. That Villain lying, as I ſaid, behind the Pales, as my Brother and I, and the *Dutch* Chirurgeon came toward him, all three a-breaſt, thruſt his Pike between the Pales, thinking to have ſtab'd it into one of our breaſts. The *Dutch* man being next the River, and ſomewhat before the reſt, the head of his Pike ran into his Breeches; whereupon we both laid hold of the Staff. But my Brother being next the Pales, preſently leap'd over, and ran the *Faquir* thorough. Whereupon ſeveral *Chineſes*, and other Idolaters, came and gave my Brother thanks for killing him. After that we waited upon the King, and told him what my Brother had done; who was ſo far from being diſpleas'd, that he gave my Brother a Girdle. For the King and his Governours are glad when thoſe Rogues are ſlain, knowing them to be Deſperado's, not fit to live.

The next day, coming to take my leave of the *Engliſh* Preſident, he ſhew'd me two ſtrings of Diamonds, and two Services of Silver, which came from *England*. He would have ſold them all, but I only bought one of the ſtrings of Diamonds, the other being foul; and for the Silver, I would have bought it, had they coin'd Silver in *Batavia*, as they were wont to do. Formerly the *Hollanders* coin'd Reals, Half-Reals, and Quarter-Reals, bearing on the one ſide the ſtamp of a Ship, on the other V, O, C, like a Character, as in the Figure, ſignifying in *Dutch*, *Vor Oſt Indian Compagnie*, for the Eaſt *Indian* Company. Which they did for the ſake of the *Chineſes*, who loving Silver better than Gold, carri'd away all the Silver that was coin'd at *Batavia*, at good rates. But length they left it off, finding ſo few people that made uſe of Silver.



CHAP. XXIV.

Of the War of the Hollanders *with the Emperor of* Java.

HAving taken my leave of the *Engliſh* Preſident, I return'd to *Batavia*; where having little to do, I reſolv'd to give a viſit to the King of *Japar*, otherwiſe call'd the Emperor of *Java*. This King was formerly King of all the Iſland, till the King of *Bantam*, who was only Governour of a Province, rebell'd againſt him; the *Hollanders* being made by the diviſions of thoſe two Princes. For when the King of *Japar* beſieg'd *Batavia*, the King of *Bantam* reliev'd the *Hollanders*; and when they were attack'd by the King of *Bantam*, the King of *Japar* came to their aſſiſtance. And when thoſe two Kings were together by the ears, the *Hollanders* always aided the weakeſt.

The King of *Japar* keeps his Court in a City of the ſame name, diſtant from *Batavia* ſome thirty Leagues. You may coaſt along the ſhore to it by Sea; but the City ſtands above eight Leagues up in the Land. From the City there is a fine Walk to the Sea, where there is a handſome Port, and fairer Houſes than any in the City. And the King would live there if he thought it ſafe.

The day before I departed, I went to take my leave of one of the *Indian* Counſellors, and telling him that I was going to wait upon the King of *Japar*, he ſtood amaz'd, in regard the King and the *Hollanders* were mortal Enemies; of which he gave me this account: The deceas'd King, Father to the King that now reigns, ſince the *Hollanders* built their Fort of *Batavia* would never have any peace with them. And though that during the war the *Hollanders* took ten of his Subjects, for one of theirs, and offer'd ten for one in exchange, yet he would never exchange one upon any condition whatſoever, and charg'd his Son upon his death-bed never to releaſe one. This obſtinacy very much troubl'd the *Dutch* General, and all the reſt in *Batavia*, and oblig'd them to conſult upon ways how to right themſelves. Now it is the cuſtom when a *Mahometan* King dyes, that his Succeſſor ſends certain great Lords of his Court to *Mecca* with Preſents, as well to engage them to pray for the Soul of the deceas'd; as alſo to give thanks to God and *Mahomet* for the coming of a new King to the Throne without any impediment; and to pray for the bleſſing of Victory over all his Enemies. But the new King and his Council were at a loſs how to accompliſh this Voyage; for firſt the King had none but little Veſſels, that were wont only to ſail along by the ſhore, by reaſon of the inexperience of his Seamen; and in the ſecond place the *Dutch* were always plying to and fro about the mouths of his Havens, to ſurprize his Subjects if they ſtirr'd forth. For the ſafety therefore of his Pilgrims, the King at laſt concludes upon making an agreement with the *Engliſh*. For which reaſon he diſpatches away an Envoy to *Bantam*, to the *Engliſh* Preſident and his Council, who promis'd to lend him the biggeſt Veſſel and the beſt mounted which the Company had in the *Indies*. In lieu whereof the *Engliſh* were to pay but half Cuſtoms for ever, for all Commodities exported or imported out of his Country. Which Treaty being ratifi'd, the *Engliſh* furniſh'd him with three ſtout Veſſels, Mann'd and Gunn'd beyond an ordinary rate. Thereupon nine of the principal Lords of the Court, and moſt of the Blood Royal, with a Train of a hundred perſons, embark'd themſelves in the great Veſſel. But all theſe preparations could not be carri'd ſo privately, but that the *Dutch* had intelligence of it by their Spies. Thereupon the General of the *Dutch* makes ready three Ships, and lying juſt in the ſtreight of *Bantams* mouth; ſo ſoon as the *Engliſh* came up, (for they had no other way) let fly at them ſo roundly, that the *Engliſh* fearing leſt their Veſſels would be ſunk, ſtruck Sail; which the *Java* Lords ſeeing, call'd the *Engliſh* Traytors, and drawing their poyſon'd Daggers, cry'd *a Mocca* upon the *Engliſh*, killing a great number of them before they had time to put themſelves into a poſture of defence. And perhaps there would not one of them have eſcap'd, had not the *Hollanders* come aboard as they did. Some of the *Java* Lords, and about twenty of their Attendants, would take no quarter; ſo that the *Hollanders* were forc'd to fight for't, and at laſt they got the better, with the loſs of ſeven or eight men. The *Engliſh* Veſſel being carri'd into *Batavia*, the General very civilly ſent both the Priſoners and the Veſſel home again; withall giving notice to the King, that he was ready to make an exchange of Priſoners with him. But the King would not ſo much as Hearken to any ſuch propoſition; returning for anſwer, that though the *Hollanders* had three times as many of his Subjects, he would not releaſe ſo much as one *Hollander*. So that the poor *Dutch* were kept ſlaves in *Java*, and the *Javanners* dy'd miſerable in *Batavia*.

As for the *Javanners*, they are good Souldiers. And it is reported, that while *Batavia* was beſieg'd by the King of *Bantam* in the year 1659, a *Dutch* Souldier lying in Ambuſcade in a Marſh, a *Javanner*, little dreaming that any body had been there, came to the ſame place to diſcover the Enemy; and was by the *Dutch* man thruſt with his Pike into his Body. Upon which the *Javanner* finding himſelf wounded, did not ſtrive to pull the Pike out of the body, but thruſt himſelf farther upon it, to the end he might come at his Enemy, whom he ſtab'd to the heart, as ſoon as he got within his reach.

CHAP. XXV.

The Author buries his Brother; and is again quarrel'd withall by by the General and his Council.

WHile I ſtay'd at *Batavia*, my Brother dy'd; and it was pretty to conſider what the *Dutch* made me pay for his Funeral. The firſt expence is for the Fees of thoſe that beg leave for the Corps to be buri'd; of whom the more there are, the more honourable the Funeral is eſteem'd. I ſent ſix, and paid them to my wonder for that ſeventy-two Crowns. The fee for the Pall is a right that belongs to the poor, for which I paid two Crowns. There was a Veſſel of *Spaniſh* Wine drank out, that coſt me two hundred Piaſters. I gave twenty-ſix more for three *Weſtphalia* Hams, and ſome Neats-tongues, and twenty-two for Bak'd Meats. To the Bearers I gave twenty Crowns, and ſixteen for a place in the Church-yard, for they aſk'd me a hundred to bury him in the Church. And all theſe are Fee's demanded. So that my Brothers Funeral coſt me twelve hundred and twenty three Livres of *French* Money.

Being thus put by the two Voyages which I intended to *Japan* and *Sumatra*, I was adviſ'd to lay out my Money in *Requenings* or *Debentures* of the Servants of the *Holland* Company; which they that have no mind to return into their own Country, as being ſetled in the *Indies*, will ſell at an eaſie rate; inſomuch, that for ſixty or ſeventy you may buy a hundred Piaſters, the Act and Acquittance of the Seller being made and regiſter'd by the Publick Notary. Thereupon I bought of one of the publick Notaries, who had Bills in his hands, to the value of about eleven thouſand Guelders, at fourſcore and two for the hundred. After that, I bought by means of the Advocate of the Treaſury, ſix thouſand Guelders more, at ſeventy-nine for the hundred. But ſome few days after, meeting with the ſame Advocate again, he paſs'd a Complement upon me, and told me, he was very much troubl'd for thoſe that had bought Debentures, in regard that the General and the Council had commanded him to recall all Debentures that had been ſold; for they had conſider'd, how ſad a thing it would be, for the poor men to loſe ſo much of their Salaries. I anſwer'd him, that for my part I was willing to return mine, provided I might have my Money again. About ſix or ſeven hours after, I was ſent for by the General and his Council. When I came there, they aſk'd me why I had not return'd the Debentures, which I had bought, to the Advocate, who had demanded them by their order. I anſwerd them, that they were at *Bantam*, whither

I had ſent them in order to my paſſage home; in regard that the *Engliſh* Preſident had offer'd me a convenience to go along with him. The Council anſwer'd me, that the *Dutch* Ships were as good as the *Engliſh*, and very courteouſly aſſur'd me, they would give order for a Cabin to my ſelf in the Vice-Admiral. But withall they told me, I muſt deliver up my Debentures before I ſtirr'd; aſſuring me, that they would give me a Bill to be re-imburs'd my Money by the Company in *Holland*. I thought it very hard, for I knew not how to truſt 'em; but ſeeing the Merchants, Commanders, and all other perſons clapt up, and their Papers taken from them by force, that had bought Debentures; I thought it the beſt way to deliver mine, and ſtand to their curteſie. I often preſs'd the General and the Council for my Bill, but after many delays the General aſcertain'd me, that my Bill ſhould be in *Holland* as ſoon as I. Thereupon deſiring the Vice-Admiral and ſome others to be my Witneſſes of what the General promis'd, I took my leave of him; very much repenting my going to *Batavia*.

CHAP. XXVI.

The Author embarks in a Dutch *Veſſel, to return into* Europe.

THE next day I went aboard the Vice-Admiral, and the third day after we ſet ſail, and as ſoon as we were out of the Streight, we diſcover'd the Iſlands of the Prince. From thence being in the Altitude of the *Coco* Iſlands, we beat about two days to diſcover them; but all to no purpoſe, thereupon we made directly for the *Cape of good Hope*.

The fourty-fifth day after our departure from *Batavia*, our Vice-Admiral neglected to put out his Lights; believing all the Fleet had been before at the *Cape*; ſo that it happen'd that one of the Fleet being behind, and not carrying any Lights out neither, it being a dark night, fell foul upon us, which put every man to his prayers, all people believing the Veſſel had been loſt; and indeed had ſhe not been a ſound ſtanch Ship (for the *Provinces* were ſo accounted) ſhe could never have endur'd ſo terrible a ſhock. At length we clear'd our ſelves, by cutting off the Yards of the *Maeſtricht* that hung in our Cordage.

The fifty-fifth we came within view of the *Cape of good Hope*; but were forc'd to keep the Sea, becauſe the waves roll'd ſo that we were not able to come to an Anchor; not that the Wind was extream high, but becauſe the South-wind had blown ſo long that it had forc'd the Water to that part. When the Sea grew calm, we came to an Anchor.

But of all the people that ever I ſaw in all my travels, I never ſaw any ſo hideous nor ſo brutiſh as the *Comoukes*, of which I have ſpoken in my *Perſian* Travels; and thoſe of the *Cape of good Hope*, whom they call *Cafres*, or *Hoſentotes*. When they ſpeak, they make a noiſe with their tongues, like the breaking of wind backward; and though they hardly ſpeak articulately, yet they eaſily underſtand one another. They cover themſelves with the Skins of wild Beaſts, which they kill in the Woods; in Winter wearing the hairy part innermoſt, and in Summer outermoſt. But there are none but the beſt ſort among them who are thus clad, the reſt wear nothing but a naſty rag about their privy parts. The men and the women are lean and ſhort; and when they bring forth a Male-child, the Mothers cut out his right Stone; and preſently give him Water to drink, and Tobacco to eat. They cut out the right Teſticle, becauſe, ſay they, it makes them ſwifter to run. There are ſome of them that will catch a Roe-Buck running. They neither know what belongs to Gold nor Silver; and for Religion, they have none among them.

So ſoon as we caſt Anchor, four women came aboard us, and brought us four young Oſtriches; which were boil'd for ſome ſick people that we had aboard.

board. After that they brought great ſtore of Tortoiſe-Shells, and Oſtriches Eggs, and other Eggs as big as Gooſe Eggs; which though they had no Yolk, taſted very well. The Birds that lay theſe Eggs are a ſort of Geeſe, and ſo fat that they are hardly to be eaten, taſting rather like Fiſh than Fleſh. The women ſeeing our Cook throw away the Guts of two or three Fowl which he was dreſſing, took them up, and ſqueezing out the Ordure, eat them as they were; being hugely pleas'd with the *Aqua Vita* which the Captain gave them. Neither men nor women are aſham'd to ſhew their nakedneſs, for indeed they are but a ſort of human Beaſts.

So ſoon as the Ship arrives, they bring their Beeves to the ſhore, with what other Commodities they have, to barter for ſtrong Water and Tobacco, Cryſtal or Agat Beads; or any ſort of old Iron work. If they are not ſatisfi'd with what you offer them, away they fly; and then giving a whiſtle all their Cattel follow 'em; nor ſhall you ever ſee 'em again. Some, when they ſaw 'em fly, would ſhoot and kill their Cattel; but after that for ſome years they would never bring any more. 'Tis a very great convenience for the Veſſels that touch there, to take in freſh Victuals; and the *Hollanders* did well to build a Fort there. It is now a good handſome Town, inhabited by all ſorts, that live with the *Hollanders*; and all ſorts of Grain, which are brought out of *Europe* or *Aſia* and ſow'd there, come to better perfection there then in other parts. The Country lies in thirty-five Degrees, and ſome few Minutes over, ſo that it cannot be ſaid that either the heat or ſcituation of the Climate makes theſe *Cafres* ſo black. Being deſirous to know the reaſon, and why they ſtunk ſo terribly, I learnt it from a Girl that was bred up in the Fort, who was tak'n from her Mother, as ſoon as ſhe was born, and was white like our women in *Europe*; ſhe told me, that the reaſon why the *Cafres* are ſo black is, becauſe they rub themſelves with a Greaſe or Ointment compos'd of ſeveral ſorts of Drugs; wherewith ſhould they not anoint themſelves very often, and as ſoon as they were born, they ſhould become Hydropſical, as the Blacks of *Africa*, and the *Abyſſins* are; or like the people of *Saba*, that never live above forty years, and are always troubl'd with one Leg twice as big as the other. Theſe *Cafres*, as brutiſh as they are, have yet ſome knowledg of Simples, which they know to apply to ſeveral Diſeaſes; which the *Hollanders* have ſeveral times experienc'd. Of nineteen ſick perſons that we had in our Ship, fifteen were committed to the care of theſe *Cafres*, being troubl'd with Ulcers in their Legs, and old wounds which they had receiv'd in the wars; and in leſs then fifteen days they were all perfectly cur'd. Every one of theſe had two *Cafres* to look after him; and according to the condition of the wound or Ulcer, they went and fetch'd Simples, which they bruis'd between two Stones, and apply'd to the ſore. As for the other four, they were ſo far gone with the Pox, that they would not truſt the *Cafres* with them, having been given over at *Batavia*, and ſo they all dy'd, between the *Cape* and St. *Helens*.

In the year 1661, a Gentleman of *Britanny* being at *Batavia*, was ſo bit by the Gnats in the night, that his Leg exulcerated preſently in ſuch a manner, as to puzzle all the art and skill of the Chirurgeons in that Town. When he came to the *Cape of good Hope*, the Captain of the Ship ſending him aſhore, the *Cafres* came about him, and after they had beheld him, they told him if he would truſt to them they would cure him. The Captain thereupon committed him to their care, who cur'd him and made him a ſound man in leſs then fifteen days.

When a Ship comes to an Anchor in the *Cape*, it is the faſhion for him that commands the Ship, to give leave to ſome part of the Mariners and Souldiers to go aſhore to refreſh themſelves. The ſickly have firſt leave by turns, and go to the Town, where they are dyeted and lodg'd for ſeven or eight Sous a day, and are very well us'd.

It is the cuſtom of the *Hollanders*, when they ſtay here, to ſend out parties of Souldiers upon the diſcovery of the up-land Country, and they that go fartheſt are beſt rewarded. With this deſign a party of Souldiers, under the Command of a Serjeant, far advanc'd in the Country; and night coming on, they made a great fire, as well to keep themſelves from the Lions, as to warm themſelves, and ſo lay down to ſleep round about it. Being aſleep, a Lion came and ſeiz'd one of the Souldiers Arms, which the Serjeant perceiving, immediately ſhot the Lion with his Carbine; but when he was dead, they had much ado to open the Lions mouth, to get out the Souldiers Arm. Thus it appears a vulgar error, to believe that Lions will not come near the fire. As for the Souldier, the *Cafres* cur'd his Arm in twelve days. There are in the Fort abundance of Lions and Tigers Skins; among the reſt, there was the Skin of a Horſe which the *Cafres* had kill'd; it was white, croſs'd with black ſtreaks, ſpotted like a Leopard, without a Tail. Two or three Leagues from the *Hollanders* Fort, there was a Lion found dead, with four Porcupines Quils in his body, the third part whereof had pierc'd his fleſh. So that it was judg'd, that the Porcupine had kill'd the Lion. The Skin, with the Quils in it, is kept in the Fort.

A League from the Fort, is a fair Town, that grows bigger and bigger every day. When the *Holland* Company arrives there with their Ships, if any Souldier or Mariner will live there, they are very glad of it. They have as much ground as they can mannage; where they have all ſorts of Herbs, and Pulſe, and as much Rice, and as many Grapes as they can deſire. They have alſo young Oſtridges, Beef, Sea-fiſh, and ſweet water. To catch the Oſtridges when they pleaſe, they got their Neſts when they are young, and driving a ſtake in the ground, tye the Birds by one Leg to the ſtake, and when they are old enough they come and take them out of the Neſt, from whence it is impoſſible to fly away.

When the *Hollanders* began to inhabit the *Cape*, they took a young Girl from her Mother, as ſoon as ſhe was born; ſhe is white, only her Noſe is a little flat. A *French* man got her with Child, and would have marry'd her; but the Company were ſo far from permitting him, that they took away above a hundred Livres of the Maids wages from her, to puniſh her for the miſdemeanour, which was ſomewhat hard.

There are great numbers of Lions and Tigers, which the *Hollanders* have a pretty invention to take; they faſten a Carbine to a ſtake, driv'n into the Earth, and lay meat round about the Gun, which meat is faſten'd with a ſtring to the Trigger. So that when the Beaſt ſnatches the meat, the ſtring pulls the Trigger, and the Gun going off, hits the Lion either in the throat or the breaſt.

The *Cafres* feed upon a Root like our Skerrets, which they roaſt and make bread of. Sometimes they grin'd it into flower, and then it taſts like a Walnut. For their food they eat the ſame Root raw, with raw Fiſh; with the Entrails of Beaſts, out of which they only ſqueeze the ordure. As for the bowels of the wild Beaſts, the women wear them dry'd about their Legs, eſpecially the bowels of thoſe Beaſts which their Husbands kill, which they look upon as a kind of Ornament. They alſo feed upon Tortoiſes, when they have ſo far heated them at the fire, as to make the Shells come off. They are very expert in darting their *Azagaya's*; and thoſe that have none, make uſe of pointed ſticks, which they will lance a great way. With theſe they go down to the Sea-ſide, and as ſoon as ever they ſpy a Fiſh near the top of the water, they will not fail to ſtrike him.

As for their Birds, which are like our Ducks, whoſe Eggs are without any Yolk; they breed in ſuch great quantities in the Countrey, that in a Bay about eighteen Miles from the *Cape*, you may knock them on the head with a ſtick.

The *Hollanders* once carried a young *Cafre* to the General at *Batavia*, who bred him carefully up, teaching him to underſtand the *Dutch* and *Portugal* Languages perfectly well. At length being deſirous to return into his Country, the General gave him very good Cloaths, and good Linnen, hoping that he would have liv'd among the *Hollanders*, and bin ſerviceable to them in the diſcovery of the Country; but ſo ſoon as he got home, he flung his Cloaths i' the Sea, and return'd wild among his fellow Natives, eating raw fleſh as he did before, and quite forgetting his Benefactors.

When the *Cafres* go a hunting, they go a great number together, and make ſuch a prodigious howling and yelling, that they fright the very Beaſts themſelves, and in that affright with eaſe deſtroy them; and I have been aſſur'd, that their cries do terrifie the Lions themſelves.

The women are of ſo hot a conſtitution of Body, that at the times that their monthly cuſtoms are upon 'em, they happen to make water, and that an *European* chances to ſet his feet upon it, it cauſes an immediate Head-ach and Feaver, which many times turns to the Plague.

CHAP. XXVII.

The Holland *Fleet arrives at St.* Helens. *The deſcription of the Iſland.*

HAving ſtaid two and twenty days at the *Cape of good Hope*, ſeeing that the Wind was favourable, we weigh'd, and ſteer'd for St. *Helens*. When we were under Sail, the Mariners cry'd out, they would ſleep till they came into St. *Helens* Road. For the wind is very conſtant, and carries you in ſixteen or eighteen days to the Road of the Iſland. All the trouble that our Mariners had, was that fourteen days after our departure from the *Cape*, they were often forc'd to the Top-Maſt head, upon diſcovery of the Iſland; for as ſoon as you diſcover the Iſland, the Pilot muſt take care to ſteer to the North-ſide of the Iſland, becauſe there is no caſting Anchor but on that ſide, and that very near the ſhore too; by reaſon of the deepneſs of the water; for if the Anchors come not to take hold, the current of the water and the wind carries the Ship quite out of the Road, which there is no recovering again, becauſe the wind never changes.

So ſoon as the Ships came to an Anchor, part of the Seamen were ſent aſhore to get wild Hogs, of which there are great plenty; and to gather Sorrel, which grows in great abundance; and indeed they not only ſend the Seamen, but all the Pigs, Sheep, Geeſe, Ducks, and Pullets aboard, to feed upon that Sorrel, which purges them in ſuch a manner, that in a few days they became ſo fat, that by that time we came to *Holland* they were hardly to be eaten. That Sorrel has the ſame operation upon the men, who boiling their wild Swines fleſh, Rice, and Sorrel together, make thereof a kind of Potage ſo excellent, that it keeps their bodies open by an inſenſible purgation.

There are two places upon the Coaſt of St. *Helens* where Ships may come to an Anchor. But the beſt is that where we lay, by reaſon that ground is very good, and for that the water that falls from the Mountain is the beſt in the Iſland. In this part of the Iſland there is no plain, for the Mountain deſcends to the very ſhore of the Sea.

It is not ſo good anchoring in the other Road; but there is a very handſome plain, where you may ſow or plant whatever you pleaſe. There are great ſtore of Citrons, and ſome Oranges, which the *Portugals* had formerly planted there. For that Nation has that vertue, that wherever they come, they make the place the better for thoſe that come after them; whereas the *Hollanders* endeavour to deſtroy all things wherever they ſet footing. I confeſs the Commanders are not of that humour, but the Sea-men and Souldiers, who cry one to another, we ſhall never come hither any more, and out of greedineſs will cut down a whole tree inſtead of gathering the fruit.

Some days after there arriv'd a *Portugueze* Veſſel from *Guiny*, full of Slaves, which were bound for the Mines of *Peru*. Some of the *Hollanders* that underſtood the language of the *Negro's*, told 'em how miſerably they would be us'd, and thereupon the next night two hundred and fifty of them threw themſelves into the Sea. And indeed it is a miſerable ſlavery; for ſometimes after they have min'd in ſome places for ſome days together, the Earth being looſe, falls down and kills four or five hunder'd at a time. Beſides, that after they have been mining awhile, their Faces, their Eyes, and their Skins change colour; which proceeds from the vapours that ariſe from thoſe concavities; nor could they ſubſiſt in thoſe places, but for the quantity of ſtrong Water which they give both to the men and women. There are ſome that are made free by their Maſters, who labour however for their living; but between Saturday night and Munday morning they ſpend all their weeks wages in ſtrong Water, which is very dear; ſo that they always live miſerably.

Being ready to depart the Iſland of St. *Helens*, the Admiral call'd a Council, to advize which way to ſteer. The greateſt part were for ſteering more to the Weſt, then to the South; becauſe the ſeaſon for ſailing was far ſpent; and for that if we ſteer'd for the Weſt *Indies*, we ſhould find the wind more proper to carry us into *Holland*. But we had no ſooner croſs'd the Line, but we found the wind quite contrary to what the Mariners expected; ſo that we were forc'd to ſteer to the ſixty-fourth Degree of Altitude with the Iſland, and ſo return by the North into *Holland*.

CHAP. XXVIII.

The Holland *Fleet ſets Sail from St.* Helens, *and proſperouſly arrives in* Holland.

THE next day after the Admiral had call'd a Council, we weigh'd and ſet Sail about ten a Clock at night. Three days after our departure from St. *Helens*, the Seamen were call'd very duly to prayers morning and evening; though all the time we ſtay'd in the rode, they never minded any ſuch matter; which made me wonder, to find they ſhould be more devout when they were out of danger, than when they were in jeopardy.

After ſeveral other days ſailing, we diſcover'd the Coaſt of *Iſland*, and then the Iſland of *Ferella*, where we join'd with the *Holland* Fleet that ſtay'd for us. Here it is that the Commander in chief calls to account all the Mariners for their miſdemeanours during the whole Voyage.

Our Ship was bound for *Zealand*; but we were forc'd to lye out at Sea ſeven days before we could get into *Fluſhing*, becauſe the Sand had chang'd its place. Coming to an Anchor before *Fluſhing*, two of the Company came aboard to welcome us home, and to adviſe us to lock our Cheſts, and put our marks upon them; for all Cheſts are carry'd into the Eaſt *India* Houſe, where when the owners come for them, they are order'd to op'n them, leſt they ſhould have any counterband goods therein. Thereupon I ſet a mark upon my Cheſts, and went aſhore, after I had giv'n a good character of the Captain, and his civility to me all the Voyage, and thence proceeded by Land to *Middleburgh*.

Four days after I came to *Middleburgh*, I went to fetch my Cheſts; and finding the two Directors there, one a *Zealander*, the other of *Horn*, who came firſt aboard us; I produc'd my Keys, and offer'd my Cheſts to be open'd. But the *Zealander* more civil than the *Horner*, deliver'd me my Keys again, and taking my word, told me I was free to take away my goods. And indeed I have always obſerv'd, that the Northern people are always more rude and ungentile than the Southern.

As for the 17500 Florins which the General of *Batavia* promis'd ſhould be paid me upon my arrival in *Holland*, I receiv'd ſo many delays and put off's, that I was at length forc'd to commence a Suit that laſted above two years; nor could I get a publick Notary either at *Amſterdam* or the *Hague*, that would make me out a Proteſt, every one fearing the Directors, who were both Judges and Parties. At length after five years wrangling and jangling, the Director wrote to my Brother at *Batavia* (for I was then return'd again to the *Indies*) that if I would accept of 10000 Livers, he might receive it for me; which he did, and was forc'd to give them an acquittance for the whole.

This is the return which I made from the *Indies* in the year 1649, and the only time that ever I return'd by Sea; having perform'd all the reſt of my Travels by Land, not counting my ſhort Voyages through the *Mediterranean* for any thing. And as for my firſt Travels, I perform'd them all by Land, from *Paris* through *Germany* and *Hungary*, as far as *Conſtantinople*; whither I return'd again in the year 1669. From *Conſtantinople* I went to *Smyrna*, thence I ſail'd for *Ligorn*; from *Ligorn* I travel'd by Land to *Genoa*, thence to *Turin*, and ſo to *Paris*.

The End.

THE
INDEX
TO THE
Indian Travels.

A.

Abdoul-Coutou-Sha, *the preſent King of* Golconda, pag. 65. *His Children*, 66. *His reply to the Canoneer that would have taken off* Aurengzeb's *head*, 68. *See* Mirgimola.

Abdul Feta, Gelul Eddin Mahomet, 107.

Aceph Ben Ali *takes* Maſcate *from the* Dutch, 145. *His wondrous Pearl.* ibid.

Agra, *the King's Palace there*, 48, 49.

Alegamma Motiar *of* Ceylan *turns Chriſtian, and his anſwer to the Jeſuits*, 163.

Amadabat, *and the Trade thereof*, 37.

Amber, where found, 151, 152.

Ambergreeſe, where found, 152.

Apes, their antipathy againſt the Crows, 40. *The danger of killing one*, ibid. *Hoſpitals for them*, 48. *How ſet together by the ears*, 94.

Aſem, *the Kingdom*, 187.

Aſouf-Kan's *Policy*, 112. *Aſſiſts* Sha-Jehan, ibid.

Aſt-Kan, 60. *Takes* Dultabat, 60, 61.

Atek, 44.

Ava, 143.

Augans, *a ſtrange ſort of people*, 44.

Aureng-abat *made a City*, 61.

Aureng-zeb *his cruelty at* Callabas. 33, 35. *His Dominions*, 106. *His Power*, 108. *His Ambition and craft: he joyns with his Brother*, Morad-Backſhe, 110, *defeats* Dara-Sha, ibid. *deceives* Morad, *and ſends him to Priſon*, ibid. *He aſcends the Throne*, 116. *He affronts his Father*, 120. *His Embaſſadors affronted by the King of* Perſia, 121. *His State when he ſits upon his Throne*, 123.

B.

Bagnagar, *ſee* Golconda. pag. 61.

Banarou, 52.

Bannians *never kill any living thing*, 37. *Their cruelty to them that do*, ibid. *Their veneration for Apes*, 39, *out-do the Jews*, 44.

Bantam *the King viſited by the Author; his Entertainment*, 196, 197, *&c.*

Bargant, 41. *The* Raja *of* Bargant *entertains the Author*.

Barcche, 36.

Begum Saheb, 108, *impriſon'd by* Aurengzeb; *depriv'd of her wealth: her death ſuſpected*, 113, 114: *reſtor'd to favour: her wit*, 121.

Bengala, *the Revenue of it*, 51.

Bezoar, 153, *&c.*

Boutan, *a Kingdom; the Commodities thereof*, 182, 183, *&c.*

Bramins, *a ſtrange ſtory of one*, 172.

Brampour, 31; *a Tumult there, and the occaſion*, ibid.

Broakers Indian, 133.

Buildings publick in India, *how rear'd*, 35.

C.

CAboul, pag 44.

Callabas, 33.

Calicuts, where made, 31, 33, 40, 43, 52.

Cambava, 36.

Caravaſera's Indian, *the method therein*, 32.

Cardamoms, where had, 73.

Carriages Indian, 27.

Carriers; the Order and Government among them.

Caſte, *the ſignification and kinds*, 161, 162.

Cattel, how fed in India, 97.

Chalaour, 42.

Cheats in Indian *Commodities*, 132, 133.

Check *of* Mecca *comes to* Golconda *in diſguiſe*, 66. *Marries the King's Daughter*, 67. *Hinders him from ſurrendring to* Aurengzeb, 68.

Cheraffs-Indian *Bankers*, 22, *ſubtiler then the* Jews, 23.

Chineſes *poiſon the* Dutch *Souldiers*, 173.

Chites, 40.

Chitpour, ib.

Ciſers Indian, 23.

Cochin *Beſieg'd by the* Dutch, 88, *Taken*, 89. Dutch *make a mock King of it*, ibid.

Collaſar, 33.

Commodities of the Great Mogul's *Countrey*, 126, *&c. and their price*, 128, 129, 130.

Comoukes, *a deſcription of the People and Countrey*, 204, &c.

Candevir, 93.

Corral, where found, 151.

Cottons, where made, 31, 36. *Where whiten'd*, 36.

Coulour, *the Diamond-Mine*, 137, 141.

Coins Arabian, 1. Mogul's, 2. *His Tributaries*, 3. *Coins call'd* Pagods, 4, 5. Engliſh *and* Dutch, 5, 6. *Made by the King of* Chida *and* Pera, 6. *By the King of* Achen, *Kings of* Macaſſar, *the* Celebes, *and* Camboya, 7. *By the King of* Siam, ib. *By the Kings of* Aſem, Tipoura, Arakan *and* Pegu, 8. *Coins of* China *and* Tunquin, ib. *Of* Japon, 9.

Coins Indian, *repreſenting the twelve ſigns*, 10. *Coins* Indian, 22.

Coins made by the Portugals, 12.

Coins Muſcovian, 13.

Coins European, *their value in* India, 21, 22.

Coinage Indian, 17. *What loſs, what gain by it*, ib. *Thrown about at the King's Aſcent to the Throne*, 107. *Currant at the Diamond-Mines*, 141.

Cranganor, 89, *promis'd by the* Dutch *to* Samarin, ib. *Demoliſh'd*, ib.

Crocodiles may be wounded, 55. *How they dye*, ib.

Cuſtoms Indian, 17.

Cuſtoms affronted by an Engliſh *Captain*, 17. *Exacted by the* Perſians *from the* Engliſh, 75.

D.

DAca, pag. 55.

Daman *beſieg'd by* Aurengzeb, 72.

Dara-Sha *his duty to his Father*, 108. *Defeated by his Brother*, 110. *He flies into* Scindi, *he fights a ſecond Battel with* Aurengzeb: *He is betraid by* Jeſſomſeing, 114, *then by* Gion-Kan, 115. *His death*, 116.

Dehly, 45.

De Lan, *a* Dutch *Chirurgeon, lets the* Mogul, *his Mother and Wife Blood*, 103.

Dervichs, 4. *See* Faquirs.

Diamonds, a diſcourſe thereof, 134, &c. *The forms of ſeveral Diamonds*, 148, 149. *Vulgar error concerning the purchaſe of them*, 141.

Diamond Miners, their customs, 138.

Dultabat, 60, 61.

Dutch *ſend an Embaſſador to* China, 192. *Their revenge upon the Jeſuits*, 193.

Dutch *break their word with the King of* Caudy, 194; *with the King of* Achen; *at War with the King of* Java, 202; *they quarrel with the Author.*

E.

ELephants *deſtroy the* Banniaň's *Idols*, pag. 34; *the Woods of* Mirda, 43, *affrighted; the loſs of* Aurengzeb's *Army*, 72; *how taken*, 95; *how tam'd*, ib. *Their fury*, ib. *The difference between them*, 96. *Eaten by the Natives*, ib. *How taken in* Ceilan, ib. *The tusks due to the Lord*, ib. *How the female receives the male*, ib. *A remark peculiar to* Ceilan *Elephants*, ib. *Their age*, ib. *The number kept by the Great* Mogul, *and his Expences*, 97; *how waſh'd*, 103.

Emir-jemla, 116, 118.

Emraulds, the vulgar error concerning them, 114.

Eunuchs, covetous of Monuments, 5.

Exchange Indian, 26, 27.

F.

FAquirs; *their manner of travelling*, pag. 41; *their Habit and Arms*, ib. *The reſpect given them*, ib. *Their Religion*, 160: *their Penances*, 165, &c. *Their extravagancies returning from* Mecca.

Feaſt; the Great Mogul's *grand Feast when he is weigh'd*, 122.

G.

GAnges, pag. 51, *an ordinary River*, ib. *and bad water*, 52.

Gani; *ſee* Coulour.

Gate, *what manner of place*, 34.

Gehanabad, 45; *the* Mogul's *Palace there*, 45, 46, 47.

Gehanguir, *ninth King of the* Indians. *He permits* Nourmahal *his Wife to Reign in his ſtead. He put out his Eldeſt Son's eyes*, 111. *He prefers his Grandchild to the Throne*, ib. *Dies*, ib.

Gion-Kan *a Traytor; his death*, 115.

Goa, *the preſent State of it*, 74.

Golconda *deſcrib'd*, 61. *The Policy and Government of the City*, 64.

Gold, where found, 156, &c.

Gomron-*Road heat exceſſive, injures the Ships*, 90.

Gondicot *taken by* Mirgimola, 98. *Deſcrib'd*, ib.

Govaleor, 35. *The Priſon for the* Indian *Grandees*, ib.

Guards, how reliev'd at Golconda, 64.

H.

HAlabas, pag. 52. *The Governor a great Perſon*, ib. *The cruelty of his Phyſitian*, ib.

Hameth-Sheck, 107.

I.

JAva, *the King thereof*, pag. 202.
Javaniers, *good Souldiers*, 203.
Jeſſom-ſeing *betrays* Dara-Sha, 114.
Idolaters belief touching a Deity, 164. *Of the ſtate of the Soul after death*, 167. *Of their burning their dead*, 168. *Their ſeveral cuſtoms*, 179.
Idolatrous Princes of Aſia, 163.
Indians *cunninger then the Jews*, 23. *Their manner of croſſing Rivers*, 100, 102. *Their Superſtition*, 97. *The Penance of the Women*, ib. *Their Alms*, ib. *Their Pilgrimages*, 101. *Their craftineſs*, 102. *Their Phyſick*, 102. *Their honeſty*, 136, 137. *Their manner of driving bargains*, ib. *Their Penances*, 181.
Indigo, where made, 36, 37, 43.
Indoſtan *bounded*, 106.
Iron of Golconda, *the beſt*, 65.
Iſland of St. Helens *deſcrib'd.*
Ivory the beſt, 96.
Juſtice in India *quick*, 99, 100.

K.

Kemerouf, *a City*, pag. 188.

L.

LAhor, pag. 45.
Letter-Carriers, 110.
Lions, how tam'd, 40.

M.

MAcaſſar, *a Kingdom deſcrib'd*, 191. *The King ſhoots an* Engliſh *Malefactor with a poiſon'd Arrow*, 191. *His difference with the* Hollanders, 192.
Maldives *Iſlands*, 90.
Malvares, Indian *Pyrats*, 71, 182.
Maſcate, 16.
Maſſipatan, 70.
Matura, *one of the chiefeſt Pagods of the* Indians, 48.
Meaſures Indian, 27.
Mingrela, 73.
A Miracle done by a Bramin, 101, 102.
Miram-Sha, 107.
Mirda, 43.
Mirgimola, *the King of* Golconda*'s General*, 67. *He is ſuſpected by the King*, ib. *He revolts*, 68. *He joyns with* Aurengzeb, ib. *beſieges the King*, ib. *and cunningly ſettles a new Peace*, ib. *entertains the Author at* Gondicot, 98, 99. *How he diſpatch'd buſineſs*, 99. *He conquers* Aſem, 187.
Mirza-Abdoul-Coſing *marries the King of* Golconda*'s third Daughter*, 69.
Mirza Mahomed, 68. *See* Check *of* Mecca.
Moguls, *why ſo call'd*, 106.
Money; the force of it in India, 19. *What moſt proper to be carri'd into* India, 18, 21.
Monuments Indian; *their ſumptuouſneſs*, 49, 50, 52, 61.
Morad-Backſhe, 108, *Vice-Roy of* Guzerat, ib. *He rebels againſt his Father*, 109, *beſieges* Surat, ib. *proclaims himſelf King*, ib. *He gives credit to* Aurengzeb*'s fallacies*, ib. *joyns with him*, 110, *and defeats* Dara-Sha, ib. *wounded*, ib. *He ſees his error*, is *betraid, and ſent to* Govaleor, ib.
Mountebanks, Indian, 36.
Mulran, 43.
Musk, 153. *Its adulterations*, ib.

N.

NAder, pag. 35.
Nahab, *what it ſignifies*, 53.
Navapoura, 30, *famous for Rice*, ib.
Nava-Sevagi *revolts from the King of* Viſapour, 73.
Nourmahal, *Queen of* India, *her Extraction*, 11, 12.

O.

Obſervations particular upon the Mogul's *Court*, pag. 124, 125.

Omrahs, *their duty*, 122.

Ormus; *the manner of Sailing from* Ormus *to* Surat, 15.

Outemeda, 97.

P.

Pagods Indian *deſcrib'd*, 92, 93, 94, 97, 102. *The moſt celebrated among the* Indians, 173, *&c.*

Palicat, 93.

Paſſage by Sea from Ormus *to* Maſlipatan, 90.

Paſſes, where requir'd, 44, 52.

Patna, 53.

Peacocks plentiful, 37. *How caught*, ib.

Pearls, and where fiſh'd for, 145. *How bred, how fiſh'd for, and at what time*, 146, *&c.*

Perca, *a petty* Indian *King*, 89.

Phyſitians, none in India, *but ſuch as attend Princes*, 102.

Pilgrimages of the Indians, 179.

Ponte Galle, 194.

Portugals, *their power in* Goa, 74, 75. *Their exceſſive proneneſs to revenge*, ib. *diſcover a ſtrange Countrey*, 83, 84.

Prieſts Indian, *how maintain'd*,

Preſents given by the Author at the Great Mogul's *Court*, 59.

R.

Rage-Mehide, 54.

Raolconda, *Diamond-Mine*, 134.

Rauchenara-Begum, 108, *always a friend to* Aurengzeb. *His kindneſs to her; their falling out*, 121.

Religion of the Mahumetans *in the* Indies, 159, *&c. Of the Idolatrous* Indians, 161.

Roads from Iſpahan *to* Agra *through* Gomron, 15; *from* Surat *to* Agra *through* Brampour *and* Seronge, 30, *through* Amadabat, 36. *From* Iſpahan *to* Agra, *through* Candahar, 43. *From* Dehly *to* Agra, 48. *From* Agra *to* Patna, *and* Daca, 51. *From* Surat *to* Golconda, 60. *From* Golconda *to* Maſlipatan, 69. *From* Surat *to* Goa; *from* Goa *to* Golconda, *through* Viſapour, 71. *From* Goa *to* Maſlipatan, *through* Cochin, 88. *From* Maſlipatan *to* Gandicot, 91. *From* Gandicot *to* Golconda, 100; *to the Mines*, 137, 139, 141.

Rodas *the Fortreſs*, 139.

Roupies, *the difference of them*, 20.

Rubies, the forms of ſeveral, 149, 150.

Rule to know the price of Diamonds, 142, 143.

S.

Saltpeter, where refin'd, 53.

Samarin, *an* Indian *King*, 89.

Saſeron, 53.

Say-pieces Indian, 25, 26.

Sepper-chekour, 115, *ſent to* Govaleor, 116.

Sera, *the ſignification of the word*, 32.

Seronge, 33.

Serpents, their vaſt bulk, and deadly venom, 34.

Seva-gi *continues the revolt*, 73. *He finds vaſt Treaſures*, ib.

Sha-Eſt-Kan, 20, 24, 56; *buys the Authors Jewels*, 104; *his kindneſs to the Author*, ib. *revolts to* Aurengzeb, 110.

Sha-Jehan *firſt call'd* Sha-Bedin-Mahomet, 107. *His good Government*, 108. *He marries a young Lady*, ib. *His children*, ib. *His love to his children*, ib. *He rebels againſt his Father, is diſinherited*, 111. *He is advanc'd to the Throne*, 112. *His cruelty*, ib. *He is kept Priſoner by* Aurengzeb, *and dies*, 113.

Siam, *a Kingdom; the King of it*, 119, *&c.*

Siren, 143.

Sodomy abominated by the Indians, 54.

Solyman Chekour *defeats his Unckle*, 109 *Betraid by* Raja Roup, *flies to* Nactiran, 114. *Is deliver'd up by him*, 119. *Sent Pris'ner to* Govalcor.

Soumelpour, 139.

Stones colour'd, where found, 143.

Stones medicinal, and their effects, 154, 155.

Stories of the man that lost his child in Swimming, 38. *Of the Merchant's Wife that desir'd a child*, 39. *Of the Merchant that ne'r told lye*, ib. *The Story of Monsieur* Belloy, 79. *Of the rich Leaper in* Goa, ib. *Of St.* Amant, *and* John de Rose, *and the* Sieur Marests, ib. 80, 81, *&c.* *Of Father* Ephraim, 85, 86, 87.

Sultan Abousaid-Mirza, 107.

Sultan Babur, 107.

Sultan Boulaki *preferr'd by* Sha-Jehan, 111. *Betraid by* Afouf-Kan, 112. *Retires into* Persia, ib.

Sultan Kourom, 107. *See* Sha-Jehan.

Sultan Mahomed, Mogul, 107.

Sultan Mahomed, Aurengzeb's *Son, marries the second Daughter of the King of* Golconda, 69. *He flies to his Unckle*, 117. *Is betraid by* Emir-Jemla, *and imprison'd*, 118, 119.

Sultan Selim, alias Jehanguir Patska, 107.

Sultan Soujah, 108. *Rebels*, 109. *He flies to the King of* Arakan, *marries his Daughter*, 119. *Plots against him*, ib. *His death*, 120.

Sumbaco *King of* Macassar, 192.

Surat, 15.

T.

Tamurleng, 106.

Tari, *what*, 65.

Tavernier *abus'd at the* Mogul's *Court*, 57, 58.

Tenara *a sweet place*, 69.

Thrones; the description of the Mogul's *Thrones*, 122, *&c.*

Thunderbolts three at a time, 91.

Tipra *a Kingdom*, 186.

Travelling, the manner in India, 27, 29.

Treachery, a notable piece put upon the Author at Gomron, 157.

Turquoises, *where found*, 144.

V.

Visapour *describ'd*, 72.

W.

Ways; High-ways in India, 100.

Weights Indian *for Gold and Silver*, 18. *Other weights*, 27. *Of Diamonds*, 140. *Of colour'd Stones*, 144. *Of Pearls*, 148.

Winds hot, their stifling nature, 44.

Wives of the Indians *burnt alive with their dead Husbands*, 169, 170, 171, 172.

Woods of Bambous, 94.

A NEW
RELATION
OF
The Inner-Part
OF THE
Grand Seignor's
SERAGLIO.

Containing
Several Remarkable Particulars, never before expos'd to publick view.

By J. B. TAVERNIER, *Baron of Aubonne.*

LONDON:
Printed, and Sold by *R. L.* and *Moſes Pitt.*
1677.

THE
Author's Deſign.

I Queſtion not but that ſeveral Relations of the *Grand Seignor's Seraglio* have been publiſh'd; but I am to acknowledge withal, that I have not had the leiſure to read any one of them. I have travell'd Six ſeveral times, by Land, into the Eaſt, and by different Roads, during the ſpace of Forty Years; and moſt Perſons know, that my Employments were ſuch, as would not allow me much time for the reading of Books. But when my Affairs afforded me any remiſsion, I wholly employ'd thoſe ſpare hours, in the collection of things the moſt worthy to be remark'd, whether the Scene lay in *Turkey*; or in *Perſia*, or in the *Indies*, on this, or the other ſide of the River *Ganges*, or in the *Diamond-Mines*, which are in the Territories of divers Princes. While I am buſied in putting into order thoſe Memoires, which I conceive my ſelf oblig'd to gratify the Publick withall, I make it a Preſent of this *Relation* of the *Seraglio*, attended with ſome Obſervations ſufficiently remarkable, which, haply, will not be unpleaſant.

The *Ottoman* Court, which makes ſo much noiſe in the World, has not, to my thinking, been yet ſufficiently well known, if I may judge of it, by what I have ſeen thereof my ſelf, and have heard from ſeveral Perſons. I do here communicate a faithful and ample deſcription thereof: which I have extracted, as well out of what I had obſerv'd my ſelf, in the ſeveral Voyages I made to *Conſtantinople*, as out of the informations I receiv'd from two intelligent Perſons, who had ſpent many years in the *Seraglio*, in very conſiderable Employments. One of whom was a *Sicilian*, advanc'd to the Charge of *Chaſnadar-bachi*, or chief Officer belonging to the Treaſury; and after Five and Fifty Years Service in the *Seraglio*, was, for ſome ſlight miſcarriage committed by him, baniſh'd to a place neer *Burſa*, in *Natolia*, from whence he made his eſcape into the *Indies*. The other, a *Pariſian*-born, named *De Vienne*, had been one of the Pages of the Treaſury. In his Return from the Jubilee at *Rome*, in the Year M.DC.L. being aboard a Brigantine bound from *Civita Vecchia* to *Marſeilles*, he was taken by the Pirates of *Tripoli*, and the Baſſa finding that young Lad well ſhap'd, and looking like one that promis'd much, ſent him, as a Preſent, to the Grand Seignor. He was alſo pack'd away out of the Seraglio, after Fifteen Years Service, only upon this ſcore, that there was ſome diſcovery made, of his holding a ſecret correſpondence with the diſgrac'd *Sicilian*, who had heretofore ſhewn him much kindneſs, and indeed it was by his credit that the *Pariſian* was firſt advanc'd to the Chamber of the Treaſury.

From thoſe two men, who were in a fair capacity to make exact Obſervations of things, have I extracted the better part of this *Relation*. Though they had been forc'd to embrace the erroneous perſwaſion of *Mahomet*, yet were there ſome Relicks of the good ſentiments of Chriſtianity: And whereas there was not the leaſt hope of recovering the honours, wherein they pride themſelves who are exalted to Charges in the Seraglio, it is not to be imagin'd, that they could have any deſign to diſguiſe things to me. They themſelves thought it a certain pleaſure to deſcend to a greater familiarity of Diſcourſe, and to ſpecifie even the leaſt circumſtances: but I am to diſcover withal, that having had their education amongſt the *Turks*, and learnt of them, to love Mony, it muſt have been ſo much the greater charge to me, to give them content. I have kept them for a conſiderable ſpace of time, at my own charge, and that in ſeveral places, one at *Iſpahan* in *Perſia*, and the other in the *Indies*, where they had made their reſidences, and the Memoires which they ſupply'd me withal were perfectly concordant.

To the Inſtructions, which I made a ſhift to get from thoſe two men, and to what diſcoveries I may have made my ſelf, of the preſent ſtate of the Grand Seignor's Palace, I ſhall add ſome neceſſary Obſervations of the Manners and Cuſtomes of ſeveral Provinces of the *Ottoman* Empire, ſlightly paſſing over thoſe things, which, in all probability, are generally known. But that the Reader may with greater eaſe comprehend the matters I treat of, and that the Diſcourſe may not be interrupted, by the neceſſary explication of the ſeveral names of Charges and Dignities, I have thought it fit, in the firſt place, to give a ſhort Liſt of them, after which ſhall follow another, of the different Species of Mony, which are current all over the *Turkiſh* Empire.

A TABLE OF The Chapters contained in this RELATION.

Of the Charges and Dignities as well of the Seraglio, as of the Ottoman *Empire;* AND *Of the different Species of* Gold *and* Silver, *now current in* TURKEY.

CHap. I. *Of the Extent, and out-ſide of the Seraglio.*

II. *Of the firſt Court of the Seraglio, and particularly of the Infirmery.*

III. *Of the ſecond Court, in which are the leſſer Stables, the Kitchins, and the* Divan.

IV. *Of the* Divan-*Hall, and the exact adminiſtration of Juſtice there by the Grand Seignor.*

V. *Of the inner part of the Seraglio in general, and particularly of the Quarter of the* Eunuchs *and the* Ichoglans.

VI. *Of the Hall, where the Grand Seignor gives Audience to Ambaſſadors, and how they are receiv'd.*

VII. *Of the Baths of the Seraglio.*

VIII. *Of the Grand Seignor's Treaſure.*

IX. *Of the ſecret Treaſure.*

X. *Of the means us'd by the Grand Seignor, to augment his Treaſury, beſides the ordinary Revenues of the Empire.*

XI. *A ſubtle way which the Grand Seignor has to beſtow great Liberalities without medling with his Revenues.*

Chap. XII. *Of the Preſent which the* Grand Seignor *ſends every Year to* Mecha.
XIII. *Of the Cellar, and divers other Appartments.*
XIV. *Of the Quarter of the* Dogangi-bachi, *or Grand Falconer, and ſome other Officers.*
XV. *Of the* Grand Seignor's *own Appartment.*
XVI. *Of the* Grand Seignor's *ordinary Occupations.*
XVII. *Of the Womens Quarter.*
XVIII. *The Entrance into* Conſtantinople *of the* Sultaneſs, (*Mother to the* Grand Seignor) *who has the honorary Title of* La Validè, *on the ſecond of* July, 1668.
XIX. *Of the Gardens of the* Seraglio.
XX. *Of the Princes, who follow the* Mahumetan *Religion in* Europe, Aſia, *and* Africa.

A NEW AND EXACT
RELATION
OF THE
Grand Seignor's
SERAGLIO.

OF
The *Charges* and *Dignities* as well of the *Seraglio*,
as of the OTTOMAN EMPIRE.
As alſo,
Of the different Species of GOLD and SILVER-COINS, now current in TURKEY.

The Principal Heads of the following Diſcourſe.

T*He Origine of the Grandees of the Port. The ſevere Diſcipline of the Seraglio. The Authority of the four Principal Baſſa's, of dangerous conſequence to the Grand Seignor, and how he can take it off. Obſervations upon Standarts. Of the Plume of Herons Feathers which the Grand Seignor wears in his Turbant. The Honours and Diſadvantages attending the Charge of the* Grand Viſir. *The particular Priviledge of the* Caimacan. *The number of the real* Janizaries. *The tranſcendent priviledge of their* Aga, *or Colonel-General. The happy condition of the* Spahis, *and the* Zaims. *The prodigious number of* Eunuchs *all over the Eaſtern parts. Exquiſite Obſervations upon that Subject. The principal Charges of the Seraglio. The noble advantages of the* Capi-Aga. *The Repute and Riches of the* Kiſlar-Agaſi, *Intendant, or Overſeer, of the Apartment of the Women. That the Charge of* Boſtangi-Bachi *is one of the moſt eminent of thoſe belonging to the Port. The great Oeconomy of the Partizans. The Policy of the Port, to keep the* Cham *of the leſſer* Tartary *in ſubjection. The Principal Dignities of Perſons relating to the Law. The Species of Gold and Silver-Coins current in* Turkey. *Whence, and how, the Gold coin'd at* Cairo *is brought thither. The ſincerity of the* Abyſſins.

The Story of the Commerce carried on in the diſpoſal of the five Sols Pieces, French *Mony. The jealouſies of the Perſons concern'd in that Trade. A miſchievous Fraud mildly puniſh'd. The ancient ſincerity of the* Turks *corrupted by the Commerce of the* Europæans.

The Origine of the Grandees of the Port.

THey who are advanc'd to Charges, whether it be in the Seraglio, or in the Empire (excepting only the Eunuchs, of whom I ſhall give an account anon) are generally rais'd out of the Children taken in War, or ſent by way of Preſents, by the Baſſa's, or out of the Tributary Children, who, about nine or ten years of Age are taken out of their Mothers arms, through all the Provinces ſubdu'd by the *Ottoman* Princes. They are all to be of Chriſtian Parents; and counting only the Slaves taken from the Enemy, we find by the Regiſters of the Cuſtom-houſe of *Conſtantinople* alone, that, of both Sexes, there are brought thither every year, near twenty thouſand. The Inhabitants of the leſſer *Tartary*, who make continual Incurſions into all the Countries, that are in hoſtility againſt the *Ottoman* Empire, ſend up vaſt numbers of them, and the Grand Seignor having the choice of all thoſe young Children, the beſt ſhap'd, and ſuch as have the moſt promiſing looks, are diſtributed into ſeveral Seraglio's, to be there inſtructed in the Law of *Mahomet*, and all ſorts of Exerciſes. And afterwards, out of the choice or cullings of theſe laſt is the Seraglio of *Conſtantinople* repleniſh'd; and they are to be diſtinguiſh'd into two Orders. The firſt and the moſt eminent is that of the *Ichoglans*, deſign'd for the great Charges and Dignities of the Empire: The ſecond, that of the *Azamoglans*, employ'd in ſuch Offices as require only ſtrength of body. The *Ichoglans*, are thoſe, in whom, beſides the accompliſhments of the Body, they diſcover alſo a noble Genius, fit for a high Education, and ſuch as may render them capable of ſerving their Prince, ſome time or other.

The ſevere Diſcipline of the Seraglio.

Theſe are accordingly inſtructed with great care, and educated with the obſervance of a moſt ſevere Diſcipline. They paſs through four ſeveral Chambers, call'd *Oda's*, which are as it were four Forms, where they learn, in order, whatever is convenient for young perſons, who are to be continually about a great Prince, and are as it were his Pages, or Gentlemen. If they commit the leaſt fault, they are ſeverely chaſtis'd, and there is a great ſtock of patience requiſite, for any one to be advanc'd to the fourth *Oda*, which when they have attain'd, they begin to take a little breath. But the hopes of being exalted to the greateſt Honours, and the moſt eminent Dignities, makes them endure the barbarous treatments of the Eunuchs, who are appointed to be their Maſters, and are very liberal of the Baſtinado to them. I ſhall give an account elſewhere of the manner of their Education, and of thoſe four *Oda's*, or Chambers, where they learn thoſe things, whereby they are qualifi'd for the Charges, for which the Grand Seignor deſigns them. Though it be appointed by the received Cuſtom of the Empire, that thoſe Children ſhould be all deſcended from *Chriſtian* Parents, of the beſt extraction, and the beſt ſhap'd that can be found; yet the *Capi-Aga*, or Grand Maſter of the Seraglio, the Principal of the white Eunuchs, who hath the chief Command over the *Ichoglans*, ſticks not to admit into their number ſome natural *Turks*, ſuch as may be recommendable, upon the ſcore of their good qualities and endowments: But that happens very ſeldom, and that not without the particular permiſſion of the Prince, who would rather have all thoſe Children to be Renegado-Chriſtians. And this is the Origine of the Great Perſons belonging to the Grand Seignor, and the Port. They are all Slaves, and not having any knowledge of their Parents, or Relations, they wholly apply their affections to the Service of their Prince, who has been pleas'd to advance them to ſuch high Fortunes.

The Authority of the four Principal Baſſa's, of dangerous conſequence to the Grand Seignor, and how he can take it off.

The *Baſſa's* therefore are taken out of the Order of the *Ichoglans*, and the name of *Baſſa*, or *Baſha*, is only a Title of Honour and Dignity, common to all the Grandees of the Port, who are diſtinguiſhable, according to the difference of their Charges. The four Principal are theſe. The *Vizir-Azem*, or *Grand Vizir*, the *Caimacan*, the *Baſſa of the Sea*, and the *Aga of the Janizaries*. The Authority of theſe four Baſſa's is ſo great, that ſometimes they deprive their Sovereign of the Crown, and beſtow it on whom they pleaſe; as it has happen'd, in our Age, to two Emperours immediately ſucceeding one the other, *Muſtapha*, and *Oſman*, of whom the later dy'd in Priſon, by the infamous hand of a common Executioner. But, on the other ſide, if theſe *Baſſa's* know not how to take their meaſures rightly, they loſe their heads upon the leaſt miſcarriage, the Grand Seignor ſeizing to himſelf all their Eſtates at their death, and taking their Children into the Seraglio. Nay, theſe laſt are ſo far from ſucceeding their Fathers, either as to wealth or imployments, even though it were the Son of a *Grand Vizir*, or of a Siſter of the Emperour himſelf, that the higheſt advancement they are admitted to, is to be made Captains of Gallies; the policy of the *Turks* not permitting, that in any one Houſe there ſhould be a transferrence of power from Father to Son, that ſo they may be prevented from taking any occaſions to diſturb the State. It may be ſeen by this account of them, that the fortune of the *Baſſa's*, which, for a time, ſeems ſo ſplendid, is but a tottering fortune, upon which, neither the Son, nor the Father himſelf, what repute ſoever he may be in, can make any ſure relyance.

Obſervations upon the Standards.

The *Baſſa's*, who have the denomination of *Vizirs*, carry three Banners or Standards, at the top of which there is a Horſe-tayl faſten'd, put into what colour they pleaſe themſelves, green only excepted, though they are permitted to paint the Staff, to which the Standard is faſten'd, with that colour. The Origine of this Cuſtom was thus, according to the Story which the *Turks* relate of it. Having one day given Battel to the Chriſtians, their Standard was taken in the heat of the Engagement, and the General of the *Turks*, perceiving that the loſs of the Standard was a diſcouragement to the Souldiers, who were beginning to take their flight, he with a Cymitar cut off a Horſe's tayl, and faſten'd it to the top of a half-Pike, and advanc'd it on high, crying out, *Here is the Grand Standard, let him who loves me follow me.* Immediately the *Turks* re-aſſum'd courage, and, having rally'd, renew'd the Charge, and gain'd the Victory. The Officers, who are about the Perſons of the *Baſſa's*, have alſo their Standards, but they are not allow'd to add thereto one of thoſe tayls; and it is to be obſerv'd, that the *Baſſa's*, who are not *Vizirs*, can carry but two of them; as the *Beys*, who are inferiour to the *Baſſa's*, and Governours of leſſer Provinces, carry but one of them. When the Grand Seignor goes into the Country, there are ſeven Standards carry'd, in regard that, according to the *Turks*, the World is divided into ſeven parts, or ſeven Climats, whereof the Grand Seignor is Maſter, if taken according to its breadth, and 'tis for that reaſon, that, in their language, they give him the title of *Maſter of all Kings*. This is grounded upon what *Mahomet* ſaid, That he, who, after his death, ſhould be Maſter of thoſe Territories, where his Sepulchre were found, ſhould aſſume the title of Maſter or chief of all the Kings upon Earth. They add, that there are but three Empires, which are, thoſe of *Conſtantinople*, *Babylon* and *Trebizond*: And 'tis for that reaſon, that the Grand Seignor wears three plumes of black Heron-tops, in his Turbant. Take notice by the way, that they are only the Herons of *Candia* which have their tops perfectly black, the Herons of all other Countries having them, either white, or of a mixt colour. And becauſe there muſt be a conſiderable quantity of them to make up a plume, it muſt accordingly be of a very great value, which poſſibly has occaſion'd its being put out of uſe in *Europe*: For as to all the Princes of *Aſia*, they have ſtill a great eſteem for the Heron-tops; but they muſt not have the leaſt defect, and if the points of them be ever ſo little broken, there is no account made of them, as being things of very little value. By thoſe three Heron-tops upon the Grand Seignor's Turbant, it is known that the *Grand Vizir* is in the Army; inaſmuch as at that time, he wears but two of them, and the thing is worthy our obſervation. When the Army is to march, the Grand Seignor gives order for the drawing up of thoſe Troops, which are at *Conſtantinople*, and the parts adjacent, and having the *Grand Vizir* near him, he preſents him to them for their General. The Souldiers, at that time, ſay not a word, nor do they make the ordinary ſalute, till after the Grand Seignor has caus'd one plume of the Heron-tops to be taken out of his Turbant, and to be put upon that of the *Grand Vizir*; and upon that Ceremony, the whole Army ſalutes him, and acknowledge him for their General, and from that very time are to receive their Pay from him.

Having ſpoken of the *Baſſa's* in general, it is requiſite I ſhould give ſome Idea of thoſe, who are advanc'd to the principal Charges of the Empire; and I ſhall bring into that Liſt, the *Grand Vizir*, accompany'd by ſix others, who have the quality of *Vizirs*, the *Caimacan*, the *Baſſa of the Sea*, and the *Aga of the Janizaries*; after whom I ſhall come down to the *Beglierbeys*, and to the *Sangiacbeys*, and to the *Boſtangi-Bachi*, who has one of the moſt eminent Charges of the Port.

The Honours and Diſadvantages attending the Charge of Grand Vizir.

The *Vizir-Azem*, or *Grand Vizir*, is the Lieutenant-General of the Empire, and of the Armies, the principal Perſon of the Council, and he who, under the Grand Seignor's Orders, has the abſolute diſpoſal of all Affairs, relating to the State, or to the War, having in his cuſtody the Imperial Seal. He is attended by, and has aſſiſtant to him, in the Divan, ſix other *Vizirs*, whom they call *Vizirs of the Bench*, and who are properly Counſellors of State, but yet ſuch as have not any deliberative voice, and come not into the Divan, but only to be conſulted upon ſome point of Law, wherein they are well skill'd, without intermedling with the Government of the State; or concerning themſelves in any Affair, unleſs their advice be requir'd. There are alſo five *Beglerbeys*, on whom the Grand Seignor beſtows the qualification of *Vizirs*, and are poſſeſs'd of the greateſt and wealthieſt Governments of the Empire, to wit, the *Baſſa's* of *Babylon*, *Cairo*, *Buda*, *Natolia* and *Romania*. The three former, who are the three principal, had heretofore the priviledge (excluſively to all the other *Baſſa's*) of having carried before them (in the ſame manner as the *Grand Vizir* had) the three Horſe-tayls, of which I have related the Story. But at the preſent, that priviledge extends to the two other *Baſſa's* of *Natolia* and *Romania*, and they are all five equal, as to that point.

I am now to return to the *Grand Vizir*, who has a magnificent Court, anſwerable to the greatneſs of the Maſter, whom he ſerves, and there are in his houſe above two thouſand Domeſticks. Though he lyes expos'd, as well as the other *Baſſa's*, to the indignation of the Prince, and forc'd to ſend him his Head, when he requires it; yet does the Grand Seignor, in the Affairs of greateſt importance, and ſuch as concern the State, comply much with the Sentiments of his *Grand Vizir*, and his Propoſitions in Council are as ſo many definitive Sentences. 'Tis that which renders his Power ſo abſolute, that in all the Empires and Kingdoms of the World, there is not any chief Miniſter of State, whoſe Authority can be parallel'd to that of the *Grand Vizir*. Whoever comes to make him a Viſit, he riſes not out of his Chair, either to give him a reception, or to conduct him out again, unleſs it be the *Muſti*, who is the principal Perſon relating to the Law (of *Mahomet*) upon whoſe acceſs, the Grand Seignor himſelf riſes from his Throne. But this is particularly worth our obſervation, That as it belongs only to the *Grand Vizir*, to propoſe all Affairs of importance, ſo does it concern him to be very careful, not to advance any thing that may be diſpleaſing to the Grand Seignor; for if it ſhould ſo happen, he gives immediate Order for the ſtrangling of him, without making him any anſwer at all, upon this Maxime of the *Ottoman* Court, that there muſt not be any thing propos'd to the Prince, which may give him any cauſe of diſſatisfaction.

A Priviledge particular to the Caimacan.

The *Caimacan* is the Captain, and Governour of the City of *Conſtantinople*, Lieutenant to the *Grand Vizir*, yet ſo as not to have any Authority, but only in his abſence. And then he performs all the functions of that important Charge; he has the abſolute Command, and gives Audience to Ambaſſadors. He is not ſubject, as the other *Baſſa's* are, to that rigorous neceſſity of reſigning his Head; upon this account, that if he does any thing, which may be diſpleaſing to the Grand Seignor, he lays the blame thereof upon the *Grand Vizir*, from whom he receives his Orders.

The *Baſſa of the Sea* is the Admiral, and Captain-General of the Naval Forces. The *Beys*, Governours of the Maritime Provinces, and ſuch as are oblig'd to maintain the Grand Seignor's Galleys in good order, are to obey the Commands they receive from him, and to go to Sea upon the firſt advertiſement they receive to that purpoſe.

The number of the real Janizaries.

The *Janizary-Aga*, whom the *Turks* call *Tengeri-Agaſi*, is the Colonel-General of the *Janizaries*. This Charge is very conſiderable, inaſmuch as the *Turkiſh* Infantry, at this time, does for the moſt part paſs under the name of *Janizaries*, though ſuch as are really *Janizaries*, who derive their Inſtitution from *Ottoman* the Firſt, and their great Priviledges from *Amurath* the Third, do not at this day amount to a Body of above five and twenty thouſand Men. They have excellent Regulations amongſt themſelves, and are diſtributed into ſeveral Chambers, in the ſpacious Lodgings, whereof they are poſſeſs'd, whether it be at *Conſtantinople*, or in other places. The order obſerv'd there is ſo excellent in all things, and ſo exactly maintain'd, that they live more like Religious Perſons, than Souldiers; and though they are not forbidden to marry, yet it is very ſeldom that they do it. The great Priviledges which they enjoy all over the Empire, wherein they are ſo highly reſpected, induce abundance of Perſons, meerly in order to their exemption from the paying of Taxes, and their being diſcharg'd from publick Duties, to prevail with the Officers, by Money, to protect them, and make them paſs for *Janizaries*. But they receive no Pay from the Prince, and all their advantage is reſtrain'd to the enjoyment of thoſe Priviledges, which indeed are great enough. It is by this intermixture of the real *Janizaries*, with thoſe who are admitted by corruption, that the number of them amounts at this day to above a hundred thouſand; and yet not accounting any but ſuch as are effectively *Janizaries*, their Body has ſometimes been ſo dreadful, as that they have unthron'd the *Ottoman* Monarchs, and chang'd the whole face of the Empire, of a ſudden.

The great Priviledge of the Aga.

The Power of their *Aga* is very great, and there is not any Perſon can approach the Prince, as he is permitted to do. For he may come into the Grand Seignor's preſence, with his arms at abſolute liberty, and with a confident deportment, whereas all the other Grandees of the Port, without any exception, even to the *Grand Vizir* himſelf, dare not appear before him, otherwiſe than with their arms croſs their bodies, and the hands, one upon the other, on the breaſt, as the mark of a profound ſubmiſſion.

The *Beglerbeys* are, in dignity, next the four firſt *Baſſa's*, and are as 'twere ſo many Soveraigns, in the general Governments of the Empire, whereof the Grand Seignor beſtows the Command on them. But in regard it is not my deſign to ſpeak of the Government of *Turkey*, any further than is requiſite for the Subject whereof I treat, there is not any neceſſity, that I ſhould inform the Reader of the number of thoſe *Beglerbeys*, and it is enough, that I have nam'd the five principal ones, of whom I ſhall have occaſion to ſpeak elſewhere. I ſhall only add here, That thoſe great *Baſſa's* have, under them, a certain number of *Sangiac-Beys*, who are Governours of *Sangiacs*, or particular Provinces, as the *Sangiacbey* of *Salonica*, or of *Morea*.

And whereas there will alſo be frequently mention'd ſome others, under the Denominations of *Spahis*, *Zaims* and *Chiaoux*, we muſt give a ſhort account of thoſe three ſorts of Perſons.

The *Spahis*, who make up a Body of about fifteen thouſand Men, are a kind of Knights, who would paſs for the Gentry or Nobility of the Country, and ſtand very much upon their Gallantry. They are maintain'd out of the Revenue of the *Timars*, that is to ſay, out of the Mannors, or Commanderies, which the Grand Seignor beſtows on them, according to the recompence he would make them for their ſervices. Thoſe *Timars* cannot be taken away from them, unleſs they be negligent in their duty, which is, that they ſhould be in the Army, when the *Grand Vizir* is there in perſon. Theſe are the happieſt Perſons in all the *Ottoman* Empire, and as it were petty Soveraigns, in the places where they command.

The *Zaims* differ not much from the *Spahis*, and, as the other, have the Command and Revenues of certain Lands, or Fieſs, which the Grand Seignor beſtows on them. There is a very great number of them, over all the Empire, and they look on themſelves, as the Lords and Barons of the Country. The *Turkiſh* Cavalry conſiſts of the *Zaims* and the *Spahis*, and they know what number of Horſe they are to bring into the Field, according to the Revenue of their *Timars*.

The *Chaoux*, or *Chiaoux-Bachi*, is the Chief of all the *Chaoux* of the Empire, whoſe imployment it is, to carry the Prince's Commands, to any part either within his Territories, or without, and to be ſent upon Embaſſies, though indeed they are but as ſo many Meſſengers, or Expreſſes. 'Tis ordinarily into their cuſtody, that Priſoners of Quality are committed, and they ſuffer them not to be out of their ſight.

And

And thus you have an account of the principal Charges and Dignities of the Empire, all poſſeſs'd by Perſons, taken out of the rank of the *Ichoglans.* I now come to the Officers of the Seraglio, and in regard they are Eunuchs, of whom the Grand Seignior beſtows the moſt eminent Charges, and who, beſides, have the Government of the *Ichoglans*, I ſhall follow the order of the things, in my placing of them here, before I ſay ought of the ſecond order or rank of tributary Children, or ſuch as are taken in War, who are the *Azamoglans.*

The prodigious number of Eunuchs all over the Eaſt.

Of the *Eunuchs* there are alſo two ranks. There are ſome white, who have endur'd only a ſimple caſtration; and there are black ones, who have all cut off, even with the belly. Both ſorts of them are ſevere, humourous and moroſe, and their Treatments are almoſt inſupportable to all thoſe who are under their Charge. There is a prodigious number of them, as well in *Conſtantinople*, as all over the Empire, and generally all over the Eaſtern parts of the World, where there is hardly a private Perſon, having any thing of abilities, but keeps an Eunuch or two, as Sentinels over his Women. And 'tis this that cauſes ſo great a commerce of Eunuchs in ſeveral parts of *Aſia* and *Africk*, and in the ſingle Kingdom of *Colconda*, where I chanc'd to be in the year 1659, there were put off, of them, in that very year, about two and twenty thouſand. It comes into my mind, that the Grand *Mogor's* Ambaſſador, in whoſe Country, that Barbariſm is not ſuffer'd, but the Eunuchs he makes uſe of are brought out of other places, took me one day aſide, to tell me, that he car'd not how ſoon he return'd into his Country, out of the fear he was in, leſt that Kingdom of *Colconda* might ſink into the ground, after ſuch cruelties. Moſt of the Fathers and Mothers, who are extreamly poor, and have no love for their Children, and whom they are alſo afraid that they cannot maintain, have no other ſhift, upon the firſt dearth of Proviſions, than to ſell them to certain Merchants, who afterwards have them gelt, and ſometimes make clear work, and cut off all. Some of thoſe, who have not any thing left, when they would urine, are forc'd to make uſe of a little Cane or Pipe, and to put it to the bottom of the belly. And whereas few eſcape after ſo dangerous an operation, ſuch are accordingly much dearer than the others, and they are ſold in *Perſia* and *Turkey*, at the rate of ſix hundred Crowns; when a hundred, or a hundred and fifty, is the price of the ordinary Eunuchs. For the ſupply therefore of all *Turkey*, all *Perſia*, all the *Indies*, and all the Provinces of *Africa*, it may be eaſily judg'd, that there muſt come millions of them from ſeveral places. The Kingdom of *Colconda*, in the Peninſula on this ſide *Ganges*, and the Kingdoms of *Aſſan*, *Boutan*, *Arachan*, and *Pegu*, on the other ſide of it, afford a prodigious number of them. All theſe Eunuchs are either white, or of duskiſh colour. The black Eunuchs, who are brought out of *Africa*, much inferiour in point of number, are, as I ſaid, much the dearer. The moſt deformed yield the greateſt price, their extream uglineſs being look'd on as beauty in their kind. A flat Noſe, a frightful Aſpect, a large Mouth, thick Lips, the Teeth black, and ſtanding at a diſtance one from another (for ordinarily the Moors have fair Teeth) are ſo many advantages to the Merchants who ſell them. The Seraglio at *Conſtantinople* is full of theſe two ſorts of Eunuchs. The black are deſign'd for the cuſtody of the Apartment, where the Women are, and ſent to Court by the *Baſſa's* of *Grand-Cair*. The white, who are ſomewhat leſs ſavage, and have been educated with ſome care, are for the Grand Seignor's own Apartment.

Obſervations upon this Subject.

The principal Charges of the Seraglio.

The four principal Eunuchs, who approach the Prince's Perſon, are the *Hazodabachi*, the *Chaſnadarbachi*, the *Kilargibachi*, and the *Sarai-Agaſi*, who have for their Superiour, the *Capi-Aga*, who has the ſuperintendency of all the Chambers of the *Ichoglans*. They ordinarily ſucceed one the other, that is to ſay, the *Sarai-Agaſi* ſucceeds the *Kilargibachi*; the *Kilargibachi* ſucceeds the *Chaſnadarbachi*; and the laſt named ſucceeds the *Hazodabachi*; and in fine, the *Hazodabachi* ſucceeds the *Capi-Aga*, who is always of the longeſt ſtanding in ſervice of the white Eunuchs.

The noble Advantages of the Aga.

The *Capi-Aga*, or *Capou-Agaſi*, is as it were the Grand Maſter of the Seraglio, he is the principal in dignity and repute, of all the white Eunuchs, and he is always near the Grand Seignor's Perſon, where-ever he is. He is the Perſon who introduces Ambaſſadors to Audience, and all great Affairs paſſing through his hands, ere they come into thoſe of the Prince, his Charge renders him neceſſary to all others, and procures him many rich Preſents. All thoſe Perſons alſo, who are to make any Preſent to the Grand Seignor, muſt addreſs themſelves to the *Capi-Aga*, in order to their being preſented to his Highneſs, of which he makes great Advantages. No Man can enter into the Emperour's Apartment, nor get out of it, without his Order; and when the *Grand Vizir* would ſpeak to him, 'tis the *Capi-Aga*'s place, to take and preſent him to his Highneſs. Whether it be by night, or by day, if there happen ſome preſſing Affair, whereof the *Vizir* would give the Grand Seignor immediate notice in writing, the *Capi-Aga* receives it from him, and brings him the anſwer thereto. He wears his Turbant in the Seraglio, and rides up and down on Horſe-back, by a Priviledge particularly annex'd to his Charge. He accompanies the Grand Seignor even into the Apartment of the Sultaneſſes; but he ſtays at the door, as having no Command in that place. When he leaves the Seraglio, upon his being diſmiſs'd from his Charge, which very seldom happens, he cannot be a *Baſſa.* As to his Table, all is at the Prince's Charge, and he has, over and above, ten *Sultanines* a day, which amount to ſixty Livers, *French* Money. There have been ſome *Capi-Aga*'s, who have dy'd worth two millions, all which return'd into the Grand Seignor's Coffers. The chief of the white Eunuchs is attended by four others, who, next to him, have the principal Charges of the Grand Seignor's Quarter.

The *Hazodabachi*, is, as it were, the Lord High-Chamberlain, having under his Charge the forty Pages of the Chamber, who ordinarily approach the Grand Seignor's Perſon.

The *Serai-Agaſi* has the general Superintendency of all the Chambers of the Grand Seignor's Quarter, as to what relates to Embelliſhment, and the neceſſary Reparations. He has a particular inſpection over the *Seferli Odaſi*, which is the Chamber of the Pages, who are to look after the Grand Seignor's Linnen, and attend him in his Progreſſes. 'Tis incumbent alſo upon him to give Order for their Cloaths, and whatever elſe they ſtand in need of: And his Charge does ſomewhat reſemble that of Captain of the *Lowver-Caſtle*, in *France*, ſince it is his work, generally to make proviſion for whatever may contribute to the decency and well-ordering of that great Palace. He has for his Aſſiſtant, or Lievtenant, the *Seraiket-Odaſi*, who is alſo an Eunuch, whoſe imployment it is, to have the Tapiſtry and Carpets, which are ſpread upon the Floors, in the Halls and Lodgings of the Seraglio, chang'd every ſix months.

The *Haznadar*, or *Chaznadar-Bachi*, is the chief Intendant of the Treaſury, and has the inſpection of the conduct and deportment of the Pages of that Chamber. Which is not to be underſtood of the Treaſury, deſign'd for the exigencies of the State, and the ordinary Pay of the Souldiery, and whereof the *Grand Vizir*, and the three *Teſterdars*, or Treaſurers-General have the Keys, and Intendency. But the Treaſury I here ſpeak of, is the place, where they keep the Jewels of the Crown, and all the other Rarities, and the wealth gather'd together, from Father to Son, by the *Ottoman* Princes; which I ſhall endeavour to lay down diſtinctly, before the Reader's proſpect, in my Relation, when I come to open unto him both the Treaſuries. However it is to be obſerv'd, that the *Chaznadar-Bachi* has only the honorary title of Chief of the Treaſury, nay, that he cannot ſo much as enter into it, ſince that in the Reign of Sultan *Amurat*, the Pages of the Treaſury having complain'd to the Grand Seignor of the ill conduct of that Eunuch, he, upon their Petition, order'd, that the *Chaznadar-bachi* ſhould no longer have any Command there, and that the *Chaznaket-odaſi* ſhould for the future exerciſe his Charge, without depriving him of the title thereof. But in regard the *Chaznadar-bachi* is the better known, and the more pronounceable Name, I ſhall always make uſe of it, inſtead of the other; and we muſt not omit giving you this remark, That when the Chief, or Overſeer, of the Treaſury, is remov'd from his Charge, he is made a *Baſſa.* Upon this counterchanging of theſe two Officers of the Seraglio, it is to be obſerv'd, That, amongſt all the *Mahumetan* Princes, *Turks*, *Perſians*, *Indians*, and of what Sect ſoever they may be of, what has been order'd and eſtabliſh'd in the Reign of one Prince, is never revok'd by his Succeſſor: And under the ſame Sultan *Amurat*, the *Capon-Agaſi* having committed ſome little impertinence, whereat the Grand Seignor took offence, he excluded, thence forwards, all the *Capon-agaſis*, who ſhould be remov'd out of the Seraglio, from the priviledge of coming into a capacity to be made *Baſſa's*. I ſhall not think it much to alledge, upon this particular, another example of that Maxime, of which I was an eye-witneſs my ſelf, in the King of *Perſia's* Court. 'Twas in the Reign of *Schach Abas*, againſt whom ſome Grandees of the Court had enter'd into a Conſpiracy, and attempted to take away the King's Life, yet with a deſign to have put his Son into the Throne. About Two or Three in the afternoon, when every one in *Perſia* is retir'd to the *Haram*, which is the Appartment of the Women, the Conſpirators ſent, to the Palaces, twenty Men well arm'd, with Order, firſt, to put to the Sword all they ſhould find at the Gates, which ordinarily are guarded only by two or three Men, armed with a maſſy Club, and afterwards to go and murther the King himſelf in the *Haram*, which would be but poorly defended by black and white Eunuchs, who are poor Souldiers. But the intended blow of the Conſpirators was prevented, and the chief Porter, a Perſon accounted one of the moſt valiant of his time, being in his Station, with two of his Servants, *Georgians* by Country, that is to ſay, valiant, as all thoſe People are, fell upon the Traitors with his Cuttelas, and beat them back ſo ſmartly, that they thought it the beſt way to run for't. The King having been inform'd of that action, order'd him to be brought into his Preſence, and after he had commended him, made this eſtabliſhment, That the Charge of chief Porter, ſhould ever continue in his Family, from Father to Son. He alſo commanded the Keeper of the Archives, or Records, to inſert that action into the Hiſtory, and wiſh'd that his own Name might be daſh'd out of it, and all that had been done during his Reign, if any of his Succeſſors attempted to change any thing of his Will, and deprive the Houſe of the Faithful *Georgian* of that Charge.

The *Kilargi-bachi* is the chief Governour of the Pages of the *Kilar*, which is the place, where they keep all the exquiſite Drinks for the Grand Seignor's own drinking. It is a kind of Cup-Bearers Office, and the *Kilargi-bachi*, a kind of Cup-Bearer; and he is alſo made a *Baſſa*, upon his removal from the Charge of *Kilargi-bachi*. He is moreover the Chief of all the *Akegis*, who are the Cooks and Confectioners, ſince no Body can have any entrance into thoſe Offices, but by his Order; and he has under his cuſtody all the Plate, which is for the peculiar ſervice of the Grand Seignor. This Officer has for his Subſtitute the *Kilarketodaſi*. Now having told you, that, upon the reſignation of his Charge, he is made a *Baſſa*, it were not amiſs to advertiſe you further, That they who are remov'd out of the Seraglio, in order to their being *Baſſa's*, ought to have been of the number of the forty Pages of the Chamber, and to have paſs'd through one of theſe ſix Charges, of *Chaſnaketodaſi*, and of *Kilarketodaſi*, of whom I have ſpoken already, of *Dogangibachi*, of the *Chokadar*, of the *Seligdar*, and of the *Rikabdar*, of whom I ſhall diſcourſe anon. Otherwiſe, they can only be *Beys*, or *Zaims*, or *Sphuis*, or at moſt, but *Capigibachis*, by the Grand Seignor's ſingular favour. The caſe is the ſame with the *Gugombachi*, who is the ſecond Perſon of the Office of the Treaſury, as alſo with the *Anakdar-Agaſi*, who is the third. If theſe People remove out of the Seraglio, before they are admitted into the number of the Forty Pages of the Chamber, they have only a certain Pay, more or leſs, the higheſt whereof amounts not to above two hundred Aſpers. I proceed to the other Officers of the Seraglio, of whom there will be ſome mention made in my Relation.

The *Dogangi-bachi* is the Grand Falconer, and his Charge makes him a conſiderable Perſon about the Prince.

The *Chokadar* is he who carries the Royal Robe, called the *Ciamberluc*, the ſame Officer, which the *French* call *Portemanteau*.

The *Rikabdar* is he who holds the Stirrup, when the Grand Seignor gets on Horſeback.

The *Seligdar* is the firſt of the Pages of the Chamber; he carries the Grand Seignor's Sword upon days of Ceremony, and they ordinarily advance to that Charge one of the handſomeſt Pages.

The *Hammangibachi* is the chief Overſeer of the Bath. When he leaves the Seraglio, as alſo when the *Kamachirbachi*, who is the chiefeſt of the Pages of *Seferli*, does ſo; their Pay is an hundred Aſpers a day; and if they are in favour, it may amount to an hundred and fifty. It is to be obſerv'd in the general, that when any one of the Forty Pages of the Chamber is remov'd, the vacancy is ſupply'd ſometimes out of the Treaſury, ſometimes out of the *Kilar*, and ſometimes out of the *Seferti*, and in that they take their turns. They always take out the moſt Ancient; and they who were next to them come into their places. How that is done, we ſhall take occaſion to explicate more plainly in the Chapter of the Treaſury.

The *Chiamcibachi* is the grand Laundry-man, or the Principal of thoſe, who waſh and order the Grand Seignor's Linnen.

The *Giritbey* is the chief Director of thoſe who are exercis'd in ſhooting with the Bowe, and caſting the Dart. Theſe two Exerciſes are much practis'd every *Friday*, in a place of the *Seraglio*, appointed for that Divertiſement. Thus have you, in few words, an account of whatever relates to the principal Charges of the *Seraglio*, poſſeſs'd by thoſe who have paſs'd through the Chambers of the *Ichoglans*.

The *Black*, or *Negro-Eunuchs*, of whom I have but a word more to ſay, additionally to what I have intimated before, are appointed to guard the Appartment of the Women, and they make choice, for that Office, of the moſt deform'd and the moſt *Æſopical*, that can be found. They are all cut even with the belly, ever ſince the time of *Solyman* the Second, who being one day in the fields, and ſeeing a Gelding offering to leap a Mare, inferr'd thence, that the Eunuchs, who kept his Wives, might likewiſe endeavour to ſatisfie their paſſions; for which he bethought himſelf of a preſent remedy, by ordering them to have all cut off; and his Succeſſors have ſince obſerv'd that Rule. There is a great number of thoſe *Negro-Eunuchs*, and they have their variety of Chambers, and their Regulations, as the white ones have. I ſay nothing here of their different Employments, and the Reader will find, in the Chapter, concerning the Appartment of the Women, all can be known, that's certain upon that Subject.

The credit and wealth of the Kiſlar-Agaſi, who keeps the Appartment of the Women.

The *Kiſlar-Agaſi*, or, as others name him, the *Kuezer-Agaſi*, which is as much, in our Language, as to ſay, *the Guardian of the Virgins*, is the chiefeſt of all the *Negro-Eunuchs*, and is of equal authority and credit with the *Capi-Aga*, who is the Supreme of the *white Eunuchs*. The former is the Overſeer of the Appartment of the Women, has the Keys of the Doors in his cuſtody, and has acceſs to the Emperor when he pleaſes himſelf. The charge he is poſſeſs'd of brings him in Preſents from all parts; and there are not any ſuch made to the Sultanneſſes, by the *Baſſa's*, and other Perſons, who ſtand in need of their favour, in reference to the Sultan, but there comes along with it one to himſelf, which makes him one of the richeſt and moſt conſiderable Officers, belonging to the Seraglio.

I come now to the *Azamoglans*, who make the ſecond Order of young Lads, wherewith the Seraglio is repleniſh'd, and out of whoſe number they take ſuch as are deſign'd for mean Officers, of whom I ſhall give you the Liſt.

The *Azamoglans*, as well as the *Ichoglans*, are, as I ſaid before, Tributary Children, taken away from the Chriſtians, or made Captives, by Sea, or Land. They make choice of the handſomeſt, the beſt ſhap'd, and moſt robuſt, for the Seraglio, and they have neither wages nor allowances of any profit, unleſs they be advanc'd to ſome ſmall Employments. Nor can they attain thoſe, till after many years Services, and what is then allow'd them does not amount to above four Aſpers and a half *per diem*. As for thoſe who are brought up in other places, under the ſimple denomination of *Azamoglans*, and are not receiv'd into the Seraglio at *Conſtantinople*, their fortune can amount no higher, than to become *Zanizaries*.

When theſe young Boys are brought up to *Conſtantinople*, the firſt diſtribution which is made of them is into the Seraglio's, or Royal Houſes of the Grand Seignor: there are ſome of them left in the City, to be put to Trades; and others are ſent to Sea, to ſerve for Seamen, and ſo gain experience in Navigation, by which means they capacitate themſelves for ſome Employments. But to confine our diſcourſe to the *Azamoglans* receiv'd into the great Seraglio, they are employ'd in ſeveral Offices, and ſome of them are made *Boſtangis*, ſome *Capigis*, ſome *Atagis*, ſome *Halvagis*, and ſome, *Baltagis*; which terms I ſhall explicate to the Reader in as few words as I can.

The *Boſtangis* are they who are employ'd in the Gardens of the Seraglio, out of whoſe number they take out thoſe who are to row in the Grand Seignor's Brigancines, when he has a mind to divert himſelf in fiſhing, or take the air upon the Canal. They who thus ſerve in the Brigantines, and row on the right hand, may be advanc'd to the charge of *Boſtangi-Bachi*, which is one of the moſt conſiderable places of the Seraglio: But they who row on the left hand, are capable only of the mean Employments, which are beſtow'd in the Gardens. If it happen that any one of them break his Oar, by ſtrength of rowing, in the Grand Seignor's preſence, his Highneſs immediately orders him a gratuity of fifty Crowns; and there is alſo a certain diſtribution made of ſome Money to the others, as the Grand Seignor takes his diverſion in the Brigantine. Their greateſt Pay, after they have ſerved ſome years, is ſeven Aſpers and a half *per diem*, beſides clothing and diet, which they all equally have.

Boſtangi-bachi one of the nobleſt Charges of the Port.

The *Boſtangi-Bachi* has the general Intendency or Overſight of all the Grand Seignor's Gardens, as well thoſe of *Conſtantinople* as thoſe of the neighbouring Villages, and commands above ten thouſand *Boſtangis*, who are employ'd in the culture of them. Though he be taken out of the meaneſt rank of the *Azamoglans*, yet his power is very great, and his Employment one of the nobleſt and moſt conſiderable about the Court. That gives him acceſs to the Prince's Perſon, to whom he may ſpeak familiarly, when he carries him by Sea; for he has his Seat at the Helm of the Brigantine, wherein the Grand Seignor is, who moſt commonly makes uſe of him, to carry his Orders to ſome *Baſſa*, when he would have his Head. All the Grandees of the Port ſtand in awe of him, and endeavour to gain his affection by their Preſents, becauſe it lies in his power, to do them either good or bad Offices about the Prince, whom he can diſpoſe, as he pleaſes, when he has him abroad upon the Water. For being as 'twere at his elbow, and having the whip of the Rudder in his hand, with the priviledge of ſitting in his preſence, that he may the more eaſily govern it, he has then the opportunity to entertain him with affairs of State, and the conduct of the *Baſſa's*, and anſwerably to his paſſion, or intereſt, clearly to acquaint him how things paſs, or turn and diſguiſe them as he pleaſes. In fine, if he be highly in favour, he may obtain one of the great Governments, and become *Baſſa* of *Buda*, *Babylon*, or *Cairo*, nay haply *Grand Vizir*, which is the moſt eminent Charge of the Empire.

The *Capigis* are the Porters or Keepers of the Gates of the Seraglio, that is to ſay, of the firſt and ſecond Courts; for the third Gate, which gives entrance into the inner Seraglio, is kept by Eunuchs. The Chief of the *Capigis* is call'd *Capigi-bachi*, who has under him other Officers, bearing the ſame Name; and whom the Grand Seignor makes uſe of, to carry his Orders. The *Capi-Aga* is above all.

The *Attagis* are the Cooks of the Seraglio, over whom as well as over the *Halvagis*, the *Kilargi-bachi* has full Power. Every Kitchin has its *Attagi-bachi*, that is to ſay, its chief Director, or Maſter-Cook. And the *Moutbak-Emin* is the Intendant or Overſeer, who ſupplies the Kitchins with all that is neceſſary, taking care alſo for the Tables of the Ambaſſadors, according to the Orders he has receiv'd from the *Grand Vizir*.

The *Halvagis* are the Confectioners, of whom I ſhall have occaſion to ſpeak more at large elſewhere. They give alſo the ſame Name to thoſe who ſerve the Grandees of the Seraglio, and are permitted to go out of it and into it, when they pleaſe.

The *Baltagis* are a robuſt ſort of People, imploy'd in the carrying of Burthens, as Porters, and Cleavers of Wood are amongſt us. *Baltagi* implies properly a Labouring Man, who makes uſe of the Wedge.

The *Haſteler-Agaſi* is the Overſeer of the Infirmary, who obſerves what comes in, and what goes out, and eſpecially that there be no Wine brought in.

I ſhall have occaſion alſo, in my Relation, to ſpeak of two others, to wit, the *Emirabour-bachi*, and the *Ekmeggi-bachi*, who are two Officers belonging to the Sultan, but have their Habitations out of the Seraglio.

The *Emirabour-bachi* is the great Gentleman-Uſher, who goes before the Grand Seignor, when he appears in publick, and in all Ceremonies.

The *Ekmegi-bachi* is the Maſter-Baker, who has the over-ſight, and gives direction for the Baking of all the Bread that is eaten in the Seraglio. Theſe two Imployments are not beſtow'd on any of thoſe who have their abode within the Seraglio, but to Perſons who live out of it, but have the liberty of ingreſs into it, egreſs out of it, at any time.

To be ſhort, I ſhall have occaſion to ſpeak of the *Caragi-bachi*, and of the *Cham* of the leſſer *Tartary*, and I have ſome curious Obſervations to make upon both of them.

The Oeconomy of the Partizans, or Collectors of publick Moneys.

The *Caragi-bachi* is the Chief of thoſe, who collect the Tributes, and it is of him, as alſo of the *Gemmerou-bachi*, or grand Farmer of the Cuſtoms, and of the *Bazarcan-bachi*, or Chief amongſt the Merchants, that the Grand Seignor makes uſe of, to make Advancements, when he wants Money, and that there is not any in the Publick Treaſury, he being unwilling that they ſhould meddle with the Secret Treaſury. They muſt of neceſſity find it out, and it is no hard matter for them to do, in regard that of all the Tributes, Cuſtoms, and other Impoſitions due to the Grand Seignor, there is not any thing pay'd till the end of the Year, and theſe Officers oblige Men to the payment thereof, at the beginning of it.

All ſorts of Perſons, what Religion ſoever they are of, except the *Mahumetan*, are oblig'd to pay the Tribute without any exception, from the time of their ſettling in the Empire, and having attain'd the ſixteenth year of their Age. And this Tribute, or Poll-Money, amounts to five hundred and fifty old *Aſpers*, which neither riſe nor fall, but always keep at the ſame rate of eighty, to a *Piaſtro*, which, in the *French* Money, and conſequently with little difference in ours, amounts to five Crowns and $\frac{5}{8}$. All other *Chriſtians* who come into the Empire, upon the ſcore of Trade, or Buſineſs, though 'twere but for one day, are forc'd to pay, at the firſt City where they arrive. The forreign *Greeks*, ſuch as they from *Muſcovy* or other places, pay three hundred and fifty *Aſpers*; but the *Armenians*, who come from *Perſia*, *Georgia*, *Mingrelia*, and other Countreys, are tax'd but at three hundred. As to the *Chriſtians*, whom they call *Franguis*, they pay nothing; and that has given much trouble to the Ambaſſadors of *Europe*, eſpecially to the *French* Ambaſſador, there being more *French* that are Inhabitants in *Turkey*, than there are of any other Nation. And yet though the *Turks* make their Year to conſiſt but of twelve Moons, ours being near twelve and a half, they make the Tributaries pay but for twelve Moons; yet in requital, and that nothing may be loſt, they make them pay that Tribute double, every three and thirtieth year, and are very frugal Husbands for the benefit and advantage of their Maſter.

The policy of the Port, to keep the Cham of the leſſer Tartary quiet.

There are but two Princes in the World that are known by the Name of *Cham*, to wit, the Emperour of great *Tartary*, and the King of the little *Tartary*, a Vaſſal to the *Ottoman* Monarchs. I conceive my ſelf oblig'd, to give the Reader ſome information of the preſent condition of the latter. When the *Cham* of the leſſer *Tartary* enters upon the Government, he comes to take his Oath of Fidelity to the Grand Seignor, and the *Turks* look upon him no otherwiſe than as a Governour of a Province, or at moſt, but as a Vaſſal-Prince. But thoſe of his own Countrey, the *Muſcovites*, the *Poles*, the *Georgians*, the *Mingrelians*, and the other Nations bordering upon him, treat him as a King, when they write to him. The Grand Seignor uſes much Policy towards the *Cham*, leſt he ſhould revolt from him, and render himſelf more powerful than he is, by Alliances with the neighbouring Princes. For it is to be obſerv'd, That the leſſer *Tartary*, whereof the City *Caffa*, near the *Cimerian* Streight, is the Metropolis, is not a Countrey ſubdu'd by the Arms of the *Ottomans*. The ancient Kings of it did only put themſelves under the Grand Seignor's protection, who receiv'd them into it, upon condition, that when the Father dy'd, his Son, or the next of kin, his Succeſſor, was not to enter upon the Government, till he had receiv'd the Inveſtiture from the Port, and taken the Oath of Fidelity to the Grand Seignor, obliging himſelf to come to him, upon the firſt Orders to that purpoſe. The Grand Seignor promis'd in requital, that he would not eſtabliſh any other than what were of their race, to command in the leſſer *Tartary*. And whereas there are two branches of that Family, he keeps one of them always baniſh'd, in the Iſland of *Rhodes*, while the other governs. But if, after fifteen or twenty years, there ſhould be any ſuſpition of this latter Family's having a deſign, to render it ſelf abſolute, he ſends for the *Cham* and his Children, when he has any, and ſending them to *Rhodes*, brings thence him who was there in exile, and orders him to reign in his turn, for ſome years. The form of his Oath you will find in the ſixth Chapter of my Relation, where I ſpeak of the Hall of Audience, and the manner, in which that Prince is there receiv'd.

The principal Dignities of thoſe who ſtudy the Law.

I have only now ſomewhat to ſay of the *Moufti*, the *Cadileſquer*, and the *Cadis* and the others relating to the Law, which I ſhall do in few words. Only let it be here obſerv'd in the general, That, according to the perſwaſion of the *Turks*, the *Civil* Laws are part of their *Religion*, and that having been given them by their Prophet, they are deriv'd from God, and require an implicite obedience. 'Tis by this courſe, that they are kept within their duty, and that they obey the Laws, as much out of a principle of Religion and Conſcience, as out of the fear of chaſtiſement; and in that they do not much recede from our *Chriſtian* Maximes. The *Mouftis* and the *Cadis* paſs therefore indifferently under the Name of Perſons well skill'd in the Law, as if we ſhould reduce our Divines and our Civil Lawyers into the ſame Claſs, and in civil and criminal Cauſes the *Moufti* is often conſulted.

The *Moufti* is the honourary Chief of the Law all over the Empire, and accounted to be the Interpreter of the *Alcoran*. I ſpeak of the grand *Moufti* of *Conſtantinople*, who is the moſt eſteem'd, and the principal of all. For there are ſeveral others of them in *Turkey*, over whom he has no more juriſdiction, than he has over the *Imans*, or Prieſts; every one of them ſubmitting themſelves only to the Magiſtrate, and there being no Eccleſiaſtical Superiority amongſt them. That hinders not but that the Grand *Moufti* is honour'd by all the reſt, and in great veneration among the *Turks*. The Grand Seignor never beſtows that Dignity, but upon a Perſon of great abilities, and great integrity; he often conſults him in the Affairs of greateſt importance; he always follows his Directions, and he is the only Perſon in the World, at whoſe approach he riſes up to receive him.

The *Cadileſquers* follow the *Moufti*, and are Judges-Advocates of the Militia, the Souldiers having this Priviledge, That they are judg'd only by them; whence they alſo call them, *Judges of the Armies*. There are but two of them all over the Empire, the *Cadileſquer* of *Romania*, and the *Cadileſquer* of *Natolia*, who are in higheſt eſteem next to the *Moufti*, and have their Seats in the Divan, immediately next to the *Grand Vizir*.

The *Mollah*, or *Moula-Cadis*, are the Judges of great Cities, who receive their Commiſſions from the *Cadileſquers*, to whom there may be an Appeal made from their Sentence, in civil Concerns only; for as to the criminal part, the Cauſe is ſoon decided, and the leaſt Judge condemns to death without any Appeal.

The *Cadis* are under the *Mollah*, and ought to be well vers'd in the Laws and Cuſtoms of the Countrey. They have alſo under them the *Naips*, who adminiſter Juſtice in the Villages, and that is done with much expedition, without the help of Proctors, or Advocates.

The *Imans*, or *Emaums*, are the Prieſts of the *Turks*, and as 'twere the Parſons of their *Moſqueys*, where they take care that all things be done in order, and at the times appointed.

The *Hogias* are the Doctors of the Law, and as it were the Regents, and Inſtructors of Youth.

The *Sheiks* are to them, inſtead of Preachers, and they make publick Exhortations.

The *Muezinis* are they, who cry upon the Towers of the *Mosquey*, to call the People together at the hour of Prayer; the *Turks* not using any Bells, not the *Christians*, in the *Levant*.

The *Dervis* are Religious Men, among the *Turks*, who live poorly, and indeed the very word signifies *poor*. They are for the most part ridiculously cloath'd, and all, generally, great Hypocrites.

OF THE DIFFERENT SPECIES OF Gold and Silver-Coins, And the ſmall MONEY Now current in TURKEY.

Together With the Hiſtory of the TRADE in *Five Sols Pieces* (French MONEY) and the Abolition of it.

What Money current in Turkey.

THere are but two Species of *Gold-Coins* current all over the *Turkiſh* Empire; the one is the proper Countrey Money, the other comes out of Forein parts. The former is the *Scherif*, otherwiſe called *Sequin*, or *Sultanine*; and that kind of Gold is worth at the preſent ſix Franks, *French* Money, though heretofore it yielded but five Franks, nay came ſo low as four.

The Gold brought to Cairo *and coin'd there.*

The *Scheriffs* come from *Egypt*, and *Cairo* is the only City of the Empire, where Gold is coin'd. That Gold is brought out of the Kingdom of the *Abyſſines*, and this is the manner how it is brought to *Cairo*. The quantity is not the ſame every year, and when the paſſages are ſhut up, whether by War, or by extraordinary Rains, whereby the Fields are overflown, there comes but little Gold into *Egypt*, during that time. As ſoon as thoſe obſtructions are taken away, and that there is a freedom of Commerce, you ſhall ſee arriving at *Cairo*, nay at *Alexandria* too, ſeveral *Abyſſines*, who bring in, one man, two pounds, another four, every one more or leſs, according to his abilities. Thoſe poor People run a thouſand riſques in their Travels, and 'tis almoſt a miracle, how they bring them to a period. Some of them are of that Country, whence the Queen of *Sheba* came, and which is now call'd the Kingdom of *Sabour*. Others come from places at a greater diſtance, and they have ſometimes fifteen days journeys to make, and cannot meet with any waters to drink, but what are corrupt, and deſtructive to health: which I found but too true my ſelf, when I croſs'd the Deſarts of *Arabia*. If by chance they come to ſome Cottage or Hut, where they have kill'd an Elephant, it is a place for them to feaſt in. This conſider'd, we need not wonder at the ſhort lives of thoſe miſerable people, whoſe bodies are deſtroy'd in thoſe Voyages,and who for the moſt part do not exceed forty years of age.The caſe is the ſame with thoſe, who trade with the *Portugueſes*, on the Coaſts of *Melinda* and *Mozambico*, the corrupt waters they are forc'd to drink in their way make them hydropical at five and twenty years at age, and generally, all the ſeveral peoples of the Kingdom of *Sabour*, have the right Leg ſwell'd, and twice as big as the left, and ſeldom exceed five and thirty years.

The ſincerity of the Abyſſines.

'Tsi a miraculous thing to ſee the fidelity wherewith thoſe poor *Abyſſines* demean themſelves in trading, as well thoſe of the Southern parts, who are *Chriſtians*, as thoſe of the North, who border upon *Egypt*, and are *Mahumetans*. For after they have taken the Commodities they like for the Gold they have brought, if the Merchant they deal with will ſupply them with any thing further, to be paid at their return, and upon their own words, he is ſure enough of it, and need not break his ſleep for it. For if it happen that one of thoſe *Abyſſines*, who is a Debtor, ſhould die by the way, ſome of his Relations, or Friends, whom he acquaints with his affairs, brings the Gold at the next return, for the Commodity which had been taken up; and it could never hitherto be found, that any Merchant could complain, that ever he had loſt ought by any one of them. All that is to be fear'd, is, that they ſhould fall into the hands of their Enemies, who rob, and kill them, and particularly on the South-ſide, there being leſs danger, towards the North.

The foreign Coins of Gold in *Turkey* are the *Ducates* of *Germany*, *Holland*, *Hunga*- and *Venice*. They are very much ſought after, and they are chang'd, at ſix Livers and a half, and ſometimes at ſix Livers and fifteen Sols; and that is done in order to the ſending of them to the *Indies*, where they drive a great Trade with them, as I ſhall make it appear, in my Relations of the Levant. Sometime ſince, there has been ſome abatement made in the *Ducates* of *Venice*, upon a diſcovery of their not being of ſo good an alloy, as thoſe of *Germany*.

There will be often mention made of *Purſes*, in that Relation of the Seraglio. A *Purſe* implies as much as the ſum of five hundred Crowns, and it is of thoſe Purſes that the Grand Seignor makes his ordinary Preſents. But a *Purſe of Gold*, wherewith he regales his Sultaneſſes, and his peculiar Favourites, amounts to fifteen thouſand *Sequins*, or thirty thouſand Crowns. A *Kizé* is alſo a bag of fifteen thouſand *Ducates*.

In all the *Ottoman* Empire, there is not any Money of Copper to be ſeen, and the Species current there muſt be either of Silver or Gold. True it is, that there are ſome pieces of Silver taken there, of a very baſe alloy, eſpecially the *Roup*, which are quarter-Ryals, coin'd in *Poland*; and with the aſſiſtance of the *Jews*, the *Baſſa's*, in their ſeveral Governments, counterfeit certain foreign Coins, which are all much different from thoſe which they are intended to imitate.

The caſe is the ſame as to Silver-Coins in *Turkey*,as it is with thoſe of Gold. There are ſome coin'd in the Countrey, as the *Aſper*, and the *Paraſi*, which are the leaſt of all. And there are ſome forreign Moneys, as the *Spaniſh Ryal*, and the *Rix-dollars* of *Germany* and *Holland*.

An *Aſper* is the leaſt of all the Moneys, which heretofore was worth eight *Deniers*, *French* Money, that is about $\frac{2}{3}$ of the *Engliſh* Penny, as being of good Silver, and the value ſet upon them was after the rate of 80, for the Crown-piece. But in the more remote Provinces, the *Baſſa's*, and the *Jews* cauſe ſuch an abundance of counterfeit ones to be made, that at preſent, a Crown-piece will yield one hundred and twenty *Aſpers*.

A *Paraſi* is another kind of ſmall Money, which is worth four *Aſpers*, and coin'd at *Cairo*.

Groche is the Crown, or *Spaniſh Ryal*, otherwiſe called the *Piece of eight.*

Kara-Groche is the *Rix-dollar* of *Germany.*

Aſelani is the *Rix-dollar*, mark'd with the Lyon of *Holland*. After which follow the Pieces of four *Ryals*, of two *Ryals*, and of one *Ryal*; and heretofore the Pieces of *five Sols*, *French* Money, wherewith there was a great Trade driven in *Turkey*. 'Tis a thing not well known to all, and therefore the Hiſtory thereof will haply not be unpleaſant to the Reader.

The Trade driven in the five Sols-pieces.

A certain Merchant of *Marſeilles*, without any fore-thought deſign, ſent as many Pieces of *five Sols*, newly come out of the Mint, as amounted to the ſum of two, or three hundred Crowns, amongſt ſome other Pieces of Silver-Coins, to buy Silks. The *Turks* found thoſe little Pieces ſo pretty and ſo beautiful, and were at the firſt ſo taken therewith, that they thought them to be the eighth parts of a *Ryal*, and were content to allow a Crown, for every eight of them. The Factor, perceiving it, writ to *Marſeilles*, whence he receiv'd a very great ſum in that Money, and gain'd very much thereby. If the *French* could have contented themſelves with that honeſt profit, the commerce of thoſe Pieces, which was quaſh'd by the exceſſive frauds committed in the management of it, might have continued ſtill, and would have been very advantageous to them. The *Turks* were unwilling to trade in any other kind of Money, and in the payment of the Armies, to give the Souldiers content, there was a neceſſity of diſperſing them among them. One day, returning out of *Perſia* into *Turkey*, I was perſecuted by ſeveral Women, who would needs have me give them ſome *Temins*, (ſo they call that kind of Money) and I could not have any thing to eat, for any other Money.

Our *French* Merchants were gainers at the firſt, after the rate of fifty, *per cent.* allowing in *Turkey* but eight of thoſe Pieces for a Crown, whereas they had twelve of them in *France* for the ſame Piece. But the other *Europæan* Nations, the *Engliſh*, the *Dutch*, and the *Italians*, envying their happineſs, came to give a check to their deſign, and making their complaints to the *Grand Vizir*, that Miniſter order'd, That, for the future, they ſhould allow twelve of thoſe Pieces for the Crown, or that they ſhould not be current any longer, and that whatever ſums thereof were found in the Ships, ſhould be confiſcated.

The *French* were not at all ſatisfy'd with that; and whereas there was a neceſſity of ſubmitting to the *Grand Vizir*'s Decree, they bethought themſelves of having ſome of thoſe Pieces coin'd, which ſhould not have above four *Sols* of good Silver, which was a conſiderable advantage, of twenty five upon the hundred. They paſs'd well enough for ſome time, before the *Turks* had diſcover'd the fraud; they being ſatisfy'd, that the Stamp was fair, and that the Pieces look'd very white: And the Women and Maidens, of the meaner ſort of People, made them contribute to the ornament of their Head-tires, about which they faſten'd thoſe pretty little Pieces, and they came down flapping about their Foreheads, as the wealthyer ſort faſten'd Pieces of Gold to theirs.

But the better to compaſs their deſign, the *French* Merchants were oblig'd to find out other Countreys, where it might be lawful for them to traffick in thoſe Pieces. Their firſt recourſe was to thoſe of *Dombes*, *Orange*, and *Avignon*, and paſſing into *Italy*, they found work for ſome time for thoſe of *Monaco*, and *Maſſa*. But having obſerv'd, that the *Turks* were more taken with the Pieces which had the impreſſion of a Woman's Head, and thoſe Princes being unwilling to ſuffer them to coin among them any Money of ſo baſe an alloy, or to give it the Stamp of *Ja*, the Princeſs of *Dombes*, they caſt their eyes upon ſome Caſtles ſituate within the Territories of the *Genueſes*, yet ſubject to the juriſdiction of the Empire, where they obtain'd what they deſir'd, upon conditions not diſadvantageous to the Lords of thoſe places. The Pieces they got coin'd at *Orange*, were alſo ſought after, and pleas'd the *Turks*, in regard the Stamp was beautiful, and very clear; but thoſe of the Legat of *Avignon* were not ſo current, the Effigies thereof not being well done, and the Croſs, hanging at the Neck, diſpleaſing to the *Turks*. Had they contented themſelves, in that Trade, with twenty five upon the hundred, it might have continu'd; and the profit would have been conſiderable: but by little and little, the thing came to ſo great an exceſs, till, at laſt, there was not one penny-worth of good Silver in every piece.

The *French*, to make them paſs the better, gave eighteen, and ſometimes twenty for a Crown, of which abuſe the great Merchants of *Conſtantinople*, *Aleppo*, *Smyrna*, and other Cities of Trade, made a good hand, they giving but twelve or thirteen for the worth of a Crown, in the payments they made to the petty Merchants of the Provinces of the Empire, for the Merchandizes they brought out of *Turkey*, there was none of that counterfeit Money diſpers'd, and the *Armenians* were far enough from burthening themſelves with it, in regard that all the Money, which is carried into *Perſia*, is preſently convey'd to the Mints, upon the Frontiers, to be melted down, and afterwards coin'd into *Abaſſis*, whereof they give the Merchant an account, anſwerably to the Standard of his Money, after it has been examin'd; and by that means there can be no fraud committed. The ſame courſe is taken over all the Great *Mogol's* Empire; and of all the Princes in the World, he cauſes all the Species of Gold and Silver of the beſt Standard to be coin'd without admitting the leaſt alloy.

The jealouſie of the other Merchants.

The *Genueſe* Merchants, perceiving that the *French* had, at the beginning been fortunate in their Commerce, would needs imitate them in other ſorts of Money, and got two or three hundred thouſand *Ducats* coin'd, which they carried into *Turkey*. But they had not the ſucceſs they expected, the Gold was ſo counterfeit, that the cheat was immediately diſcover'd, the Conſul, and the Captain of the Veſſel, were in ſome trouble about it, and the perſons concern'd therein, ſav'd what they could of that diſtaſter.

The *Germans* alſo would needs come in for a ſhare, taking another courſe all along the *Dannow*, quite to the mouth of it, from whence they got to *Conſtantinople*, through the *Black Sea*. With other their Merchandizes, moſt whereof conſiſted in the counterfeit Copper-wares of the City of *Nuremberg*, things fit enough thoſe Nations, which border upon the *Euxine* Sea, they carried a quantity of *Roups*, or quarter-*Ryals*, of the coinage of *Poland*, which were pleaſant to the eye, and might have been commodious enough for the Merchants, if the adulteration had been moderate. But the *Italians* need not be much aſham'd, that the *Germans* ſhould be more ſucceſsful than they upon that occaſion, ſince that both Nations came ſhort in point of ſubtilty, to deceive the *Turks*.

But to return to the *French*, the firſt concern'd in this Hiſtory, to which it is time to put a period. In the heat of their Commerce, and while all things were very well with them, they thought it not enough, to carry away the richeſt Merchandizes, but they alſo bought up all ſorts of good Money they could meet withal, and brought it into *France*, to carry on and continue the coinage of their counterfeit pieces. This Trade was carry'd on ſo far, through the whole extent of that vaſt Empire, and there was ſo prodigious a quantity of that counterfeit Money ſpread abroad, that it was found by the Regiſter-Books of the Farmers of the Cuſtomes, that the ſum of what had been diſpers'd of it amounted to a hundred and fourſcore millions [of Livers] not accounting what had never come to their knowledge, and what Seamen, and other private Perſons might have conceal'd.

The other Merchants and Traders of *Europe*, who brought none but good Money, having exclaim'd againſt that diſorder, and renew'd their complaints to the *Grand Vizir*; the *Turks* at laſt open'd their eyes, and that principal Miniſter, having comprehended, that if the thing continu'd, in a ſhort time, in ſtead of Silver, there would be nothing but Copper in the Empire, prohibited the bringing in of any more of thoſe pieces of *five Sols*, upon pain of confiſcation, and great penalties to be inflicted on thoſe, who durſt do any thing contrary thereto,

Yet could not that crying of them down, and the *Grand Vizir's* prohibition make the Souldiers, who ſerv'd in *Candia*, out of love with thoſe little pieces, the beauty whereof they were ſo much taken withal. Notwithſtanding all the Remonſtrances that could be made to them, they would not be paid in any other kind of Money; and ſome diſcontented Perſons and Mutineers, beginning to ſhew their Teeth, they were forc'd immediately to to ſend Gallies to *Smyrna*, and ſome other Cities of great Commerce, to bring away all that could be found of that ſort of money. The incredible quantity of thoſe counterfeit pieces, diſpers'd in all the Provinces of the *Ottoman* Empire, is at leaſt vaniſh'd, they are grown red, and no longer current.

A miſchievous fraud gently puniſhed.

At the firſt crying down of that counterfeit money, before the news of it could have been brought to foreign Countries, a certain Perſon named *Goulin*, engag'd all he had in the world, to make up to the ſum of five and twenty thouſand Crowns in thoſe pieces of *five Sols*, ſo extremely falſify'd, that there was harldly ſo much Silver as was requiſite to whiten them. He came to *Smyrna*, where I then was, and where he ſoon found, that there was no way to put off his counterfeit Merchandize. Whereupon he imagin'd, that he might get it off, if he could make a ſpeedy Voyage to *Conſtantinople*, where, as he had been aſſur'd, ſome Perſons took them, even after they had been cry'd down. Being unwilling to hazard all by Sea, he ſent away, by Land, four or five thouſand Crowns, which were taken away by Thieves, near *Burſa*, and carry'd the much greater part to *Conſtantinople*, in a *Dutch* Veſſel, of which he had alſo ſufficient cauſe to repent him. After he had expos'd it at the Cuſtom-houſe, for the payment of the Duties, the Chief Officer of the Cuſtoms told him, that he might return within two or three days, to take back what belong'd to him; and as ſoon as the other was gone, he caus'd all to be melted down in his preſence. The ſeparation being made, upon twenty thouſand Crowns, which was the ſum he had brought thither, there was not the full fourth part of Silver, and the Merchant coming again to the Cuſtomer, fell down all along, out of pure fear leſt a ſevere puniſhment might follow the fraud whereof he was viſibly convicted, ſeeing ſo much ſcum of braſs on the one ſide, and ſo little ſilver on the other. But the *Turks* are not ſo rigorous, as ſome perſons imagine, all was reſtor'd to him, nay there was no penalty inflicted upon him, and they only order'd him to be gone.

The ancient ſincerity of the **Turks** *corrupted by the commerce of the* **Europæans.**

Certain it is, that the *Europæans*, more addicted to ſubtilty and circumvention, than the *Levantines*, and for the moſt part not endeavouring to be ſincere in Commerce, have taught the *Turks* ſeveral Cheats, which they were either ignorant of, or did not practiſe, eſpecially ſince the Inhabitants of *Granada*, being driven out of *Spain*, diſpers'd themſelves into ſeveral Provinces of the *Levant*. Before that time, a man might have rely'd on their integrity and fair dealing. But now, when you treat with them, you muſt ſtand upon your guard; ſo prevalent is the example of evil to corrupt mens minds. Nor are we to be aſtoniſh'd at that ancient undiſguized humour of the *Turks* in their Commerce, ſince we find, that the poor *Abyſſines*, who come from the lower parts of *Ethiopia* to traffick at *Cairo*, and the Idolaters themſelves in the *Indies* amongſt themſelves and with Strangers, with a ſtrict obſervance of an inviolable fidelity.

CHAP.

CHAP. I.

Of the extent, and external parts of the Seraglio.

THE PRINCIPAL HEADS.

The Origine of the word Serrail, *or* Seraglio, *common to all the Royal Houſes, as well in* Turkey *as* Perſia. *The admirable Situation of the Grand Seraglio at* Conſtantinople. *Its extent, figure, and externals. The Artillery not kept in good order, and the Gunners not well skill'd. A delightful place of it ſelf; but reſtraint makes it otherwiſe.*

THE Grand Seignor's Seraglio, whereof I undertake to give a Deſcription, is the Palace, where the *Ottoman* Princes ordinarily keep their Court. All the Royal Houſes, as well in *Turkey*, as *Perſia*, have the ſame Name, which derives its Origine from the word *Serrai*, which ſignifies a great Noble Houſe, in the *Perſian* Language. The Grand Seignor has many Seraglio's, in the Provinces of his Empire, and the principal of them are thoſe of *Burſa*, and *Adrianople*, two Reſidences which that Monarch does ordinarily make uſe of, according to the conjuncture of his Affairs.

The origine of the word Seraglio, common to all the Royal Houſes in Turkey and Perſia.

But to confine our ſelves to *Conſtantinople*, we find there three Seraglio's, which have all their different Beauties. The old Seraglio is the Palace, appointed for the retirement of thoſe Women, who have ſerv'd the Predeceſſors of the Prince Regent, and whence they never get out, unleſs it be in order to Marriage. The Grand Seignor goes thither but very ſeldom, and that when he is out of humour, to paſs away ſome days there in ſolitude. The Seraglio of the *Hippodrome*, ſo call'd from the Exerciſes done there on Horſe-back, which was built by *Ibrahim Baſſa*, Son-in-law, and Favourite to the Emperour *Solyman* the Second, ſerves now for an Amphitheatre for publick Feſtivals, Exerciſes, Combats, Carouſels, and particularly for the Circumciſion of the *Ottoman* Princes, which is their greateſt Solemnity. The third is the Grand Seraglio, whereof I make the Relation, and to which that Name is principally attributed, ſo as that there needs not any thing elſe to be added thereto, to diſtinguiſh it from the others. I ſhall have but little to ſay concerning the Structures of it, wherein there is not any thing extraordinary to be obſerv'd, but ſhall rather inſiſt upon what is privately done, in each Appartment of that great Palace.

The Grand Seraglio is a vaſt place incloſ'd, which reaches to that point of Land, where the ancient *Byzantium* was built, upon the *Boſphorus* of *Thrace*, and the joyning together of the *Ægean* Sea and the *Euxine*, which contribute ſo much to the beauty and wealth of *Conſtantinople*. This great City, let the Wind ſit where it will, does every hour receive ſome refreſhments or other, from one of thoſe Seas; and the Seraglio, advancing it ſelf into the Channel, which makes a communication between them, receives the firſt Advantages that may be derived thence.

The admirable ſituation of the Seraglio of Conſtantinople.

Its extent, figure, and externals.

That great Incloſure makes a Triangle, one ſide whereof is to the Land-ſide, and reaches to the City, and the two others lye open to the Sea and a River which falls into it. This Triangle is unequal, and if it be divided into eight parts, that ſide towards the Land takes up three of them, and the five others are for the two ſides abutting on the Sea. Its compaſs is about three *Italian* miles, or one of our common Leagues. And this Palace is ſurrounded all about with high and ſtrong Walls, flank'd on the Sea-ſide with ſquare Towers, at a conſiderable diſtance one from another; and towards the City, with round Towers, which are at a nearer diſtance one from another, from the great Gate of the Seraglio, which is towards St. *Sophia*, as far as the Sea, where you imbark for *Galata*. In thoſe Towers, in the night-time, there are Guards of the *Azamoglans*, to ſee that no Body approaches the Seraglio, by Sea or Land; and if occaſion require, they may fire ſome pieces of Artillery, which ſtand always loaden upon a Quay, of five fathom breadth, which is carried quite about the Seraglio.

Upon one of thoſe Towers, about a hundred paces from the great Gate of the Seraglio, as you go down, in order to your paſſage over to *Galata*, they have wrought a Cloſet, into which the Grand Seignor goes ſometimes to divert himſelf, and to ſee People paſſing to and fro, without being ſeen himſelf. Somewhat lower, and upon the Sea-ſide, there is a ſpacious place cover'd over, under which, as if it were in a little Haven, they keep the Caicks or Brigantines, wherein the Prince takes his divertiſement by Water, when he is pleas'd to do it.

Not far thence, within the incloſure of the Seraglio, are the Habitations of the *Boſtangis*, who are entruſted with the conduct of the Brigantines; and at a little farther diſtance, in your way to the point of the Seraglio, which is towards *Scudaret*, ſtands the Quarter of the *Boſtangi-bachi*, Overſeer of the Gardens of the Seraglio, and of all the other Gardens belonging to the Grand Seignor.

The Artillery out of order, and the Gunners not well skill'd.

Upon the Quay, which, as I told you, does ſurround the Walls of the Seraglio, there are forty or fifty pieces of Canon of different bigneſs, and there are ſome of ſo great a bore, that a Man might get into them. Oppoſite thereto, and in the middle of the Channel, there is a Tower built upon a Rock, which the *Turks* call *Quiſler houleſi*, or the *Tower of the Virgins*. It is kept by *Boſtangis*, and has its Guns levell'd with the Water, which better defend the Streight, than thoſe at the point of the Seraglio, which for the moſt part are without Carriages, and unſerviceable. Beſides, they want good Gunners, and if all that Artillery were well mounted, and manag'd by skilful Perſons, it would better keep in awe, whatever comes out of the *Mediterranean*, and the *Black Sea*.

Some few paces from the place where theſe Canons are planted, there ſprings a Fountain which comes out of the Seraglio, and caſts a great quantity of Water, for the convenience of the Veſſels, which lye at Anchor near it, and ſupply themſelves therewith; it being not permitted that any ſhould land on that ſide of the Seraglio, but upon that account.

A pleaſant abode, but reſtraint makes it otherwiſe.

We have ſpoken ſufficiently of the external parts, 'tis time we now enter into the Seraglio, and rather conſider what paſſes in every Appartment of it, than the Structures thereof, wherein, as I ſaid, there is not any thing of Magnificence, whatever ſome Perſons might invent, who, in my preſence, have made noble Draughts of it, grounded on their own pure Imaginations. I have ſeen as much of the Seraglio, as a Stranger could do, and I have ſeen it ſeveral times, in ſeveral Voyages, having had time enough to conſider, the two firſt Courts, the Divan, and the Hall of Audience, but cannot celebrate them much for any great Beauties I could find in them. There is, I muſt confeſs, abundance of Marble and Porphyry in all the Appartments; but on the other ſide, all thoſe Appartments are confuſedly ſhuffled together; there is no regularity at all; moſt of the Rooms have but little light, and all the ornament of them conſiſts in rich Tapiſtry lay'd all over the Floors thereof, and ſome Cuſhions of gold and ſilver Brokado, ſome whereof are embroider'd with Pearls. But taking things generally, if the Walls and the Towers, which incloſe the Seraglio, look more like a frightful Priſon, than a Royal Palace, the Appartments, whereof it conſiſts, have not alſo that wealth, or pleaſure, for which the Palaces of *France* and *Italy* are ſo highly celebrated, and they offer not any thing which may long entertain the ſight of a curious Perſon. All that can make the Seraglio a pleaſant place of abode, is, the advantage of its ſituation, and indeed a nobler cannot be imagin'd. For it looks towards the Eaſt, and takes up the upper part, and the deſcent of a ſloping Hillock, from St. *Sophia*, quite to the Channel. The Buildings are upon the moſt eminent places, and have a proſpect into the Gardens, which run along the deſcent, as alſo into the two Seas which meet at the point of the Seraglio, whence the Grand Seignor may at the ſame time ſee *Europe* and *Aſia*, in both which parts of the World, his Territories are very great. But never was any Priſon thought a pleaſant place, and there are few in the Seraglio, who rather would live in a Hut, and have their liberty, than be continually confin'd in a Palace under ſuch ſevere Diſcipline.

CHAP. II.

Of the firſt Court of the Seraglio, and particularly, of the *Infirmary*.

The Principal Heads.

The Regulations of the Infirmary *of the Seraglio. The difficulties of getting Wine into it. The ſubtilty of ſome people to be receiv'd into it, though they are not ſick. An abominable vice, common all over the Eaſt. The fruitleſs endeavours us'd to check the courſe of it. The ſacrilegious action of two* Ichoglans. *The Wood-piles of the Seraglio. The great advantages of thoſe who have the charge thereof. The exerciſe of the* Girit. *The Grand Seignor's Liberalities. The counterfeit Modeſty of the Grandees of the Port.*

OF the many Gates which give a Man entrance into the Seraglio, as well on the Sea-ſide, as on the Land-ſide, that towards S. *Sophia* is the greateſt. That is alwaies open, the others not being ſo, but according to the Grand Seignor's pleaſure. You firſt come to a great Portal, which has not any thing of magnificence, and where you only find certain golden Letters and about them Feuillages and Compartiments, according to the *Arabian* way of Painting. That Gate is kept by Fifty *Capigis*, who have for their Armes, the Firelock, the Dart, and the Cymitar, and gives you entrance into the firſt Court of the Seraglio, which is Four hundred paces in length, and a hundred in breadth, without any paving.

The Regulations of the Infirmary of the Seraglio.

On the right hand of that firſt Court, there runs all along a ſpacious ſtructure, containing ſeveral Appartments or Chambers, and ſerving for an Infirmary to the whole Seraglio. The Gate of it is kept by an Eunuch, who has under him a great many People, employ'd in attending on, and miniſtring to the ſick, whom, anſwerably to their quality, they diſpoſe into convenient quarters in that houſe, where they may be better aſſiſted, then in thoſe which their indiſpoſition had oblig'd them to quit. The two principal Phyſitians, and the two principal Chirurgeons, whom they call *Hequinz-bachi* and *Geirah-bachi*, make their viſits there every day, at certain hours. A man cannot imagine a place better order'd and regulated then that is: and the Grand Seignior himſelf ſometimes comes thither in perſon, to take an exact account of the Sick and their condition, as alſo to enquire whether they are well treated, whether the Phyſitians viſit them often, and whether every officer of the Infirmary perform the duty incumbent on him. There is ſeldom any place void in that Houſe, for aſſoon as one is gone out, another comes in: and though it be deſign'd only for ſuch as are ſick, yet ſeveral perſons, who are well, are brought thither, under pretence of indiſpoſition, or to enjoy themſelves a while, or to weather out ſome trouble or diſcontent. They continue there for the ſpace of ten or twelve daies, and are diverted, according to their mode, with a wretched kind of vocal and inſtrumental Muſick, which begins betimes in the morning, and holds on till night. The permiſſion they have there to drink wine, which they never have elſewhere, is a greater inducement for their coming in thither, than the Muſick. But that permiſſion, which they would as 'twere conceale, and which the ſuperſtition of the *Turks* dares not publickly own, is accompany'd by a thouſand difficulties. They are not permitted to bring in any wine in the ſight of the *Eunuch*, who ſtands at the entrance of the place: and if any one ſhould be ſurpriz'd in the doing of it, his puniſhment would be to receive three hundred baſtinadoes, and a penalty of three hundred *Aſpers*, to be paid to thoſe from whom he had receiv'd them. But if he can cunningly get in with the Wine, not having been ſtopp'd at the Gate, aſſoon as he is got in, he runs no riſque at all, and may drink of it without fear of any chaſtiſement, though 'twere in the preſence of the Grand Seignor.

The difficulty of getting wine into the Infirmary.

The ſmall quantity of Wine which can be got in by this way, would ſignifie but little among ſo many People, if there were not ſome other leſs difficult contrivances to ſupply them therewith. And this is one of them. The Infirmary adjoins to one ſide of the Gardens, from which it is ſeparated only by a wall which is not very high; ſo that the *Boſtangis*, who find that wine goes off at a good rate, and that they who are within the Seraglio know not how to ſpend their money, do, in the night time, by ropes convey over the wall, ſo many Borrachoes or bags of Buck-Skins, full of wine, containing forty or fifty quarts, which ſome other perſons of the Infirmary ſtand ready to receive. This way brings in abundance of wine, but not without fear of being ſurpriz'd by the *Boſtangi-bachi*, who goes the rounds every night.

The ſubtilty of ſome perſons to be receiv'd in, though not ſick.

Nor is the drinking of wine the main inducement which makes thoſe counterfeit ſick perſons to ſeek out pretences, to go and paſs away ſome daies in the Infirmary; inſomuch that ſome have the lewd artifice to put themſelves into a ſlight Feaver, which is preſently remov'd. A deteſtable paſſion, and which is in a manner naturall to them, though it be againſt nature, makes them ſtudy all the imaginable waies to ſatisfie it. This proves a hard matter for the *Ichoglans* to do, while they are in their chambers obſerv'd and watch'd night and day by ſevere Overſeers, who never pardon them the leaſt miſdemeanour.

For though the Grand Seignor be himſelf ſubject to the ſame paſſion, the very name whereof cauſes a horrour, yet he orders cruel puniſhments to be inflicted on thoſe who ſhall preſume to imitate him. He does what he can to prevent the miſchief, which he would not have countenanc'd by his example, and impoſes the prevention of it as a task upon the *Eunuchs*, a vigilant ſort of animals, whoſe Eyes are alwayes open. But in the Infirmary, all theſe precautions prove fruitleſs; the *Eunuchs* belonging to that place being corrupted partly by preſents, partly by treats, or being made drunk with wine, or ſome other liquors, they bring in thither ſome young lads, of whom there is great ſtore in the City of *Conſtantinople*. The better to over-reach the *Eunuchs*, they put thoſe young lads into the habits of the *Halvagis*, and ſo the cheat ſucceeds, in regard they are the attendants on the Officers of the Seraglio, and do all the errands they have to do in the City.

Of theſe *Halvages*, there is ordinarily to the number of ſix hundred, and they have only their cloathing and ſuſtenance allow'd them, without any wages, till ſuch time as they have ſerv'd thirteen or fourteen years. Their wages begin at the rate of two *Aſpers* [*per diem*] and in time may riſe to ſeven *Aſpers* and a half: but they have other contingent Profits, and they know well enough, how to make their advantage of the Employments they are put upon. For whereas they only are the Perſons who have the freedom of going and coming in and out of the *Seraglio*, they ſet double the price on every thing they buy. But their moſt conſiderable gain proceeds from the infamous commerce of thoſe young Lads, whom they bring in to their Maſters, and whom they cunningly ſlip into the Infirmary, after they had put them into Habits like their own. They wear a white Cap, which riſes up from the Crown of the Head, to a pretty height ſomewhat to the reſemblance of a Sugar-loaf.

The fruitleſs endeavours us'd to check its courſe.

The *Haſteler-Agaſi*, or chief Overſeer of the Infirmary, is indeed continually at the Gate, with five or ſix other Eunuchs, and carefully obſerves whatever goes in, or comes out. But all that vigilence will not do the work; nay though he had a hundred eyes, yet were it impoſſible for him to diſcern thoſe young Lads, amidſt the great number of thoſe *Halvagis*, and that the rather, for theſe reaſons, that they are frequently chang'd, that ſome of them are made *Janizaries*, and that new ones are taken in upon the advancement of the old ones to ſome other Employments. But if it ſhould happen that the ſaid Superintendent Eunuch ſhould have any ſecret information of what's deſign'd, and ſeems as if he would make ſome noiſe about it, he is preſently appeas'd with a ſilk Veſt, or ſome other Preſent, and 'tis thence that he derives his greateſt advantages. In fine, that brutiſh Paſſion is ſo ordinary amongſt the *Turks*, and generally over all the Eaſtern parts, that notwithſtanding all the endeavours that have been us'd to prevent the effects of it, they will hardly ever be able to do it. There happen'd a memorable Example of this in my time. Two Pages of the Chamber, who could not have the convenience of executing their wicked deſign in the Seraglio, would needs aggravate their crime, by going into the Moſquey to ſatiate their brutality. After Prayers were ended, they ſuffer'd all the people to go out, and having ſo well hid themſelves that he who ſhut the doors could not perceive them, they fell to the doing of an action, whereof the very Idea cauſes horrour.

Abominable exceſs over all the Eaſt.

The Sacrilegious action of two Pages.

The Wood-Pi of the Seraglio.

On the left hand of this firſt Court, there is a ſpacious Lodgement, anſwerable to that of the Infirmary; and that's the habitation of the *Azamoglans*, perſons deſign'd for the meaneſt Employments of the Seraglio. Within that Structure there is a ſpecious Court, where you ſhall find diſpos'd in order, all about, and in the middle, ſo many Wood-piles, which are renew'd every year, and there are brought in thither above forty thouſand Cart-loads of wood, every Cart-load being as much as two Oxen can draw. Some part of this wood comes in by the *Black Sea*, and the reſt out of the *Mediterranean*: and whereas there is a great quantity of it left every year, eſpecially when the grand Seignor does not winter at *Conſtantinople*, that remainder, which muſt be very conſiderable, is diſpos'd of to the advantage of the principal perſons among the *Azamoglans*. They are cunning enough to take their opportunity, when it is unloaden upon the Port, and computing, as well as they can, how much may go to make up the Piles, they proportionably ſend, what they think may be ſpar'd, to the City, and lodge it in the houſes, where they are acquainted. Which they may do with ſo much the more ſecurity, in regard that no body minds what they do, and that they perform their duty, when the Piles are compleated, in the ſeaſon, during which they are wont to make their Proviſions. The wood they thus convert to their own uſe they are paid for, and the ſum rais'd thereby is conſiderable for Perſons of ſo mean a Quality.

The great profit of ſuch as have the Charge thereof.

The Exerciſe of the Girit.

On the ſame ſide as the Infirmary, and a little lower, (for the Seraglio is a riſing ground for a certain ſpace, and then there is an inſenſible deſcent on both ſides, quite down to the point, whereby it is terminated) you diſcover the great Portal of the Gardens, which they call *Bagge-Karpouſi*. From that Gate, which overlooks the foreſaid deſcent, and where you are as it were upon an Eminency, you deſcend into a very noble Place, which the Grand Seignor cauſes to be always kept neat and even, where the Great Perſons of the Court come to do the Exerciſes of the *Girit*, or the Dart, which is perform'd, moſt commonly, upon *Fridays*, immediately after their coming out of the Moſquey. There are about two hundred paces from the Portal to that place, and in the Court there may ordinarily be, upon thoſe days above fifteen hundred Perſons, yet ſo as that not any perſon whatſoever is permitted to go any further, unleſs he be call'd by the Order of the *Girit-Bey*, who is the chief Overſeer, and Director of that Exerciſe. They who enter into the Liſts, do many times amount to the number of a thouſand Perſons. If the Grand Seignor himſelf, who is preſent at thoſe Exerciſes, the end whereof proves many times Tragical to thoſe, by whom they are perform'd, has found any particular divertiſement therein, eſpecially when there are Limbs loſt or broken, he orders every one to receive a Purſe, which, as I told you, amount to five hundred Crowns. The diſtribution of thoſe Preſents is greater or leſſer, according to his being in a good or bad humour, and ſometimes there are diſtributed at his departure thence, to the number of ten Purſes. The Treaſurer, who is always attending on him, and has ordinarily brought along with him fifteen or twenty thouſand Ryals in Gold and Silver, ſtands ready, upon a beck, to obey his Orders.

The Grand Seignors liberalities.

The counterfeit modeſty of the Grandees of the Port.

But this is worth our obſervation, That when the Prince is ready to beſtow his Liberalities, on thoſe who had behav'd themſelves valiantly in that exerciſe, the Grandees of his Court, who had appear'd therein as well as others, purpoſely ſhift themſelves out of the way, and leave him to make his Preſents to other leſs conſiderable Perſons, as being ſuch as ſtand more in need of them than they do. This is their cuſtom ordinarily, whether it proceed from Generoſity, or from a counterfeit and perſonated Modeſty, it matters not. And after the Grand Seignor is withdrawn, it is lawful for thoſe who are left in the foreſaid Court, and are skil'd in the handling of the Dart, to ſpend the remainder of the day in that Exerciſe. But thoſe, how great ſoever their performances may be, and what wounds ſoever they may receive, are not to expect any Preſents; There's no Prince to be a ſpectator of their Gallantry, nor Treaſurer, to diſtribute his Liberalities. They only lay ſome wagers amongſt themſelves, and he who gives the faireſt blow, wins, and the faireſt blow is in the head, or face. There is ever and anon an Eye ſtruck out, or a Cheek carried off, and that Solemnity proves very fatal in the end to ſome of them.

And this is an account of all that is obſervable in the ſaid firſt Court, Let us now make our entrance into the ſecond, and obſerve what is moſt remarkable in all its Appartments.

CHAP.

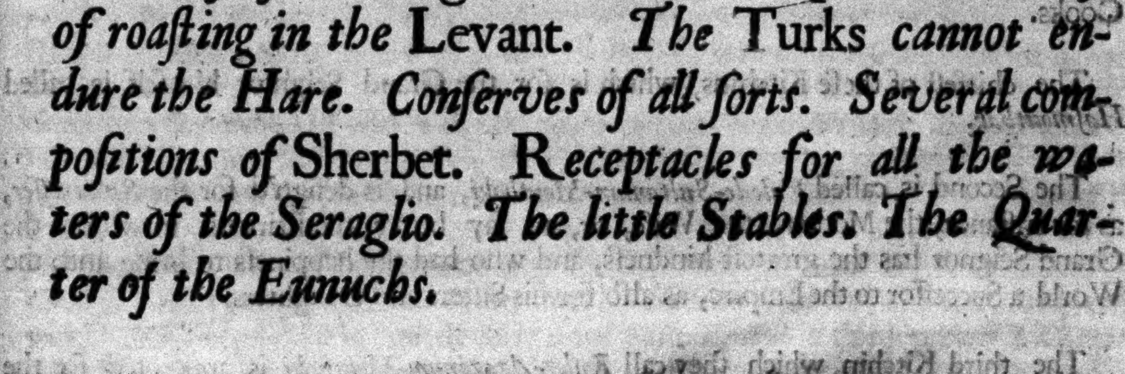
CHAP. III.

Of the ſecond Court, wherein are the little Stables, the Kitchins, and the Divan.

The Principal Heads.

A ſquare and ſpacious Court, and its Embelliſhments. The Janizaries *extremely ſprightful, active, and well order'd. The number of the Kitchins. The ordinary diſhes of meat that are ſerv'd up in the Seraglio. The way of ordering the* Pilau. *A particular way of roaſting in the* Levant. *The* Turks *cannot endure the Hare. Conſerves of all ſorts. Several compoſitions of* Sherbet. *Receptacles for all the waters of the Seraglio. The little Stables. The Quarter of the Eunuchs.*

OUt of the firſt Court, into which the *Baſſas* and Grandees of the Port, may come on Horſe-Back, and where they are oblig'd to alight, if they intend to go any further, there is an entrance into another, through a ſecond Gate, kept, as the former, by fifty *Capigis*. The ſecond Court, much more noble, and more delightful, then that whereof we gave you the precedent deſcription, is neer three hundred paces ſquare, and only the walks, leading to the ſeveral Appartments, are pav'd, the reſt being in Graſs-plots, planted about with Cypreſs, and water'd by Fountains, with rails all about, to hinder people from going upon the graſs. Over the gate of that Court, may be ſeen theſe words, written in great golden Characters.



La Illahi Illa Alla,

Muhammed Reſoul Alla.

That is to ſay,

There is no other God than God,
Mahomet *is ſent by God.*

Reſoul ſignifies *ſent*, which is the greateſt Title given by the *Turks* to their Prophet.

The Janizaries well order'd.

On both ſides of that Court there runs a very noble Gallery, the pillars whereof are of marble, all along which the Companies of the *Janizaries* are drawn up, and diſciplin'd, when the Grand Seignor orders them to ſhew their activity, and to appear well arm'd, at the arrival of ſome Ambaſſador, who is to have Audience.

On the right hand, behind the Gallery, where the *Janizaries* are drawn up, on the *Divan*-dayes [that is to ſay, upon Council-dayes] are the Kitchins, and the Offices of the Seraglio, diſtinct one from the other, and every one ſerv'd by its peculiar Officers. Heretofore there were nine of them, but now that number is reduc'd to ſeaven. Every Office or Kitchin, has its chief Director, or Maſter-Cook, and there is a Superintendent above them all, named the *Akegi-bachi*, who has the command over four hundred Cooks.

The number of the Kitchins.

The chieſeſt of theſe Kitchins, which is for the Grand Seignior himſelf is called *Haſmoutbak*.

The Second is called *Valede-Sultanum-Moutbaki*, and is deſign'd for the *Sultaneſſes*, as for inſtance, the Mother, the Wiſe, or, to ſay better, the Princeſs, for whom the Grand Seignor has the greateſt kindneſs, and who had the happineſs to bring into the World a Succeſſor to the Empire, as alſo for his Siſters and Daughters.

The third Kitchin, which they call *Kiſler-Agazinum-Moutbaki* is appointed for the Overſeer of the Appartment of the Women, and the other Negro-Eunuchs who are employ'd about the guarding of them.

The fourth is for the *Capou-Agaſi*, or Grand Maſter of the Seraglio, who has the greateſt acceſs to the Grand Seignor's Perſon, and whoſe Charge (as I ſaid elſewhere) generally extends over whatever enters into the Palace. And this Kitchin ſerves alſo for the Officers of the *Divan*.

The fifth is for the *Chaſnadarbachi*, or the chief Perſon concern'd about the Treaſury, and for thoſe who are under his juriſdiction, and obey his Orders.

The ſixth is for the *Kilargibachi*, or principal Cup-bearer, and thoſe who have their dependance upon him.

The ſeaventh and laſt, is that of the *Sarai-Agaſi*, and of all the Officers, who are under his charge.

Laſtly, as for the *Boſtangis*, whoſe work lies in the Gardens, they dreſs their Meat themſelves, and appoint ſome among them to execute that Office, and they provide the Commons for all the reſt. There are alſo ſome of theſe *Boſtangis* employ'd in the Offices deſign'd for the Grand Seignor.

The ordinary meats ſerv'd up in the Seraglio.

There enters no Beef into the Kitchins of the Seraglio: but the ordinary conſumption of every day, including all, as well thoſe who eat within, as without, may amount to Five Hundred Sheep, in which number muſt be comprehended Lambs and Kids; and the greateſt part of thoſe Sheep, are brought from the Frontiers of *Perſia*; which Country excels all others, as to that creature. According to this proportion of

Mutton, may be computed the quantity of Pullets, Chickens, and young Pidgeons, the number whereof is limited, according to the Seaſons ; as alſo what may be conſum'd in Rice, and Butter, for the *Pilau*, which is accounted the beſt diſh in *Turkey*, and all over the Eaſt. Thoſe Nations, who are lovers of Temperance, and do not much ſtudy the ſatisfaction of the palate, ſeldom have any other diſh : and that not being contemptible, ſome haply will give me thanks, for communicating the ordering of it.

The way of ordering the Pilau.

The *Turks*, and generally all the Inhabitants of the Eaſtern parts, make the *Pilau*, after this manner. According to the quality of the perſons who are to be entertain'd, and the quantity which is to be made of it, you take either a piece of Mutton alone, or together with that ſome Pullets or Pidgeons, which are to be boyl'd in a pot, till they are half done, or ſomewhat more. When you think them ſo far boyl'd, then pour out both meat and broath into a Baſin, and the Pot being waſh'd, put it on the fire again with Butter in it, which they ſuffer to melt, till ſuch time as it is very hot. Then they chop the meat, which had been but half-boyl'd into little pieces, the Pullets into quarters, and the Pidgeons into halves, and ſo they caſt it into the Butter, they fricaſs it, till it be of a very brown colour. The Rice being well waſh'd, they put ſome into the Pot over the meat, as much as they think fitting, and the broath, which had been pour'd into the Baſin, they alſo put it into the Pot, Ladle-ful after Ladle-ful, over the Rice, till ſuch time as it ſtands two fingers breadth above it. Then is the Pot immediately cover'd, there is a clear fire made under it, and they ever and anon take out ſome grains of the Rice, to ſee if it be ſoftned, as alſo whether it be requiſite to put in ſome more of the broath, to compleat the ſtewing of it. For it is not like the Rice brought into our parts, which preſently breaks aſunder, but their Rice is of ſuch a kind, that it muſt be fully boyl'd, and yet the Grain entire, as well as the whole Pepper, wherewith they ſeaſon it. As ſoon as it is come to that condition, they cover the Pot with a cloath three or four times doubled, and ſet the Pot-lid upon that, and ſome time after, they make another melting of Butter, till it be very red ; to be caſt into the holes, which are made in the Rice, with the handle of the Ladle, after which they cover it again of a ſudden, and ſo let it ſtand ſoaking awhile, and then ſerve it up. It is put into large Diſhes, with the meat handſomly diſpos'd upon it, and ſome part will be white, that is, continu'd in its natural colour, ſome part, yellow, occaſion'd by a little mixture of Saffron, and a third part of a Carnation-colour, done by the tincture of the juyce of Pomegranate. Nay, though the meat be as fat as is requiſite for the ordering of this Diſh, yet to make the *Pilau* more delicate and palatable to them, they beſtow three pounds of Butter on ſix pounds of Rice, which makes it ſo extraordinary fat, that it diſguſts, and is nauſeous to thoſe who are not accuſtom'd thereto, and accordingly would rather have the Rice it ſelf ſimply boyl'd with water and ſalt. There are always two or three Diſhes ſerv'd up after that manner, to the Grandees of the Port, who, for the moſt part, keep open Table, and inſtead of fleſh, they cover them with a great Aumelet or Omelet, made with good Herbs, and about three fingers thick, or with ſome poach'd Eggs, which are neatly diſpos'd all about it. A man is never incommodated by this kind of Rice, but the other, which is too fat, is not fit for thoſe who drink wine, and will not excite in them a deſire to eat of it often.

A particular way of roaſting in the Levant.

Since I have given you an account how they order the *Pilau*, I cannot forbear making you a further diſcovery of the *Turks* management of the Kitchin, and telling you how they roaſt their meat. The greater ſort of meat, as ſheep and Lambs are roaſted whole, in Ovens made in the Floor, wherein they hang them by the heads, and they are taken out thence as it were brown-bak'd, and Cook'd well enough, ſo as to excite appetite. At the bottom of the Oven there is ordinarily a Baſin plac'd, having in it ſome Rice and fair Water, which receives the drippings of the Beaſt, the very Tayl it ſelf, which ſometimes weighs fifteen or twenty pound, yielding a good quantity thereof, as being in a manner all fat. The Tayls of the Lambs, having not ſo much fat, are excellent meat, and in a manner as delicate as the Sweet-breads of Veal. Theſe Lambs being thus roaſted, are always ſerv'd up with Rice under them, and for the greater Tables, they ſerve up two of them in a Diſh. So that there is no uſe of Spits in the *Turkiſh* Kitchins, but what is for Poultry, or Fowl, which they order ſo untowardly, that when they are brought up to the Table, they appear ſo mangled and diſorder'd, that it is no eaſie matter to diſtinguiſh the head from the feet. But it is to be obſerv'd, that the *Pilau*, and all ſorts of Fleſh-meat are not ſerv'd up, but only at Supper, about five of the Clock in the Evening; and that in the morning, thoſe of better Quality eat only Sallets, Herbs, Fruits, and Conſerves; the meaner ſort of people contenting themſelves with meats made of Milk, Melons, and Cucumbers, according to the Seaſon.

The Turks *have an averſion for the Hare.*

As for Fiſh, the *Turks* care not much for it, and though the Seas and Rivers are well repleniſh'd therewith, yet they ſeldom eat of them. It ſeldom happens alſo, that any Venizon or Wild-Fowl comes into their houſes, as being a kind of meat they do not any way reliſh. But above all meats they have an averſion for the Hare; which obſervation I made alſo in the *Armenians*, who are of a perſwaſion, that the Female of that Creature has its monthly courſes regularly, as the Woman hath. It is eaſily perceivable by what account I have given, that there is no great variety or delicacy in the *Turkiſh* Entertainments, and that the *French* and other *Europæans* would not think themſelves well treated thereat. But, however, their Kitchins are kept very neat, they have all the accommodations requiſite for their way of dreſſing, and whether you conſider the Diſhes and other Veſſels they uſe, or the meat it ſelf, there is as much cleanlineſs as can be expected.

Conſerves.

The Officers where the Conſerves and Sweet-meats are made (there being ſix or ſeven of them) are above the Kitchins, and ſerv'd by four hundred *Halvagis*, who were eſtabliſh'd by Sultan *Solyman*, a magnificent Prince, who alſo regulated all the Offices and Officers of the Seraglio. They are perpetually at work in thoſe ſeven Offices, and there they prepare all ſorts of Conſerves, dry and liquid, and ſeveral ſorts of Syrups, as alſo ſeveral kinds of *Turchi*, which are Fruits preſerv'd in Vinegar and Salt, into which, they put a quantity of fragrant Herbs, ſuch as Roſemary, Marjoram, and Sage.

Several Compoſitions of Sherbet.

In the ſame Offices they alſo prepare the ordinary drink of the *Turks*, which they call *Sherbet*, and it is made ſeveral ways. That which is moſt common in *Turkey* comes ſomewhat near our *Lemonade*, but there is very little water in it; 'tis in a manner all juyce of Lemmon, or Citron, having an intermixture of Sugar, Amber, and Musk. They make another ſort of it, which is highly in eſteem, and that is made with the water diſtill'd from the flower of a Plant, which grows in Pools and Rivers, and has the figure of a Horſe-ſhooe. Theſe flowers are yellow, and called *Nulloufer*. But the *Sherbet* which they moſt eſteem, and which is drunk by the Grand Seignor himſelf, as alſo by the Baſſa's and other Grandees of the Port, is made of Violets and Sugar, and there is but little juyce of Citron put into it. They make alſo another ſort of drink, which they call *Magion*, compos'd of ſeveral Drugs, whereby it is made hot: and there is another ſort purpoſely prepar'd for the Grand Seignor himſelf, called *Muſcavi*, of which he takes a Doſe, when he intends to viſit the *Sultaneſſes*. The principal Perſons about the Court ſend for it ſecretly to the *Halvagibachi*, who does not deny them, as being a great advantage to him, becauſe he is well paid for it. Nor do they want Snow and Ice, to cool all thoſe Liquors, and the *Turks* are much more humorous and delicate in their drinks, than they are in their Meat.

Receptacles for the Waters of the Seraglio.

At a place ten or twelve paces diſtant, and oppoſite to theſe Offices, is the Receptacle, or Reſervatory, which diſtributes all the Waters of the Seraglio, and they are thence directed to every Quarter, into the places where there is a neceſſity of them. One of the *Baltagis* has his ſtation there all the day long, to give Water as he is directed. And when the Grand Seignor paſſes from one Quarter to another, the fountain of that, where he is in perſon, plays continually during his abode there, by a Signal which is given to the *Baltagi*.

The little Stables.

On the left hand, in the ſame Court, and oppoſite to the Kitchins, may be ſeen the Grand Seignor's little Stables, which do not hold above twenty five or thirty choice Horſes, deſign'd for his Exerciſes with his Favourites, and above the Stables, in great Rooms, they keep the Saddles, Bridles, Houſſes, Trappings, Foot-cloaths, and

Stirrops, which are of ineſtimable value, by reaſon of the abundance of precious Stones, whereby they are enrich'd. There are ſome Harneſſes which amount to a million of Livers, *French* Money. The great Stables ſtand all along the Canal, which beats againſt the Walls of the Seraglio. They are always well repleniſh'd, and in good order, and they take care, that there be not ſo much as one vacant place therein. In thoſe Stables does the Grand Seignor keep a great number of Horſes of value, to be reſerv'd for the War, or to be us'd in ſome Magnificent Solemnity, that Strangers may ſee the Splendor of his Court.

CHAP. IV.

Of the Hall of the *Divan*, and the exact Juſtice which the Grand Seignor cauſes to be admitted there.

THE PRINCIPAL HEADS.

The Divan-*Hall not very magnificent. The Council-days. Cauſes quickly decided. The cauſes of that expedition of Juſtice in* Turkey. *The ſubtle Policy of the* Ottoman *Family. The care which is taken to prevent the revolt of the* Janizaries. *How the Grand Seignor aſſiſts at the* Divan, *or Council. The bold action of a* Timar-Spahi, *who kills a Grand* Vizir, *and is pardon'd. The noble Genius of Sultan* Amurat, *and by what Artifices he diſcover'd a great breach of Truſt. A kind of Beads us'd by the* Turks *at their Prayers. A noble Example of a ſevere act of Juſtice. At what times, and how, the Grand Seignor rids thoſe out of the way whom he ſuſpects. The days on which Ambaſſadors come to the* Divan.

The Divan-Hall not very Magnificent.

THE Hall of the *Divan*, which belongs to this Second Court, is, on the left hand, next to the little Stables, as you go towards the Grand Seignor's Quarter. 'Tis a great low Hall, cover'd with Lead, and wainſcoted and gilt in ſome places within, from which it derives a little Ornament. The Floor of it is cover'd with a great Carpet, and there are ſome Benches for the Officers, of whom that Council conſiſts, which the *Turks* call *Divan*. There are, as I told you, Galleries of all the ſides of that Court, which makes it look as it were like a Cloiſter; and 'tis under that Gallery which is on the right hand, that the *Janizaries* have their ſtation, while the *Divan* is ſitting.

Council-days.

The Council ſits, ordinarily, four days in the week, which days are anſwerable to the *Saturday*, *Sunday*, *Munday*, and *Tueſday* of the *Chriſtians*.

Cauſes ſoon decided.

Juſtice is there exactly adminiſtred to any one that deſires it, and for what cauſe ſoever it be, ſo, as that the differing Parties have no need either of Proctors or Advocates names not known in *Turkey*, and the Perſons concern'd are to lay open their Caſes themſelves. There is no talk of delays, or putting off from one time to another; people ſhall not languiſh in expectation, but the buſineſs is decided immediately, what nature ſoever it may be of.

The Reaſons of that Expedition of Juſtice.

Though this Cuſtom be very commendable, yet can it not be ſo well practis'd amongſt *Chriſtians*, becauſe they ſtand upon the property of what they have, and that is deriv'd by Inheritance from ſome to others, and the litigious partitions of them do many times engage the Proprietors thereof in long Suits of Law. 'Tis quite otherwiſe amongſt the Great Officers of the Port, who are all Slaves, either taken in War, or ſent up, as Preſents, by the Baſſa's, and Governours of Provinces. All their Eſtates, when they die, return to the Grand Seignor, from whom they had receiv'd them, ſo that it is a perpetual Circulation: and their Children, as I told you in the beginning of this Diſcourſe, are brought up to the Seraglio, to be educated there, and that without any hope of ever ſucceeding their Parents, either in their Eſtates, or Employments. The *Ottoman* Monarchy has always obſerv'd this ſubtle Policy, not to permit that any Family ſhould aggrandize it ſelf, and be powerful from Father to Son: but they bring it down, as ſoon as they have rais'd it up, and timely enough deprive them of the means whereby they might create Factions, to the diſturbance of the State. Thence it comes, that, beſides the Royal Family of the *Ottomans*, they know not what Gentility, and antiquity of Extraction means; there's no emulation upon that ſcore, and Charges and Dignities are beſtow'd anſwerably to the Merit of the Perſon, without any conſideration of his Extraction. Nay, it ſometimes happens, that the Principal Miniſters of the Empire, are the Sons of Cow-keepers, as was one *Ruſtan*, a Grand Vizir, who made ſo much noiſe under the Reign of *Solyman*. And ſo, being not any way oblig'd to their birth, they acknowledge their Fortunes to be the reward of their Education.

But to return to the adminiſtration of Juſtice amongſt the *Turks*. Thoſe who make the Law their profeſſion, and are look'd upon as the Clergy of *Mahomet*, leave no place for ſuits at Law; every one knows his priviledges, and what belongs to the function of his Charge, and there ariſe no differences among them, becauſe all things are perfectly well regulated.

In like manner, the people are ignorant what pleading ſignifies. There's no occaſion for publick Notaries, in order to Matrimonial contracts; There's no great ſums given with a daughter, and the jewels and cloaths which ſhe can get out of her Fathers houſe, are all the portion ſhe brings to her Husband. And this, in few words, is the reaſon that the *Turks* can put an expeditious end to all their affairs, without giving any toleration to that pettifogging, which, among Chriſtians, proves the ruine of ſo many People.

The Officers, who ſit in the *Divan* are, firſt, the *Grand Vizir*, the Lieutenant-General of the whole Empire, who is Preſident of it, and repreſents the Grand Seignor's Perſon; Then the ſix other *Vizirs*; Then the *Cadileſquers* of *Romania* and *Natolia*, who are the Judges and Intendants of the Armies; Then the three *Teſterdars*, or Treaſurers-General; Then the *Niſſangibacha*, the Lord Chancellour; And the *Netangi*, who is as 'twere the Secretary of State, with ſome Clerks, or Notaries. All theſe Officers come into the *Divan*-Hall, at four in the Morning, and continue there till noon, to adminiſter Juſtice. The *Chiaoux-bachi* has his ſtation at the Gate, with a troop of thoſe that are under his charge, to execute the Grand *Vizir's* Orders, and has a ſilver-rod in his hand, as a badge of his Authority.

On

The care taken to prevent the revolt of the Janizaries.

On thoſe dayes that the *Divan* ſits, the Officers are entertain'd at dinner in the ſame Hall, which is done with much ſobriety, and little Ceremony. All is over and taken away, in half an hours time. The Grand *Vizir* eats alone, unleſs he call a *Baſſa* or two, to keep him company. There are carried alſo meſſes of *Chourba*, which is a kind of pottage made with Rice, for the dinners of the *Janizaries*, who are in their ſtations, under the Galleries. But if it happen, that they are in a mutinous humour, and incens'd againſt a *Vizir*, or againſt the Grand Seignor himſelf, not one of them will put his hand to the *Chourba*, but they ſcornfully thruſt back the diſhes, and by that action diſcover their diſcontent.

The Grand Seignor is preſently advertis'd of it, and ſends to them the *Capou-Agaſi*, Grand Maſter of the Seraglio, to know what their pleaſure is, and what they deſire. Then they depute one of their own Body to go, and ſpeak on the behalf of them all, and that perſon whiſpering the *Capou-Agaſi* in the Ear, declares to him the occaſion of their diſcontent. That Eunuch preſently carries it to the Grand Seignor; And if they have a peek againſt a *Vizir*, or a *Cadileſquer*, or ſometimes againſt their *Aga*, or Colonel, it often happens that to appeaſe thoſe mutineers, the Grand Seignor orders them to be ſtrangled, and ſends them their heads.

How the Grand Seignor is preſent at the Divan.

Sunday and Tueſday are the principal dayes of the *Divan*, and then it is properly a Council of State, and of publick affairs. The Grand Seignor moſt commonly aſſiſts at it, but is not ſeen; and that keeps in awe as well the Grand *Vizir*, as the other Officers. He can come thither from his own Appartment, through a cloſe Gallery, and ſeat himſelf at a window, which looks into the *Divan*-Hall, and has alwayes a velvet Curtain before it, which he draws when he pleaſes, and eſpecially when he perceives that they have not done Juſtice. I ſhall produce here, an example, famous enough as to that particular, which happen'd in the Reign of Sultan *Achmet*, the Father of *Amurath*, and one of the juſteſt Princes, that ever the *Ottoman* Empire had.

The bold action of a Timer-Spahi, *who kills a Grand Vizir, and is pardon'd.*

The Reader is to call to mind, what I ſaid at the beginning, concerning the *Timar-Spahi*, on whom they beſtow, during their lives, the Government and revenue of ſome Town, according as they have deſerv'd by their Services. The *Spahi*, whoſe ſtory I am going to relate, had a *Timar*, between *Aleppo* and *Damas*, which might bring him in a revenue of fifteen hundred Crowns. The Grand *Vizir*, either out of ſome averſion to the *Spahi*, or upon ſome falſe reports which had been made of him, and which he had been too forward to believe, without taking an exact information of things, took away from him the *Timar*, whereof he was poſſeſs'd, and beſtow'd it on one of his own Creatures.

The *Spahi*, finding himſelf ſo unjuſtly diſpoſſeſs'd comes to *Conſtantinople*, enters into the *Divan*, and preſents a Petition to the Grand *Vizir*, wherein he remonſtrates to him his long Services, and how he never was chargeable with any negligence of his duty. The Grand *Vizir* having read it, tears it in his preſence, which was to ſignifie as much, as that he would not anſwer it, and that there was nothing for the *Spahi* to hope for. The Petitioner withdrew, without ſaying any thing: but ſome days afterwards, he returns to the *Divan*, and preſents a ſecond Petition, which the Grand *Vizir* likewiſe tears, as he had done the former, without making any anſwer thereto. Upon this ſecond injury, the *Spahi*, full of fury, and juſtly exaſperated, draws his Poniard, falls upon the *Vizir*, and kills him.

The Grand Seignor, who was then at the Window, having obſerv'd that action, draws the Curtain, and with a loud voice commanded that no hurt ſhould be offer'd to the perſon who had done it. He thereupon orders the *Spahi* to approach, and ask'd him the Reaſon of his having demean'd himſelf with ſo much violence. The other much aſham'd, humbly makes anſwer, but with reſolution enough, That he could not forbear doing what he had done, upon the ſight of ſo great a piece of Injuſtice: and thereupon preſenting to him the Petition, which had been torn to pieces; the Grand Seignor caus'd it to be read, and patiently hearkned to the juſt complaints which it contain'd. Having fully examin'd the Affair, his Highneſs commended the *Spahi* for the Action he had done, uſing the word *Aferim*, which is as much as to ſay, *'Tis well done,*

done, and which is ordinary in that Language, when they approve a thing; and thereupon, there was an additional Liberality made by the Grand Seignor to the Command which he gave, that he ſhould be re-eſtabliſhed in his *Timar*. He thereupon took occaſion to ſpeak to the other *Vizirs*, and to tell them, That that Example ſhould teach them to do juſt things, and not to ſuffer themſelves to be ſo blinded by favour, as not to obſerve Equity. The violent action of the *Spahi* is certainly not to be approv'd, though the injuſtice of the *Vizir* was manifeſt: but the procedure of the Grand Seignor, cannot be look'd on otherwiſe then as moſt commendable, and a great Model of perfect Equity.

I ſhall not think it much, to produce here a ſecond Example of the exact Juſtice, which the Grand Seignor would have adminiſtred to the People: and in this Example there is ſomething that is ſignally remarkable. A great Stone-Mortar, which may be ſeen at the Gate of the *Divan*, ſerves for a Monumental confirmation of this Story; and whereas it is accompany'd by many circumſtances worthy our obſervation, I think my ſelf oblig'd not to conceal them from the Reader.

How Sultan Amurat diſcover'd a ſecret breach of truſt.

In the Reign of Sultan *Amurat*, a certain private Perſon finding himſelf without Wife or Children, reſolv'd to undertake the Pilgrimage of *Mecha*. Before his departure, he conceiv'd, that he could not better diſpoſe what he left behind him, that was moſt valuable, then by putting it into the hands of a *Hoggia*, a Doctor of the Law. He thereupon left in his cuſtody certain Jewels, in a little bag, intreating him to keep them till he return'd, and declaring him his Heir, in caſe he dy'd in his Pilgrimage. It was the Pilgrim's fortune to return ſafely from *Mecha*, and making no queſtion but to get what he had entruſted the *Hoggia* withal, calls for what he had depoſited in his hands. The other makes him a very cold anſwer, telling him, That he knew not what he meant, leaving him very much ſurpriz'd at ſo unexpected an account of his concerns. The Pilgrim, ſmothering his diſcontent, and reflecting, that the thing had been done without witneſſes, did nothing for ſome days; but, afterwards, he Preſents a Petition to the Grand *Vizir*, and acquaints him how all things had paſs'd between him and the Doctor. The Grand *Vizir* perceiving there was a great nicety in that affair, and that the Doctor might eaſily deny a thing which had been tranſacted without witneſſes, bid the Pilgrim have patience awhile, and that he would give the Grand Seignor an account of it; which he accordingly did.

The Grand Seignor Commands the *Vizir* to be very circumſpect in the management of that Affair, as being very deſirous to ſift out the truth of it, and orders him to ſend for the Doctor, to make proteſtations of friendſhip to him, and to put him in hopes of being employ'd in things of great importance. Some days paſs on, while the Grand *Vizir* minds what Game he had to play. At length, he ſends for the Doctor, he commends his Ingenuity, and his Conduct; and ſo putting him into very fair hopes, he promiſes him to prevail ſo far with the Grand Seignor, as that he ſhould have the honour to kiſs his hands, ſince it was not juſt, that ſo tranſcendent a Wit as he ſhould be any longer unknown to his Highneſs. The Doctor overjoy'd at that diſcourſe, thought himſelf the happieſt man in the World, eſpecially when he ſaw, that the Grand *Vizir* had made him his *Hougia*, which is as much as to ſay, his Almoner. The *Vizir* proceeds, and according to the ſecret Orders he had receiv'd from the Grand Seignor, gives the Doctor another Employment, which was, that he ſhould bring him in a Report of all the Criminal Affairs which could be preſented. The Grand Seignor, upon the Report of the *Hougia*, ask'd him his advice, and what puniſhment the guilty Perſon deſerv'd for the Crime whereof he was convinc'd, the execution being to be done according to the judgment which the Doctor had paſs'd, whom he made his ordinary Reader, and would have near his Perſon.

Five or ſix months paſs on in this manner, ere there could be any diſcovery made of the falſify'd Truſt. And it is to be obſerv'd, That the Pilgrim had given the Grand Seignor an exact Inventory of all the ſeveral things, which he had put into the little Bag. Among other things, there was particular mention made of a *Tesbuch* of fine Coral. This *Teſbuch* is a kind of Chappelet, or String of Beads, conſiſting of ninety ty and nine beads, upon each of which, the *Turks* repeat certain words taken out of ſome ſentences of the *Alcoran*. That Chapelet is divided into three parts, from thirty three, to thirty three beads, by a little ſtring, which ſeparates them: and at the end, there hang'd a long piece of Corral, next to which there was another round bead, of the ſame material, of an extraordinary bigneſs.

The more Puritanical ſort of *Turks* have their Beads in their hands when they are upon viſits, and eſpecially when they approach great Perſons, and that very thing made the firſt diſcovery of the *Hoggia's* theſt, and breach of truſt. One day, coming into the Seraglio with his Coral-beads in his hand, the Grand Seignor, before whom he preſented himſelf, caſting his eyes upon them, and preſently imagining, that it might well be the Pilgrim's *Teſbuch*, according to the deſcription he had given of it in the Catalogue of what things were left in the little bag, told the Doctor, that he had a great rarity there. The other immediately approaches him, and intreats his Highneſs with all ſubmiſſion to accept of it. The Grand Seignor takes it, and making ſome diſcoveries how acceptable that Preſent was to him, does, by that prudent diſſimulation, cauſe a joy in him, whoſe chaſtiſement he was then contriving.

But that ſingle indicium the Grand Seignor does not think enough, but he will have other diſcoveries; and knowing that among other things that were in the bag, there was a Ring, the work of an excellent and an ancient Maſter, famous for that ſort of Rings, which the *Turks* wear on the Thumb, when they ſhoot with the Long-bowe, he expects a ſecond occaſion, in order to a fuller diſcovery of the Cheat, and the more abſolute conviction of the Doctor.

'Twas not many dayes ere that happen'd, by the contrivance of the Emperour himſelf, who calling for one of his Pages, one well skill'd in Archery, went to the place of the *Girit*, where he alſo call'd for a Bowe, there being not any perſon in the whole Empire but was inferiour to him, as to ſtrength and dexterity in the Exerciſes of the Bowe and the Dart. When he came to bend the Bowe, he complain'd that the Ring hurt his Thumb, preſuming that the Doctor, who ſtood neer him, and had already preſented him with the Coral-Beads, would alſo make him a proffer of the Ring, which he had of the Pilgrim's. Is it poſſible, saies the Grand Seignor, that there is not at this time any Maſter living who can make a Ring any thing like ſuch a one, whom he nam'd? The Doctor, whoſe apprehenſion was not ſo good, as to ſee that this trap was laid for his deſtruction, and thinking to inſinuate himſelf more and more into the Grand Seignor's favour, told him, That, by good Fortune he had a Ring of that very Maſter's work, which he had kept a long time, and that if his Highneſs would be pleas'd to accept of it, he would bring it thither, which he preſently did.

Aſſoon as the Grand Seignor was return'd to his own Quarter, he ſent for the Grand *Vizir*, and the Pilgrim, who came into his preſence, and he had in his hand the Chapelet of Corral, which he made as if he were repeating, to try whether the Pilgrim would know it again. The other having well obſerv'd it, addreſs'd himſelf to the Emperour, ſaying, If it ſhall pleaſe your Highneſs to permit me to open my mouth, I dare affirm, that the Chapelet, you have in your hands, is very like that, which was in my little bag of Jewels, and poſſibly I ſhall not be miſtaken, if I ſay it is the very ſame. Whereupon the Grand Seignor commands him to come nearer, and putting the Chapelet, and the Ring into his hands, the Pilgrim affirms, upon his life, that they are the very ſame things, which he had left in the cuſtody of the Doctor. He coming the next morning, according to his cuſtom to make a report of ſome criminal cauſe to the Grand Seignor, that Prince, who was a perſon of great ingenuity and apprehenſion, propoſes to him a caſe ſomewhat of the ſame nature with that between him and the Pilgrim, and ask'd him what puniſhment ſuch a crime deſerv'd. The unfortunate man, blinded by a good fortune wherein he thought himſelf already well eſtabliſh'd, and what was paſt being clearly got out of his remembrance, pronounc'd ſentence againſt himſelf, and anſwers the Grand Seignor, That ſuch a perſon, deſerv'd to be pounded alive in a Mortar.

A ſevere, but juſt Puniſhment.

Upon that ſentence, the Emperour caus'd him to be immediately ſecur'd, and having order'd all his cheſts to be brought into the Seraglio, by the *Baltagis*, whom he ſent to his Lodgings, pulls out of his pocket the Chapelet of Coral, and the Ring, which he ſhewes him, and told him, that thoſe two pieces were taken out of a little bag, which a Pilgrim of *Mecha* had entruſted him with the cuſtody of. He afterwards ſhews him the note or ſchedule of all the other pieces, and commanding him to open his Cheſts, the Jewels were there found, which that unhappy man, convinc'd of his guilt, and trembling for fear, deliver'd up into the hands of the Grand Seignor. The Pilgrim was call'd, and preſently knew his bag, and his Jewels; and the Doctor, by an open confeſſion, acknowledg'd his crime, and perfidiouſneſs.

The next day, the Emperour order'd the *Divan* to be Aſſembled, at which he commanded that all the Grandees about *Conſtantinople* ſhould be preſent, to render the Judgment the more ſolemn. He firſt commanded, that whatever belong'd to the Pilgrim ſhould be reſtor'd to him, together with ſome additional recompence: and his next command was, That the Doctor ſhould be puniſh'd, according to his own Sentence. To that end, order was given, that a ſtone ſhould be made hollow, after the form of a Mortar, into which he was thrown ſtark naked, and pounded alive by the common Executioners. And that is the ſame Stone-Mortar, which I have often ſeen near the Gate of the *Divan*, and is left there, for a Memorial of ſo admirable and ſo ſolemn a Judgment. And this was the period of a Hiſtory, whereof all the circumſtances are remarkable, and which is not one of the leaſt Monuments of the Wiſdom of the Emperour *Amurat*. That Prince, inſtead of uſing his abſolute power at the firſt overture of ſuch an Affair, thought it fitter, by a perſpicacity of mind and prudence, patiently to expect remote occaſions, that he might thence deduce evident proofs of a conceal'd crime: and his intention was to raiſe the Doctor to great dignities, if he had found him innocent; and to puniſh him ſeverely, as he did, upon the diſcovery of his guilt.

At what time, how, the Grand Seignor rids out of the way, thoſe, whom he ſuſpects.

I told you at the beginning of this Chapter, that of the four dayes of the Week, appointed for the ſitting of the *Divan*, thoſe which are anſwerable to our Sunday and Tueſday are the principal, as being thoſe on which the Affairs of greateſt importance are debated. They call thoſe two dayes *Arzghiunz*, in regard, that after the Grand *Vizâr*, the ſix other *Vizirs*, and the two *Cadileſquers*, who aſſiſt at the *Divan*, have adminiſtred Juſtice, they go all together to kiſs the Grand Seignor's hands. If any one of thoſe Nine Judges have ought to ſay to him, he is permitted, on thoſe dayes, to ſpeak to him freely: and it is ordinarily upon thoſe dayes alſo, that the Grand Seignor takes his time, if he has a mind to take off any one. He then orders the *Boſtangi-Bachi* to be ready, with ſome of thoſe who attend him, to execute his will; and having declar'd to him who they are, whom he would have ſtrangled, the order is no ſooner given, but that either at their arrival, or at their departure, it is punctually obey'd. True it is, that he does not demean himſelf ſo, but when he is afraid of ſome popular ſedition, in caſe he ſhould ſend to puniſh them in their own Houſes, where they might make ſome reſiſtance. But within the Seraglio, and in ſight of the *Janizaries*, who are in their ſtations near the *Divan*, the unfortunate Perſon, whom they would have to be ſtrangled, has no more to do then to bow down his Head, and to ſtretch out his Neck, without thinking of any reſiſtance, which would be to no purpoſe. In the Eleventh Chapter, I ſhall give an account at large, how they proceed to that execution.

The days on which Ambaſſadors come to the Divan.

A little beyond the Hall of the *Divan*, you come to another Hall, rais'd up after the manner of a Balcony, where the Ambaſſadors are ſeated, when they aſſiſt at the *Divan*, and that they do, once in three months, and upon the dayes, that the *Janizaries* receive their pay. There is notice ſent them to be there, out of a vain oſtentation, that they may ſee, what abundance of money goes out of the Treaſury. Between theſe two Halls there is a Gate, which leads to the Quarter of the *Baltagis*. Thoſe are a ſort of ſtrong and robuſt People, employ'd, as I told you, in carrying of Wood all about the Seraglio, and other mean and painful Offices. As to the wood, which is burnt in the Appartments of the Women, they diſburthen themſelves of it at the door, where the Negro-Eunuchs take it up, and carry it into the Baths and other rooms, into which they only are permitted to go. And this is all that's conſiderable in that ſecond Court. Let us now enter further into the Seraglio, and ſee how things are manag'd there.

CHAP.

CHAP. V.

Of the inner part of the Seraglio, in general, and particularly, of the Quarter of the *Eunuchs*, and the *Ichoglans.*

THE PRINCIPAL HEADS.

The Ichoglans *educated under a ſevere Diſcipline. The great Officers of the Port taken out of the ſame School. The miſerable condition of the Children of the* Baſſa's. *The great Authority of the* Capi-Aga. *The Claſſes, through which the young Lads of the Seraglio are to paſs. The Quarters of the four principal Eunuchs.*

THE inner Seraglio is that part of the great Palace of the *Ottoman* Emperours, which, from the Second Court, whereof we have given a deſcription, extends to the point, at which place the Gardens are terminated, and which comprehends, in general, the Grand Seignors Quarter, and the Quarter of the Sultaneſſes. But in regard the former is diſtinguiſh'd into ſeveral Appartments, appointed for the Habitations of the Officers, who ordinarily approach the Grand Seignor's Perſon, and are his moſt neceſſary attendants, I will conduct the Reader from one to another, and give a diſtinct relation of every one of them. In this Chapter, I ſhall treat only of thoſe Appartments which are taken up by the *Eunuchs*, and the *Ichoglans*, who are under their Diſcipline.

At the beginning of this Diſcourſe, I made mention of the four principal *Eunuchs*, who have others ſubſtitute to them, to obſerve the actions of thoſe young Lads, who are committed to their charge, and to inſtruct them, as well in the *Mahumetan* Reſigion, as in the Exerciſes of the Body, and particularly, as to what relates to the Grand Seignor's Service. The Quarter, as well of the *Eunuchs*, as the *Ichoglans* ſtands next to the *Divan*-Hall, and begins to make part of the third Court, all along which it reaches on the left hand. It is divided into ſeveral Appartments, and among others, there are four, which they call *Oda*'s, that is to ſay, Chambers, into which are diſtributed ſix hundred *Ichoglans*, according to the orders of the *Capi-Aga*; who, with the other principal *Eunuchs*, judges of every ones capacity. 'Tis the *Capi-Aga* alſo, who orders their paſſing out of one *Oda* into another, as we remove our Scholars from a ſixth form to a fifth; and the caſe is the ſame in their *Oda*'s as in our Forms, or Claſſes, ths firſt of the four *Oda's*, the ſeverities whereof they muſt weather out as well as they can, being the laſt in point of dignity. When he makes his general Viſitation, upon which follows the foreſaid promotion, he turns out of the Seraglio, all thoſe whom he thinks uncapable of doing their Prince good Service, and that ſuch as betray their diſguſt of ſo auſtere a life; and then they are put out of all hopes of ever entring into the Seraglio any more, and cannot pretend to any other Fortune, then that of *Spahis*, with a ſmall pay. The advantage of capacitating themſelves for the moſt eminent Charges of the Court and the Empire, makes thoſe who remain behind to take the greater courage, and accordingly they patiently ſuffer, for the ſpace of many years, the harſh and unmerciful treatments of the Eunuchs, whom, upon all occaſions, they alwayes find very liberal of the Baſtinado.

The Ichoglans *kept under a ſevere diſcipline.*

They are thoſe *Ichoglans*, whom we may alſo call the Grand Seignor's Pages, who

The wretched condition of the Baſſa's Children.

are advanc'd to the dignity of *Baſſa's*, *Beys*, *Capigi-bachis*, *Haznadar-Bachis*, and the other great Offices of the Port. But they are particularly cull'd out of the number of the Tributary Children, who are taken away from the Chriſtians, or taken in War, by Sea or Land. For, as to the *Beiczades*, or Children of *Baſſa's*, whom they bring up in the Seraglio, you are to remember what I have already ſaid, that they can never aſcend higher, than to the Charges of *Beys*, or Captains of Galleys.

When any one of theſe *Ichoglans* is deſirous to remove out of the Seraglio, or if any one of the white Eunuchs has the ſame deſire, he preſents a Petition to the *Capi-Aga*, who carries it to the Grand Seignor, he receives his diſmiſſion, and is allow'd a certain Pay, proportionably to the continuance and quality of his Services. But there are others, whom the ſame *Capi-Aga* turns out of the Seraglio againſt their wills, and that after they had weather'd out the firſt years, which are the moſt inſupportable. And that is done ſometimes upon this ſcore, that the *Capi-Aga* having had ſome conteſt with any one of thoſe *Ichoglans*, while they were Camerades in the time of their youth, and fearing leſt he ſhould come one day to traverſe his deſigns, he employs all his credit and intereſt, to remove him out of the Seraglio,but withal procuring him a Recompence and Salary, according to the number of years he has ſerv'd.

The Claſſes through which the Lads brought into the Seraglio are to paſs.

The firſt of the four Chambers, into which the *Ichoglans* are diſtributed, has the greateſt number of them, becauſe they are yet very young, and as it were Novices, under the firſt *Perula*: and it is called the *Couchouk-Oda*, that is to ſay, the little Chamber, though it be the largeſt of them all, in regard it is the loweſt in point of Dignity. There they are taught to read and write, aud arc initiated in the firſt grounds of the *Mahometan* Law. And after they have ſpent ſix years in that Chamber, they are remov'd into the ſecond, which they call *Quilar-Oda*, wherein being grown more robuſt, they are inſtructed in the Exerciſes of the Body, in ſhooting with the Bowe, uſing the Lance and other divertiſements of that kind. They are more perfected in the ſpeaking of the *Turkiſh* Language, whereto they alſo adde the *Arabian*, and the *Perſian*, which they ſhall have occaſion to uſe, in the Governments whereto they may be ſent.

There are four years ſpent in this ſecond Chamber, out of which they are again remov'd into the third, which they call *Chaſnadar-Oda*, or the Chamber of the Treaſury. In this Chamber, they begin to do the Grand Seignor ſome ſervice, and to be imploy'd in the Wardrobe, and the Baths, and there they are alſo taught to ride, and to perfect themſelves in the Exerciſes ſutable to that Station, wherein they ordinarily ſpend four years. Each of theſe three forementioned Chambers has a white Eunuch for its chief Overſeer. The *Serai-Agaſi* has the direction of the firſt; the *Quilargi-bachi* Commands in the ſecond; and the *Chaſhadar-bachi* is the Governour of the third.

I ſhall have occaſion to ſpeak more at large of the two laſt, when I come to the Chapters of the Cup-bearers Office, and the Treaſury; and therefore I ſhall only add here, concerning all the three in general, That the *Ichoglans*, who are inſtructed therein, have not any commerce with thoſe of the fourth Chamber, of whom I ſhall give an account by and by, nor with any other perſon out of the Seraglio, or in the other Courts, but with the particular permiſſion of the *Capi-Aga*, and in the preſence of an Eunuch, who hears all that is ſaid: That they cannot converſe amongſt themſelves, but at certain regulated hours; and that converſation muſt be manag'd with a great obſervance of Modeſty, as there is an exact Obedience remarkable in all their deportments: And laſtly, that they are all clad in ordinary Cloath, even to the *Beiczadés*, that is, the Sons of *Vizirs* and *Baſſa's* who are dead, while thoſe of the fourth Chamber wear Cloath of Gold and Silver, becauſe they come into the Grand Seignor's preſence, and often approach his perſon. I ſhall give you an account anon of their Dormitories, that is the places where they take their repoſe, as alſo of the Functions of the *Oda-bachi* and the *Deſlergi-Aga*, who act according to the Orders they receive from the four Eunuchs.

The fourth Chamber, which is the Prince's Chamber, is called *Haz-Oda*, and I ſhall ſpeak of it, when I come to treat of the Cup-bearers Office, and the Grand

Seignor's ſecret Appartment. Here, the *Ichoglans*, who have endur'd hardſhip ſo many years in the three firſt Chambers, begin to take breath, and to be allow'd more liberty. They are permitted to converſe with all Perſons within the Seraglio, and they have the advantage of frequent approaches to the Prince's Perſon, to whom they make themſelves known, and from whom they ever and anon receive favours.

The Quarters of the Four principal Eunuchs.

Under the Gate of the third Court, where a certain number of Eunuchs are upon the Guard night and day, there is a paſſage on the left hand which leads into a little Gallery, out of which there is an entrance into the Appartment of the *Capou-Agaſi*; and when the great Gate is open, it hides that paſſage, into which a man cannot enter but with ſome difficulty.

A little further, and on the right hand of the Hall of the Audience, ſtands the Appartment of the *Seraï-Agaſi*, who is to take care for the keeping of the Seraglio clean and in good order; and a little farther yet, near a little Moſquey, where the *Ichoglans* of the three firſt Chambers go to their Devotions, lies the Quarter of the *Seferlis*, who are an hundred and fifty of the *Ichoglans*, or thereabouts, particularly appointed for the waſhing of the Grand Seignor's Linnen. When he goes into the Country, the moſt antient among them are of his Retinue; and there muſt be comprehended in that number, ſuch as play on Timbrels, and the other Inſtrumental Muſicians, who have the ſame appointments with the reſt.

Let us now enter into the Hall of Audience, which is a Quarter as 'twere independent from others, and where the Grand Seignor receives Forein Ambaſſadors.

CHAP. VI.

Of the Hall wherein the Grand Seignor gives Audience to Forein Ambaſſadors, and the manner how they are receiv'd.

The Principal Heads.

The deſcription of the Hall of Audience. The Grand Seignor's Throne. The manner how Ambaſſadors are receiv'd. Remarks upon the number of Veſtments which the Grand Seignor orders to be beſtow'd on the Ambaſſadors of Chriſtian *Princes. The form of the Oath of Allegiance, which the* Cham *of the Leſſer* Tartary *comes to take at the ſame place.*

The Hall of Audience deſcribed.

THe Third Court of the Seraglio, wherein we now are, is far from being ſo regular, as the precedent, and the Structures within ſufficiently diſcover, that the perſons, by whom it was built, minded not the obſervance of any Order in the doing of it. When you are at the Gate of this Court, you have juſt oppoſite to you a little Appartment, not adjoyning to the others, at the entrance of which you find, on both ſides, a Fountain iſſuing out of Wall, the Water whereof is receiv'd into two Baſins or Ciſterns: And 'tis in this Appartment that the Hall of Audience ſtands. 'Tis an arched Structure noble enough in its kind, ſuſtain'd by Marble Pillars, and there is yet to be ſeen in the midſt of it, a ſmall ſpout of Water, which falls into a Baſin. This Hall is open of all ſides, and at the lower end, oppoſite to the Gate, they place the Grand Seignor's Throne.

The Grand Seignor's Throne.

This Throne, which is rich enough, is in the manner of an Altar, and it is brought into that Hall only upon thoſe days, whereon the Grand Seignor is willing to give Audience to Ambaſſadors, and when the new *Cham* of the Leſſer *Tartary*, whom he has choſen to govern there, comes to receive the Inveſtiture of his Kingdom, and to take the accuſtomed Oath. The back-ſide of the Throne, is ſet againſt a partition erected for that purpoſe, which is not above half a foot higher than it, and 'tis that keeps in the cuſhions which are behind the Grand Seignor.

There are in the Treaſury-Chamber eight ſeveral very ſumptuous Coverings purpoſely made to cover the aforeſaid Throne: and they are ſo large, that they reach down to the ground on three ſides of it, that is to ſay, before, on the right hand, and on the left: for as to the back-part, it is, as I told you, faſten'd to the partition. The moſt Magnificent of all thoſe Coverings is of a black Velvet, with an Embroydery of great Pearls, whereof ſome are long, and others round, and in the form of Buttons. There is another of white Velvet, ſet out with an Embroydery of Rubies and Emeralds, moſt whereof are ſet in Beazils, or Collets, the better to keep them in. There is a third, of a Violet-colour'd Velvet, embroyder'd with Turqueſes and Pearls. The three others, which are next in eſteem to theſe, are alſo of Velvets of different Colours, with a rich Embroydery of Gold. And the two laſt are of a Gold-Brokado, which have alſo their particular Beauty and ſumptuouſneſs. The Throne is adorn'd with one of theſe coverings, according to the Grand Seignor's reſpect to the Sovereign, whoſe Embaſſy he receives; and he levels his own Magnificence to that of the Prince whom he would honour.

The manner of receiving the Ambaſſadors.

And this is the manner, how Ambaſſadors are receiv'd into that Hall. For, as to the Order, and Ceremonies of their march from the *Hôtel*, or great Houſe of *Pera*, to the Port of *Conſtantinople*, and from the Port, to the Seraglio, no queſtion but there have been Relations enough made already. After the Ambaſſador has din'd in the Hall of the *Divan*, with the Grand *Vizir*, who there expected him, while his Retinue are entertain'd under the Gallery, upon ſome old Carpets of Leather, which they ſpread upon the ground, and upon which there are a few Diſhes of Meat ſet, he receives the Veſts or Garments, which the Grand Seignor ſends him, as well for his own Perſon, as for thoſe who accompany him, and they put them on immediately, over all the Cloaths they have about them, as they would do a Morning-Gown.

In this Equipage the Ambaſſador is conducted to the Hall of Audience, by the *Capi-Aga*, the Grand Maſter of the Ceremonies, who is aſſiſted by ſeveral Eunuchs: and when he is at the Door, two *Vizirs* ſtand ready to receive him, and they go on each ſide of him, till he comes to the place, where he is to bowe, and to kiſs the Grand Seignor's Garment. From the very Gate of the Court, kept by the Eunuchs, quite to that of the Hall, they walk all along upon Carpets of Silk; and the Floor of the Hall, though all pav'd with Marble, is alſo cover'd with another Carpet of Gold, the Workmanſhip whereof ſomewhat reſembles that of our ordinary Straw-Mats, and much about the ſame thickneſs.

The Grand Seignor demeans himſelf with a great deal of gravity, while he is in his Throne; and behind the little Wall or Partition, againſt which it is ſet, you ſee, ſtanding in order, the *Kiſler-Agaſi*, who is a Negro-Eunuch, and chief Overſeer of the Appartment of the Women; the *Seligdar-Aga*, who carries the Grand Seignor's Sword; the *Chokadar-Aga*, who carries the Royal Robe, an Officer whom in *France*, they call *Porte-Manteau*; the *Riquabdar*, who holds the Stirrup, when the Prince gets on Horſe-back; and the *Hazodabachi*, chief of the Chamber, which Office would be equivalent in *France*, to that of Grand Maſter of the Wardrobe.

All theſe fore-mentioned Officers do all deport themſelves with a great appearance of modeſty, having their Arms croſs their Breaſts: And as to the *Capi-Aga*, the Introductor to the Ambaſſadors, and Grand Maſter of the Seraglio, he ſtands in the midſt of the Hall, and in the ſame poſture of humility. On the left ſide of the

Throne, there is a kind of a low Seat, cover'd with red Velvet, with a Gold-fringe, on which the Ambaſſadors go and ſit down, after they have kiſs'd the Grand Seignor's Robe, till ſuch time as thoſe of their Retinue, who have had Veſts, the number whereof is limited, have perform'd the ſame Ceremony. In the mean time, all the *Baſſa's* are ſtanding, in the preſence of their Prince; nay, the *Cham* of the Leſſer *Tartary* is not excepted out of that Law, when he comes to do homage. All this action is perform'd in great ſilence, and the Grand Seignor making no anſwer at all at that time, leaves it to the Grand *Vizir*, to make ſome ſhort Complement, in order to the diſmiſſion of the Ambaſſador, who withdraws with a profound reverence, without uncovering his head, or turning his back, till he be out of the Hall.

The Miniſters of Chriſtian Princes and States who ordinarily reſide at the Port, are the Ambaſſadors of *England*, *France*, and *Venice*, and the Reſident of the States General, who have all their reſpective Habitations in *Pera*. When there come thither any Ambaſſadors or Reſidents from the Emperor, or from *Poland*, or *Muſcovy*, they oblige them to take up their abodes at *Conſtantinople*, that they may be the more aſſur'd of their perſons.

Remarks on the number of Veſts, which the Grand Seignor orders to be given the Ambaſſadors of Chriſtian Princes.

The Grand Seignor diſtinguiſhes the Quality of thoſe Princes and States, and the eſteem he has for them, by the number of Veſts which he orders to be beſtow'd on their Ambaſſadors when they come to Audience. The Ambaſſador of *France* has four and twenty allow'd him; the Ambaſſador of *England*, ſixteen; the Ambaſſador or Agent of *Venice* receives twelve, and the *Dutch* Ambaſſador as many.

When Monſieur *de Marcheville* was Ambaſſador in *Turkey*, from his moſt Chriſtian Majeſty of *France*, I had the honour to be one of thoſe who accompany'd him to the Seraglio, where after Dinner with the *Vizirs*, in the *Divan*-Hall, while his Retinue were treated under the Gallery, the Veſts were brought according to the cuſtome. The Ambaſſador coming to diſtribute them to thoſe whom he had a mind to favour, and take along with him to the Audience, he was much ſurpriz'd, to find that he had got but ſixteen. He immediately ſent word to the Grand *Vizir*, that he wanted eight Veſts, and that he would not go to his Audience, till he had the full number, which they had wont to preſent to the Ambaſſadors of *France*. There was ſome conteſt about it, which retarded the Audience near an hour's time; but at laſt Monſieur *de Marcheville* perſiſting in his reſolution, the Grand *Vizir* comply'd, and ſent him eight other Veſts.

The Form of the Oath of Allegiance made by the Cham *of the Leſſer* Tartary *to the Grand Seignor.*

What remains of this Chapter muſt repreſent the manner, how the *Cham* of the Leſſer *Tartary* comes into this Hall of Audience to take the Oath of Allegiance to the Grand Seignor. The Reader will be pleas'd to remember, what Obſervation I made at the beginning of this Work concerning the Family of that Tributary Prince, whom the *Ottoman* Emperors keep under the Yoke. The *Cham*, who is to Reign in his turn, and according to what diſpoſal the Grand Seignor has made of the Government, preſents himſelf before him in the Hall of Audience, and after he has kiſs'd his Robe, retires ſome paces back, and ſtands. Then they bring in the *Alchoran*, upon a great green Velvet Cuſhion, without any Embroydery, at the four Corners whereof there are four Taſſels of Gold and Silk, and they place it on the Grand Seignor's right hand. Now whereas he ſits on a Carpet croſs-legg'd, there muſt be great care taken, that the Cuſhion be not ſo high as his knees; for the *Turks* would account that a great ſin; and they bear ſo great a reſpect to the Book of the *Alchoran*, that they cannot touch it, till they have firſt waſh'd themſelves. Before they open it, they kiſs it, and put it upon their heads, and after they have read ſomething in it, they kiſs the writing of it, and then they rub their faces with it, before they ſhut it. The Prince, who is to take his Oath, is ſtanding all this time, as I told you, with his hands ſtretch'd out one againſt the other, and lifted up as high as his ſhoulders, to receive the Book of the *Alchoran* out of thoſe of the *Capi-Aga*, who had been to take it off the Cuſhion, having kiſs'd it, and touch'd his head with it. The Oath which the *Cham* takes is in theſe Words: *Bou quittab hak juchun ſeadetlu, padichaim, tare ſin den her nè Emir, vè ferman bana keleurſe itaat ideym.* That is ſay, *By the Truth* *of this Book, I will cauſe to be executed all the Orders and Commands which ſhall be brought unto me from my Lord.*

And now that I have given you the Oath of Allegiance made by the Vaſſal to his Lord, I ſhall here alſo adde the Form of that, which the *Ottoman* Emperour requires of all the Chriſtian Princes, who are ſubject to his Juriſdiction, ſuch as are the Princes of *Moldavia* and *Walachia*. It runs in theſe words: *Hi iſa hac Juchum, ſeadetlu padichaïm tarè ſin den her né Emir, vé ferman bana kelcurſe itaat Ideym.* That is to ſay, *By the Truth of* Jeſus Chriſt, *I will cauſe to be executed all the Orders and Commands, which ſhall be brought unto me from the Emperour, My Lord.*

The Grand Seignor requires alſo an Oath of Allegiance of all the *Baſſa's*, whom he ſends to the Frontiers of the Empire, as the *Baſſa's* of *Grand Cairo*, *Babylon*, and *Buda*, which is more than he exacts of the other Governours of Provinces, which are not npon the Confines of his Territories, and of whom he has no ground to be afraid.

Let us now make our Entrance into the Quarter of the *Eunuchs* and the *Ichoglans*, whereof the Baths make a great part.

CHAP. VII.

Of the Baths of the Seraglio.

THE PRINCIPAL HEADS.

The prodigious ſtrength of Body of a certain Ichoglan. *The Moſquey belonging to the Appartment of the Eunuchs. The Employments of the Dwarfs, and the Mutes. The ſuperſtition of the* Turks *in the manner of paring their nails. The Colours forbidden the Chriſtians in whatever they wear about their heads. The Deſcription of the Baths. Certain abuſes reform'd. Why the Inhabitants of the Eaſtern Parts do not make uſe of Paper upon an undecent account. The* Perſians *more ſcrupulous than the* Turks. *They are great lovers of cleanlineſs. Certain Chambers very commodious and divertive. The ſtrict prohibition of* Mahomet *for any one to ſuffer himſelf to be ſeen ſtark naked. A certain Earth which takes off the hair, and its dangerous effects.*

THE Baths deſign'd for the Grand Seignor's own Perſon, and his principal Officers, take up a great ſpace of the Quarter of the Eunuchs. The little Ovens, whereby they are heated, called *Kulkans*, are adjoyning to the Appartment of the *Sarai-boudaſi*, and fifteen *Ichoglans*, the moſt robuſt that can be found, are employ'd in keeping the fire going. They have the denomination of *Kulkangis*; and Five and twenty others, who are named *Dellaks*, are employ'd in the Baths, to ſhave and rub the Body, as alſo in applying Cupping-Glaſſes to thoſe who ſtand in need thereof. Among the *Kulkangis*, he who is the moſt ancient in that employment has a pre-eminence and ſuperiority over the reſt, whom he many times commands to exerciſe themſelves in wraſtling, and liſting a heavy Iron Barr with one hand.

The prodigious ſtrength of Body of a certain Ichoglan.

There are three ſuch Bars faſten'd upon great Cramp-Irons over the door that goes into the Baths, and the middlemoſt of the three, as it is commonly reported, weighs a hundred *Okkas*, which amount to Three hundred and fifty pounds, *Paris* weight, an *Okka* weighing three pounds and a half, or thereabouts. There was heretofore one of thoſe *Ichoglans*, of ſo prodigious ſtrength, that the Grand Seignior himſelf would have the ſatisfaction of ſeeing a tryal, whether he could with one hand lift up and turn about that Iron-bar; which he did to the great aſtoniſhment of the Prince, and preſently after he entertain'd him with another demonſtration of the ſtrength of his Arm. Over thoſe three Iron-bars, there hung two Head-pieces of Iron, whereof one was an inch in thickneſs, and the other about the eighth part of an inch. The ſame *Ichoglan* did, in the Grand Seignor's preſence, at one blow of a Battle-Axe, cut through the head-piece of an inch thick, and, at one blow with a Sabre, cleft the other to the middle of it.

The Moſquey belonging to the Appartment of the Eunuchs.

Oppoſite to thoſe Ovens are the Cocks, whereby the Waters are diſtributed into the ſeveral Rooms of the Baths; and I forgot to tell you, That before you enter into that place, you find a little Moſquey, adjoyning to the Appartment of the *Saraiket-houdaſi*, where all the *Ichoglans* go to their devotions twice a day. If they fail the doing of it, the *Oda-bachi*, who, in every Chamber, takes notice of their demeanours, calls them to an account, and they are ſure of the baſtinado, as they are alſo for any other fault they commit; and ſometimes they receive the ſaid puniſhment on the ſoles of their feet, and, upon ſome occaſions to ſuch a number of blowes, that the nails of their toes come off; and that is the puniſhment which is properly call'd *Drubbing*.

The Employment of the Dwarfs and Mutes.

Out of that Moſquey you paſs into a Gallery, adjoyning to the Baths, and there the *Diſlis* and the *Genges*; that is to ſay, the Mutes and the Dwarfs are employ'd in ſome work or other all day long. Some ſpend the time in learning to make up Turbants, wherein there is more work and difficulty than is imagin'd, eſpecially in making up the Grand Seignior's own Turbant, when he goes to the *Divan*. For then he takes an extraordinary large one, as do alſo all the Officers of the ſame *Divan* when they go to Council: and I cannot make a better repreſentation of that kind of Turbant, then by the form of our largeſt ſort of Citrals, if they be made hollow in the middle, ſo as that the head might enter into that hole.

Others are employ'd in ſhaving, paring the nails, and other things of that kind. They do not make uſe of any Scizars for the nails, in *Turkey*, nor in any part of *Aſia*; it being a thing forbidden by *Mahomet* in his Law, and accordingly they account the doing of it a great ſin. But they make uſe of a little Steel Inſtrument, ſomewhat like a Pen-knife, and the only cutting part is the end of it, and they are dextrous enough in the performance of that Office. It is the Cuſtome all over the Eaſt, that the Barber, who trims you, ſhould alſo make up your Turbant, which is many times diſcompos'd, pare the nails of your hands and toes, and take away the filth out of your Ears: For the *Turks* and all the Inhabitants of *Aſia* are great lovers of cleanlineſs, and cannot endure the leaſt naſtineſs, either on themſelves, or thoſe who come near them, as I ſhall give you an account anon.

Colours forbidden the Chriſtians in their Coiffure.

And having ſpoken ſo much of the Turbant, it will not be unſeaſonable, for me to communicate this Remark to you here, That in the *Ottoman* Empire, and all over *Arabia*, none but *Mahumetans* are permitted to make uſe of White, for the covering of their heads; whereas in *Perſia*, and all over the Great *Mogul*'s Empire, men may take what Colours they pleaſe themſelves.

The deſcription of the Baths.

I come now to the Great Bath, which is adjoyning to the Chamber of the *Hamangi-bachi*, who is the chief Overſeer of it, and which makes part of the Appartment of the *Seferlis*, or the Grand Seignor's Laundry-men. The place where they put off their Cloaths is a ſpacious Louver, or Banquetting-houſe of Freeſtone, high enough, and in one of the moſt eminent parts of the Seraglio. The Floor is pav'd with a very delightful kind of Marble laid in ſquare pieces; and it has two large Windows jutting out upon the Gardens, ſomewhat like Balconies, from which you have a Proſpect of the two Seas. In the midſt of that *Domo* or *Louver*, you find a Fountain, the water whereof is receiv'd into two Baſins, or Ciſterns: The former, which is the higheſt, and withal the leaſt, is of one piece of White Marble, having in it a little intermixture of Red and Black Veins, and pierc'd through at ſix ſeveral places, for the reception of ſo many ſmall Pipes of Copper, through which the water falls down into the other Baſin, which is alſo of Marble, of ſeveral pieces, and ſeveral colours.

Abuſes reform'd.

Within the Domo, there is a great number of Poles, which are diſpos'd all about it, and ſupported by certain pieces of Iron coming out of the wall. Upon thoſe Poles they dry the Linnen, which they had us'd in the Bath; and of that Linnen there are ſeveral ſorts. Heretofore, the Pages were allow'd only a long piece of Linnen Cloath, which came only twice about their waſts: but upon obſervation made, that they abus'd them, and that handſome young Lads playing together, ſnatch'd that piece of Linnen one from the other, purpoſely to diſcover their nakedneſs, they uſe in the Baths only ſuch Garments of Linnen as are ſow'd cloſe above, and reach from the waſte down to the feet, much after the manner of a Woman's Petti-coat. At their coming out of the Bath, they have two other ſorts of Linnen to dry themſelves withal, of the largeneſs of ordinary Table-Cloaths, whereof the one is Red, with a bordure of Silk of three fingers breadth, which covers them, as ſoon as they are out of the water, from the waſte downwards to the Ham; and the other is white, wherewith they rub themſelves. For theſe two ſorts of Towels they have but one name, to wit, *Pécbetamal.*

Why the Levantines do not uſe Paper undecently.

On one ſide of the Fountain, which is in the midſt of the *Domo*, there is an entrance into the bath, and near that is the Hall, where they uncloath themſelves in the Winter-time. A little Gallery which lies on the left hand, leads to the places deſign'd for the eaſing of nature, and every ſeat has a little Cock, which ſupplies them with water to waſh themſelves, after they have done. It is accounted a heinous ſin among them, to make uſe of Paper for that purpoſe; and the reaſon they give for it is this, that, poſſibly, the Name of God might be written upon it, or it might contain ſome Text of the Law, which would be a profanation of it, and conſequently ought to be avoided. Beſides, they have another opinion, That Paper is not ſo proper ſo well to make clean that part, which the neceſſity of the Body does ordinarily ſo much defile, but that there may be ſomething of ordure left; and that being oblig'd to preſent themſelves before God with an abſolute Purity of Body and Mind, their Prayers could not be heard, if they ſhould not be wholly clean.

The Perſians more ſcrupulous than the Turks.

The *Perſians* are yet more ſcrupulous than the *Turks* upon this account. For though they both agree in this, That their Devotions are ineffectual, nay indeed that they are not in a condition to perform them, without crime, if they be not pure, as to Body and Mind; Yet the former are of a perſwaſion, That the leaſt ordure which, through negligence or inadvertency, might remain upon their perſons, or their garments, would render their Prayers fruitleſs and criminal, which the *Turks*, ſomewhat leſs ſuperſtitious as to that particular, will not acknowledge.

They are great lovers of cleanlineſs.

Certain it is alſo, That in *Perſia* they are extraordinary Lovers of cleanlineſs; inſomuch that I have obſerv'd, That at *Iſpahan*, the Metropolis of that Country, where the Streets are not pav'd, when there falls a little Snow or Rain, which muſt occaſion ſome dirt, few people will come out of their houſes, unleſs they be forc'd thereto by ſome Concern of great importance. And when they do go abroad at ſuch a time, at the houſe door into which they are to enter, they put off their ſhooes, their upper-Garment, the Cap which covers their Turbants; and if they have the leaſt dirt or filth about them, they think themſelves impure, and that it would be a diſreſpect to the perſon whom they are to viſit. Nay, a *Perſian* ſhall be very ſcrupulous, and make a great difficulty to receive a man into his houſe in foul weather; and if any one preſents himſelf into that pleaſure, he makes a ſign to him with his hand to keep at a certain diſtance from him, in the place wherein he is to enter into diſcourſe with him. For if by chance, as he comes out of the Street, where there is ſome dirt, and where horſes paſs to and fro, and may caſt ſome of it upon him, he has the leaſt ſpot of any daggling about him, and afterwards touch the Perſon whom he comes to viſit, this latter would be *nagis*, that is to ſay, *unclean*, and thereupon be oblig'd immediately to change his cloaths; ſo great is the Superſtition of the *Perſians*, as to that particular.

Chambers very divertive and commodious.

At the end of the Gallery, there is a door which gives you paſſage into three Chambers, which are ſo many Baths for the uſe of the Grand Seignor's Quarter. There is adjoyning to the laſt of thoſe Chambers a ſpacious place pav'd Chequer-wiſe with Marble of different colours, and there the *Ichoglans* are trimm'd. This place has a little eminency in the midſt of it, from which there is a gentle deſcent of all ſides, that the Water wherewith the Barbers waſh their Heads and Beards may the more eaſily be carried off, and the place be alwaies kept clean. On both ſides of the Wall, whereby it is encloſ'd, there is a great double Cock, with two Keyes belonging to it, which, at the ſame mouth, ſupplyes them alternately with either hot water, or cold, and that falls into a Baſin or Receptacle of White Marble, wherein three or four men may bathe themſelves without any inconvenience, or trouble one to the other. There is alſo at one of the ends a little Room of Black and White Marble, and there the Barbers, who have no knowledge of any other Profeſſion, put up all their neceſſary Utenſils and Inſtruments, as Razors, Hones, Balls, and thoſe Irons wherewith they pare their Nails: for as for Linnen, they do not uſe any; and thoſe who are to be ſhav'd come in ſtark naked from the Waſte upwards, and are cover'd from thence downwards, only with a Cloath, which reaches to the Ankle. 'Tis a great Rarity to meet with any one among thoſe Barbers that knowes how to let blood, and their Lancets are much like the Fleams, wherewith our Farriers bleed Horſes.

Oppoſite to the Chamber of the Barbers, there are three other Rooms arch'd with Marble, the largeſt whereof much ſurpaſſes in Beauty thoſe that are adjoyning to it. The Floor of it is of white and black Marble, and the Walls are done about with ſquare pieces, that are white and blew, and in every one of them you find a Flower in emboſs'd Work, done to the Life, and which a man would take for enamell. Little Lamines or Plates of Gold cover the junctures of thoſe ſquare pieces, and there cannot any thing be imagin'd more pleaſant and divertive than that Chamber is. In the Roof of it, there are ſeveral round holes, of about half a foot diameter, over which there are little Glaſſes made in the faſhion of Bells, order'd as the Venice-Looking-Glaſſes are, leſt any one ſhould have the curioſity, to get up to the Roof, and laying himſelf upon his belly think to ſee what is done in the Bath. The place has no light but what it receives by the means of thoſe holes, and while ſome body is in the Bath: But eſpecially when they go out of it, the door is ſhut, the better to keep in the heat, and to prevent their being ſeen; which might be, if inſtead of thoſe forementioned holes in the Roof, there were Windows below, according to our Mode. All the other Baths have their Structures after the ſame manner, and having no light but what comes at little glaz'd holes, there is not any paſſage into it, but that of the door, to the end that being preſently ſhut, the heat might the better be kept within the Bath, and to prevent their being ſeen who are in it.

The Second Chamber is another Bath, but as to Beauty, it is much inferiour to the other; And as for the third, there is ſomething in it which is ſingularly remarkable. The Floor of it is layd as with a ſort of ſmall ſtones, ſo as that the foot cannot ſlip, though it be wetted at their departure out of the Bath: And the whole Room is done all about with ſquare pieces, having in them flowers of emboſs'd work, done to the Life, and covered with Gold and Azure. This is the place into which the Grand Seignor enters, when he comes out of the Bath; and he alwaies goes into it alone, when he intends to ſhave himſelf in thoſe parts, which are not to be nam'd without immodeſty.

Mahomet's Prohibition to be ſeen naked.

Mahomet pronounces a Curſe upon thoſe perſons who ſuffer themſelves to be ſeen, and upon all thoſe who look on them: And the ſtrict obſervance of his Law requires, That both Men and Women ought to ſhave themſelves, without uſing the aſſiſtance of any other hand.

An Earth that takes off hair, and its dangerous Effects.

But moſt of the Inhabitants of the EASTERN Parts, the *Arabians*, *Tartars*, and the *Indians*, make uſe of a more eaſie expedient then the Razor, to get off hair. It is a certain Earth, which they mix with ſome Orpiment, or Arſenick, and which becomes ſoft as butter. When they are in the Bath, and begin to ſweat, they take of that Earth, and therewith rub the parts, from which they would have the hair to fall, and preſently after they muſt be very careful to ſee, whether it begins to fall, as one would obſerve a Fowl, whoſe feathers he would take off, after it had been caſt into ſcalding water. For if that Earth be left too long upon the parts whereto it had been apply'd, it burns and makes holes in the fleſh; the marks whereof will remain, ſomewhat reſembling thoſe, which the Small Pox ſometimes leaves behind it. Beſides, the skin of thoſe parts, whereto this application is made, becomes in time as hard and rough as Leather; and thoſe ungrateful inconveniences have diverted the *Turks* and *Perſians* from uſing that Expedient. Nor do the *Chriſtians* of the *Levantine* Countries make uſe of it, though they imitate the *Mahumetanes* in the Cuſtome of frequenting the Baths; But above all, in *Perſia*, none make uſe of that remedy, but the poorer ſort of people. The Ladies, not regarding the prohibition of *Mahomet*, employ their Female Slaves for the performance of that Office; and with a ſmall kind of Pincers and twitchers, ſuch as thoſe, wherewith we take off the hair of the muſtachoes, they do, with a little more trouble, but leſs hazard, what that Earth does in leſs time, but with more danger. Our *Sultaneſſes* are yet too delicate to imitate the Ladies of *Perſia*; nay the men themſelves, in *Turky*, are not very forward to have that twitch'd off with pain, which the Razour can take off without any trouble.

CHAP.

CHAP. VIII.

Of the Grand Seignor's Treaſury.

THE PRINCIPAL HEADS.

Noble Relicks of Antiquity. The Turks *cannot endure Figures repreſenting either Man or Beaſt. The Chambers of the Treaſury, and their Wealth. The blood of the* Baſſa's *is one of the Rivers which enter into that Sea of the Treaſury. The uſe of* Aloes *Wood in* Turkey. *A ſort of Baſins of a more commodious form than ours, for the waſhing of the hands. Books and Candles of a kind of Wax of great value. Coffers full of all ſorts of precious ſtones. The precautions and ceremonies which are obſerv'd at the opening of the Treaſury. A magnificent Piece of Tapiſtry, wherein the Emperour* Charles *the Fifth, is repreſented, in emboſs'd Work. A particular Relation of a* Baſſa *named* Ruſtan. *The heroick ſentiment of a* Turk. *The principal ſources of the Wealth of the Empire. How the Revenues of* Egypt *are employ'd.*

THE Treaſury of the Seraglio and the *Ottoman* Empire, the vaſt Wealth therein contain'd, and the excellent order wherewith it is govern'd, requir'd my being a little more large upon that ſubject. I ſhall diſcover all the Rivers, which fall into that Sea, and may have ſome reſemblance to thoſe that enter into the *Caſpian* Sea, and are never ſeen to come out of it again.

Noble Relicks of Antiquity.

Out of the Chamber, where the Grand Seignor ſhaves himſelf, you paſs into a Gallery, which is Thirty paces in length, and between Nine and ten in breadth. There are, on the one ſide of it, Six great Marble-Pillars, of Fifteen foot in height, and of different colours, among which there is one of a very delightful Green, and that colour makes the *Turks* have a great eſteem for it. You have under your feet in this Gallery a Walk of large ſquare Pieces of Marble, and the high-rais'd Fret-work thereof is a Relick of Antiquity, and there are in it excellent Pieces of Painting after the *Moſaick* way, repreſenting divers Perſons, and which ſome conceive to have been made, for the reception and entertainment of ſome great Prince, in the time of the *Greek* Emperours.

The Turks *have an averſion for Figures repreſenting Man or Beaſt.*

The *Turks*, who have not among them either Gravers or Painters, in order to the making of any repreſentation of Man or Beaſt, for which they have an averſion, have thought it much to endure thoſe Figures, and not being able to refrain from diſfiguring the heads, there is nothing left but the bodies, which is much to be regretted. It may eaſily be conjectur'd, That that Gallery was open on both ſides, as being ſo ſtill to the Court-ſide, and 'tis in the midſt of the Wall, whereby it is encloſ'd on the other ſide, that the Door of the Treaſury ſtands.

The Chambers of the Treaſury and their wealth.

The firſt Treaſury conſiſts in Four Chambers full of Riches and Rarities. The firſt contains a vaſt quantity of Long-Bowes, Arrowes, Croſs-Bowes, Muskets, Fire-locks, Sabres, Cymitars, and and other Arms of that kind, which are all ſo many Maſter-Pieces, that have been preſented, from time to time to the *Turkiſh* Emperors.

All theſe Arms are either hung up at the Ceeling, or faſten'd againſt the Wall; but in a pitiful condition, all over-run with ruſt, and cover'd with duſt; and the Grand Seignor ſuffers them to be ſo neglected, becauſe there come in daily Preſents of Arms excellently wrought, the novelty whereof makes him forget the old ones; as alſo for that it is the humour of the *Turks*, not to make any great account of Curioſities, but at the very time they are preſented with them.

The Second Chamber is a very ſpacious Arched Structure, of the ſame height and architecture as that of the Bath, of which I gave you an account in the precedent Chapter, where they go and uncloath themſelves in the Summer time: And there is no difference between them, ſave only that this laſt has no overtures in the Roof. That place contains Six great Cheſts, or Coffers, each of them of Twelve foot in length, ſix in breadth, and ſix in depth; and if the Covers were not broken to pieces, two men would find it a hard matter to lift them, they are ſo weighty. Theſe Coffers, which are called *Ambars*, are full of all ſorts of Cloaths for the Grand Seignor's uſe, as Veſts, rich Furres, Magnificent Turbants, and Cuſhions embroider'd with Pearls.

Beſides the Six Coffers before mentioned, there are Eight others, which are but eight foot in length, and four in breadth; and theſe are fill'd with Pieces of Scarlet, *Engliſh* and *Dutch* Cloaths, of the fineſt ſorts, Pieces of Velvet, Gold and Silver-Brokadoes, Embroyder'd Coverlets and Counterpanes for Beds, and other Rich Commodities of that nature. As for the Bridles and Saddles cover'd with Precious Stones, they are diſpos'd upon ſupporters of Wood or Iron, coming out of the Wall: and all this Chamber is generally very well kept, and all things are neat, and in good order.

The Third Chamber is very ſpacious, and is more like a great Hall. The firſt thing that entertains your Eye, is a great Coffer, the in-ſide whereof is divided into three parts, and makes as it were three other Coffers, one upon the other: but they are open'd all on the out-ſide, ſo as that if there be any thing look'd for in the undermoſt, there is no neceſſity of ſtirring the uppermoſt. The lowermoſt Coffer contains thoſe ſumptuous Coverings for the Grand Seignor's Throne, of which I have ſpoken in the Deſcription of the Hall of Audience. In the middlemoſt are diſpos'd the Houſſes, and Trappings, enrich'd with Embroidery, and ſome of them with Pearls and Precious Stones, which are us'd in great Solemnities. In the uppermoſt Coffer, are kept the Bridles, Breaſt-Pieces, Cruppers, and Stirrups, which are recommendable upon the ſcore of the Diamonds, Rubies, Emeralds, and other Precious Stones, whereby they are enrich'd: but the greateſt part of them is cover'd with *Turkiſh*-Stones, which they have the art of ſetting excellently well.

The Blood of the Baſſa's *one of the Rivers that fall into the Sea of the Treaſury.*

It is a moſt aſtoniſhing ſight, to behold the quantity of thoſe precious Harneſſes; but it is ſuch only to thoſe, who are ignorant, how the Grand Seignor repleniſhes his Treaſury with ſo much Wealth. It happens thus, That there being a frequent mortality amongſt the *Baſſa's*, and others, who are Governours of Provinces, whether it be by a natural death, or a violent, and all they have in the World falling to the Grand Seignor, as I told you elſewhere, and being brought into the Seraglio, there are ordinarily found, amongſt their rich Harneſſes, ſome Bridles cover'd with pretious Stones, and thoſe Bridles are brought into the Treaſury. The Caſe is the ſame with the Gold and Silver ready coyn'd, and all the Jewels, and whatever elſe thoſe *Baſſa's* were poſſeſs'd of. But as to their Saddles, which ordinarily, are cover'd with Plates of Gold of the thickneſs of a *Ducat*, they are put into the hands of the *Imbrohor-bachi*, who is the Maſter of the Horſe, and come not within the Seraglio.

There are beſides, in the very ſame Chamber, ſeveral other Coffers, of different Bulks, wherein there is contain'd abundance of moſt precious things. Some of them are full of rich Swords, adorn'd with precious Stones, as alſo of Sabres, which have the ſame Ornaments. For the *Turks*, when they are on Horſe-back, make uſe of both Sabres and Swords, of a good length, and ſomewhat broader than ours. They wear the Sabre on one ſide, and faſten the Sword, all along by the Saddle, as they alſo do the Battle-Axe, yet ſo as that this laſt paſſes under their Thighs, which cannot incommodate them much, becauſe, when they are mounted, they ride with very ſhort

Stirrups. The Sides, and the Handles of the Battle-Axes which they carry in Triumph, are alſo cover'd with precious Stones; and in all their Accoutrements, the *Turks* are Magnificent, and do not ſpare for Money. When the Grand Seignor deſigns to honour a *Baſſa*, he ſends him one of thoſe Swords, or one of thoſe Sabres, with a Veſt of Gold-Brockado, lin'd with ſome rich Fur. But theſe ſumptuous Pieces do but paſs to and fro, in as much as that upon the death of the *Baſſa's*, whoſe Eſtates fall to the Grand Seignor, and conſeqnently are brought into the Seraglio, they are ſtill found again in the Treaſury, as in their Centre.

The uſe of Aloes Wood uſed in Turkey.

There are yet other Coffers fill'd with *Amber-greece*, *Musk*, the precious Wood call'd *Lignum Aloes*, and *Sandal*-wood. There is a certain ſort of this *Lignum Aloes*, which is worth a thouſand Crowns the pound, according as it is fat, or Oyly, the moſt Oyly being always the beſt, and the *Turks* are very expenſive in this *Aloes* Wood. When ſome perſons come to viſit them, and aſſoon as they are ſate down, it is their cuſtom to preſent them with a Pipe of Tobacco, with ſome *Lignum Aloes* in it, which is done after this manner. They take of that Wood, according to the oylineſs of it, and conſequently its making a greater fumagation, the quantity of a Pea, or a ſmall Bean, and after they have moiſten'd it a little, they put it over a few Coals in a Chafing-diſh, in a kind of Perfuming-pot, which they preſent, one after another, to all the Company. There comes out a thick Steam, or Exhalation, wherewith every one perfumes his Head, and his Beard, and ſometimes the in-ſide of his Turbant, after which he lifts up his hands on high, crying *Elmendela*, that is to ſay, *Thanks be to God.* But before they preſent them with the Perfuming-pot, there is ſome Roſe-water brought in a Veſſel of Gold, or Silver, according to the Quality of thoſe who make the Viſit. This Veſſel is commonly a foot in height, the lower part of it being about the bigneſs of a mans fiſt, and from thence growing gradually ſmaller and ſmaller to the top of it, which is about the bigneſs of ones little finger. At the top of it there is a little hole, out of which comes the Roſe-water, wherewith they waſh their hands and faces, and then hold them over the ſuffumigation of the *Lignum Aloes*, which not only dries up the water, but alſo ſticks ſo much the cloſer to the hair of the Head and Beard.

There are alſo in thoſe Coffers abundance of Aromatical Simples, and precious Drugs, *Bezoar*-Sones, and ſtores of *Maſtick*, wherewith the *Sultaneſſes*, and the young Maids of the Seraglio paſs away their time. They have of it perpetually in their Mouths, and this *Maſtick* ſweetens the Breath, and cleanſes the Teeth, upon which ſcore they are the better belov'd.

There may be ſeen alſo in the ſame Chamber, and in other Coffers, abundance of Plate, both Gold and Silver, which is never us'd, the Grand Seignor having other pieces, for his ordinary uſe, in the *Kilar*, whatever is ſerv'd up to his own Table being altogether in Pourcelain.

Baſins of a more commodious faſhion than ours.

There are, amongſt other Pieces, ſeveral Baſins and Ewers, whereof ſome are enrich'd with ſeveral ſorts of precious Stones. Thoſe Baſins are of a faſhion more commodious than that of ours, and it is an evident Mark of the cleanlineſs of the *Levantines*: They are round, and about half a foot in depth, and cover'd as it were with a Plate or Server, full of little holes, which makes the concavity of it of equal height with the ſides, and ſo hides the dirtineſs of the water which lies at the bottom of it. They do not riſe after their refection, in *Turkey*, till they have waſh'd their Mouths and their Hands, to do which they bring you Soap and warm Water; and amongſt Perſons of Quality, they preſent Roſe-water, or ſome other ſweet Water, into which you put the corner of your Handkercher.

Tapers of a kind of Wax of great value.

They have alſo in thoſe Coffers great Tapers, or Wax-Candles of above two foot in length, made of a certain very dear compoſition, of a greyiſh colour, which has ſome reſemblance to Wax, and is brought out of *Ethiopia*, every Taper amounting to near a hundred Crowns. They are not us'd but only when the Grand Seignor goes to viſit the *Sultaneſſes*, and then there are two of thoſe Tapers lighted, and ſet in great golden Candleſticks, enrich'd with precious Stones. When they are a little above half burnt out, the Negro-Eunuchs, who ſerve in the *Haran*, light others, and, out of civility, make a Preſent of the fore-mentioned remainders to the principal Women attending on the *Sultaneſſes.*

There is moreover in one of thoſe Coffers, abundance of Clocks and Watches, *German*-work, as alſo of Knives and Ink-horns, after the *Turkiſh* Mode, all thoſe pieces being the choice Productions and Maſter-pieces of great Artiſts, and adorn'd with precious Stones. There is to ſeen, in fine, all along the Walls, but cover'd with a Scarlet Stuff, ſeveral Arms, after the *Turkiſh*-Mode, neatly kept in order, as Bowes, Arrows, Targets, Battle-Axes, excellently well wrought, and moſt of theſe Pieces are of a conſiderable value.

An ineſtimable Coffer of all ſorts of precious Stones.

But what is moſt precious in that Chamber, and tranſcends all the reſt, is a ſtrong Coffer all of Iron-work, which contains another, of about a foot and a half ſquare, wherein there is a vaſt Treaſure. When this Coffer is open'd, you ſee a kind of Gold-Smiths Jewel Box, wherein are ranked all ſorts of Jewels of higheſt value, as *Diamonds, Rubies, Emeralds*, a huge number of excellent *Topazes*, and four of thoſe Gems, call'd *Cats-eyes*, which are ſo beautiful, that they are not to be valu'd. Having ſatisfy'd your curioſity with the former, you come next to certain little Drawers full of ſeveral Jewels, great Roſes of Diamonds, Pendants, other Roſes of Rubies and Emeralds, Strings and Chains of Pearls and Bracelets. There ſtands aſide by it ſelf a Cabinet, where are the *Sorgouges*, or the things wherein are faſten'd the Heron-tops, which the Grand Seignor wears in his Turbant. They are as it were little handles, made in the faſhion of Tulips, cover'd over with the moſt precious Stones of the Seraglio, and 'tis into this that the Heron-top enters, that rich Plume of Feathers, whereof I have elſewhere given the deſcription. Of theſe Handles, ſome are higher and more precious than others; and my Overſeer of the Treaſury aſſur'd me, That, of all ſorts of them, great and ſmall, there are above a hundred and fifty. The leſſer ones ſerve only for the Campagne, and the great ones, which are the richeſt, are reſerv'd for the Pomps and Magnificences of the Court, and when the Grand Seignor marches in Ceremony to *Conſtantinople*. If he has a deſire to ſatisfie his ſight with the luſtre of his precious Jewels, he Orders the Coffer to be brought into his own Chamber; but if he calls for ſome particular Piece of the Treaſury, he gives order to the *Chaſnadar-bachi*, to fetch it, and that Chief Officer of the Treaſury cannot enter into it, without abundance of myſterious precautions.

Precautions and Ceremonies obſerv'd at the opening of the Treaſury.

There are alwayes Sixty Pages, more or leſs, belonging to the Chambers of the Treaſury. The number of them is not fixt, but the Credit of the *Capi-Aga*, and the *Chaſnadar-bachi*, may augment or diminiſh it, according to their inclinations and intereſts. Unleſs they fall into diſgrace, as he had done from whom I have ſome part of theſe Inſtructions, they never go out of the Seraglio, but upon their advancement to ſome conſiderable Government, or the ſettlement of a handſome Penſion for their maintenance; and ſo, provided they do nothing amiſs, they are well enough accommodated for their lives. The Chief Officer of the Treaſury having receiv'd Orders from the Grand Seignor to bring the Piece he would have, aſſembles all the Pages in their Chamber, and ſends for the *Anakdar-Agaſi*, who has the Cuſtody of the Keyes. This laſt having given three ſtroaks with his hand upon the Drawer, wherein they are encloſ'd, takes them out of it, and following the *Chaſnadar-Bachi*, attended by the Sixty Pages, they all make their appearance together at the door of the Treaſury.

The firſt thing that is done is the untwiſting of a Chain, which they had put there, for the better ſecuring of the Seal, which the Chief Officer of the Treaſury had ſet over the hole, and having found it entire, he orders it to be broken by the keeper of the Keyes, and commands him to open. Aſſoon as they are got into the Chamber into which the *Chaſnadar-bachi* knowes they are to go, he ſets himſelf down upon a low Bench, and declares what Piece it is that the Grand Seignor requires. They thereupon open the Coffer, wherein it ought to be, then they preſent it to the *Chaſnadar-bachi*, and, if he be deſirous of that honour, he has the priviledge to be himſelf the Bearer of it to the Grand Seignor. Then has he a fair Opportunity to ſecure ſomething that is precious to himſelf, if he has the dexterity to do it without any diſcovery. When he is in the Treaſury, he needs only ſay, That the Grand Seignor deſires alſo the Piece, which he has a mind to convert to his own uſe, and cauſing all to be immediately carried to his own Chamber, he there leaves what he would keep, and preſents to the Prince only that which he had commanded to be brought him. Not but that whatever is receiv'd into the Treaſury, and whatever goes out of it, is exactly ſet down and enroll'd by the *Haznaquatib*, or Clerk, who keeps the Regiſters; and the Cheat might be eaſily diſcover'd, when at the quitting of his Charge the *Chaſnadar-bachi* gives an account of all things to his ſucceſſor. But it ordinarily happens, that they are friends, and that the *Chaſnadar-bachi*, who does not leave his Charge, but upon his advancement to that of the place of the *Capi-Aga*, in caſe he ſhould dye, or be exalted to a higher Dignity; or upon his being made a *Baſſa* and Governour of a Province, propoſes him, among the Pages, for whom he has the greateſt affection, and who is his Confident, as a Perſon qualify'd for the Charge of Principal Officer of the Treaſury. Accordingly, being his Benefactor, he gives in his Accompts as he pleaſes himſelf, and delivering unto him an Inventory of what is in the Treaſury, he withal produces a *Memorandum* of the Pieces, which had been taken out thence, during his Surintendency, by the Grand Seignor's Orders. The Clerk of the Treaſury, might, notwithſtanding their intelligence and combination, diſcover the intrigue; but being one of the eldeſt Pages of the Chamber, and in a capacity of advancement to the Charge of *Chaſnadar-bachi*, he ſhuts his eyes, and ſo avoids the creation of Enemies, thinking it more prudence, to be appeas'd, by the Preſents he receives as well from him who enters into the Charge, as from him who quits it. But theſe Thieveries are not very often committed, and if there were but the leaſt diſcovery made thereof, a ſevere puniſhment would ſoon be inflicted both on the Author of them, and his Complices.

As to the little Cheſt or Coffer, wherein the moſt precious Jewels are kept, it is impoſſible to get any thing out thence: for when the Grand Seignor would have any Piece taken out of it, he orders the Coffer it ſelf to be brought into his Preſence, by the principal Officer of the Treaſury, accompany'd by the Keeper of the Keyes, and all the Pages; and before he opens it, he takes notice whether the Seal be entire. After he has taken what he deſir'd, the Coffer is lock'd up in his Preſence, the Seal is ſet upon it, and it is carry'd back into the Treaſury with the ſame Ceremony. Then do the Sixty Pages receive, ordinarily, ſome demonſtrations of the Grand Seignor's Liberality, which may amount to ten or twelve *Purſes*, to be divided amongſt them.

Rich Tapiſtry; wherein Charles *the* Fifth *is repreſented.*

We are not yet got out of the third Chamber of the Treaſury, which may paſs for one Spacious Hall, the middle part whereof is taken up by a Scaffold, of nine or ten foot ſquare, the height, the length, and the breadth being equal. This Scaffold is cover'd and ſurrounded with a piece of Tapiſtry of Gold and Silk, and, in the upper part of it, there is, in emboſs'd Work, the Effigies of the Emperour *Charles* the Fifth, ſeated on a Throne, having in one hand, a Globe, and in the other, a Sword, ſurrounded by all the Grandees of the Empire, doing him homage. At the bottom of the ſaid Piece of Tapeſtry, there may be read certain Verſes in *Gothick* characters: And the upper part of the Scaffold is full of Books in the *Latine*, *French*, *Italian*, high *Germane*, *Engliſh*, and other *European* Languages. There are alſo ſome Treatiſes upon the ſubject of Navigation, together with two Globes, the Celeſtial, and the Terreſtrial, and ſome Geographical Maps drawn upon Velom: whence it may be conjectur'd, that they were all taken at Sea, by ſome *Turkiſh* Pirate, and ſent as a Preſent to the Grand Seignor. But not being carefully look'd after, the duſt has quite ſpoyl'd both the Tapeſtry, and the Books, and ſo they remain there as a Monument of ſome Victory gain'd over the Chriſtians.

A remarkable Story of the Baſſa Ruſtan.

The Fourth Chamber of the Treaſury is very dark, and has no other light than what it receives from a little Garret-Window, which looks into the Court, and has three ſtrong Iron-bars, one over the other. Over the Door, there are theſe words engrav'd, in the *Turkiſh* Language; *Mony acquir'd by the diligence of Ruſtan.* Take here an account of what occaſions this Monument, which they were pleas'd to erect, to perpetuate the memory of a Grand *Vizir*, as I have been told it, by ſeveral Perſons in *Conſtantinople*. He was the Son of a Cow-keeper, and had follow'd the ſame Employment himſelf: but he had a Genius that might become a Perſon of the higheſt Extraction, and which rais'd him to the Charge of Grand *Vizir*, and the honour of being

Son-in-law to *Solyman*. He had many traverſes of fortune, and was for ſome time out of Favour: but in fine, *Solyman*, who had great Affairs to manage, and was engag'd in a War with *Perſia*, coming to a little indigency of Mony, ſent for *Ruſtan*, and beſtow'd on him the Superintendency of his Revenues. He knew him to be a man of great Abilities, and capable of putting them, in a ſhort time, into a good poſture; and accordingly his pains and diligence in the management thereof prov'd ſo ſucceſsful, that he preſently fill'd *Solyman*'s Coffers, and re-eſtabliſh'd the Affairs of the Empire.

The Heroick Sentiment of a Turk.

Upon which occaſion I ſhall here ſet down a thing which is ſtill freſh in the remembrance of many *Turks*, who receiv'd it from their Fathers. The *Turks* have ſo great a zeal for the welfare of the State, that one of the Grandees of the Port, an Enemy of *Ruſtans*, and one, who, upon other occaſions, would gladly have ruin'd him, proteſted to one of his Confidents, That, though it were in his power to do him an ill turn, yet he would not do it then, becauſe he had, by his Induſtry and Labours, upheld the State, which he retriv'd from the Precipice of deſtruction, and was in a fair way to make a conſiderable augmentation of its Revenues. This generous and heroick Sentiment in the Soul of a *Turk*, who at his firſt riſe was but a ſimple Slave, would meet with but few Examples amongſt *Chriſtians*.

But, to reaſſume our diſcourſe concerning the Fourth Chamber of the Treaſury. It is full of Cheſts of two foot in length, and a breadth and depth proportionable thereto, fortify'd with plates of Iron, and made faſt, each of them, with two Chains. The number of them is not always the ſame, becauſe the Mony is coming in, and going out of that Chamber, and the Coffers are tranſported thence according to the occurrent exigencies, for the payment of the *Janizaries*, and the maintenance of the Armies.

The principal Sources of the wealth of the Empire.

All the Gold and Silver which is brought into the Treaſury riſes out of the Revenues of the Empire, and out of the Sale of what Goods the *Baſſa's* leave at their departure out of this World. As to what is rais'd out of the Empire, which dilates it ſelf ſo far into the three parts of our great Continent, and comprehends ſo many Kingdoms, it may be eaſily imagin'd, that it muſt ſupply the Treaſury with vaſt Sums; but it is not ſo eaſie to aſcertain them. Its Revenues conſiſt principally in the collection of the Tributes, and in the Cuſtomes: and the three *Teſterdars*, or Treaſurers-General, give an account to the Grand *Vizir* of the Receipts of the Provinces. That Principal Miniſter has the cuſtody of one Key of that fourth Chamber of the Treaſury, and the firſt *Teſterdar* has that of another, and beſides that, it is always ſeal'd with the Grand Seignor's Seal. It is not ordinarily open'd, but upon thoſe days, on which the *Divan* ſits, that is, on Council-days, either for the reception of Money into it, or for the taking of any out, to defray the Charges of the Empire.

What is ſo receiv'd into it is for the moſt part in Silver; and as to the Species of Gold Coins that are brought into that Chamber, they come from four Sources, two whereof are upon a Foreign account, and the other two upon that of the Country. One of the two former conſiſts in the Commerce of the *French*, *Engliſh*, *Dutch*, *Italians*, *Moſcovites*, and *Polanders*, who bring in *Ducats* out of thoſe Provinces. The other is the annual Tribute, which the *Cham* of the Leſſer *Tartary*, the Princes of *Tranſylvania*, *Moldavia*, and *Walachia*, the Republick of *Raguſa*, and part of *Mingrelia* and *Ruſſia*, are to pay the Grand Seignor in Gold, which amounts to very great Sums. One of the two Sources of the Country proceeds from what is found upon the removal of the *Baſſa's*, whereof the very coined Gold makes the beſt part; the other, from the Revenue of *Egypt*, where there is an annual coinage of a certain number of *Sequins*, according to the quantity of Gold, which is brought thither out of *Ethiopia*, and being coin'd into *Sequins*, is all convey'd thence into the Treaſury.

The Revenues of Egypt how employ'd.

The Revenue of *Egypt* may amount yearly to twelve millions of Livers, [that is, about one million and two hundred thouſand Pounds *Sterling*] which muſt be divided into three parts. Five millions of the twelve, are brought into the Grand Seignor's Treaſury. Four millions of the foreſaid Sum, are employ'd in the maintenance of the Officers and Soldiers of that Kingdom: And the other three are deſign'd for the rich Preſent, which the Grand Seignor ſends every year to *Mecha*, for the Expences which relate to Religious Worſhip, and to fill the Ciſterns of *Arabia*, which are ſupply'd with Water, brought by Land, many days Journeys.

Of the five Millions which are brought into the Seraglio, the greateſt part is in *Sequins*, according to the quantity of Gold, which the *Abyſſines* bring into *Egypt*, and the reſt in *Dutch Rix-Dollars*. All is brought together into the Coffers of the fourth Chamber of the Publick Treaſury. But as to the *Sequins*, they are carried into the Secret Treaſury, which it is time for us now to open, and give the Reader an account of, according to the deſcription which has been made to me thereof, by two men, whom their Employments oblig'd to enter into it often.

CHAP. IX.

Of the Secret Treaſury.

The Principal Heads.

A Vault under ground, into which few Perſons have acceſs. The great frugality of the Emperour Amurat. Ibrahim, *his Succeſſor, charg'd with evil Conduct. The Grand Seignor's precautions for the ſecurity of his Treaſure. His Liberalities to the Grandees of the Port.*

A Vault under ground, into which few have acceſs.

Within the fourth Chamber of the Treaſury, you find a door laid all about with good ſtore of Iron-bars, which opens the firſt paſſage, to the place that contains the Grand Seignor's Secret Treaſure. It is never open'd, but when he himſelf has a mind to enter into it; and he do's not enter into it, but when the Grand *Vizir* advertiſes him, that it is time for him to do ſo, and that there is a conſiderable Sum to be carried in. In the firſt place, by the light of Torches they go down a Stair-Caſe of ten or twelve ſteps, at the bottom of which, after an advancement of ſeven or eight paces further, they find a ſecond Door, fortify'd with Iron-work as the former, but much leſs, ſo that a man is oblig'd to ſtoop ere he go into it. When it is open'd, and that they have made their entrance through it, as if they had paſs'd through a Wicket, they are under a great Vault, where they find a great many Coffers, of the ſame largeneſs, as thoſe of the Chamber we came laſt out of.

The great frugality of the Emperour Amurat.

In thoſe Coffers they have, for theſe many years, layd up all that was not expended upon the Publick account, of the great Revenues of the *Ottoman*-Monarchs, and ſo it may be call'd his Private Exchequer, into which there is nothing but Gold has entrance, all the Silver being carried into the other Treaſury, to be thence taken out again and diſpos'd of as occaſion requir'd. After the death of *Amurat*, *Ibrahim*, his Succeſſor in the Throne, found in that Treaſury four thouſand Bags, which they call *Kizes*, and every Bag contains fifteen thouſand *Ducats* of Gold, which amount to thirty thouſand *Crowns*, and thoſe reduc'd to our Pounds, come to thirty Millions *Sterling*. 'Twas the ſame *Amurat* (a prudent and valiant Prince, a man of great Parſimony, and as great Conduct in Military Affairs, of whom I have often had occaſion to make mention) who enter'd into a War againſt the King of *Perſia*, and beſieg'd *Bagdet*, or *Babylon*, which he took on the 22th of *December*, 1638. I remember, that I was then but five days Journey from that place, in the Deſerts of *Arabia*, as having left *Aleppo*, in order to my going to *Balſara*, and that of the Threeſcore and five dayes, which the Caravan ſpent in that Journey, for nine of them, we were deſtitute of Water, which muſt needs preſs very hard, both on the Men and the Camels.

Ibrahim *charg'd with ill management of the Treaſury.*

Ibrahim, therefore, at his coming to the Crown, found, in the ſecret Treaſury, that prodigious quantity of Gold, whereto he could not make any augmentation; nay ſome, on the contrary, are of opinion, That he was forc'd to uſe ſome part of it, through his ill Conduct of the Warr of *Candia*. True it is, That the long continuance of that Warre made a great hole in the Revenues of the Empire; but there are Two great Reaſons, which divert me from giving abſolute credit, to ſuch as affirm, That thoſe Exigencies reach'd the Secret Treaſury. For, in ſhort, it is as 'twere a fundamental Law among them, That, before any thing is taken out thence, it is requiſite, the Empire ſhould be in imminent danger of ruine; And it is manifeſt, That though the *Turks* could not reduce *Candia* under their Juriſdiction, yet their Empire was ſo far from being near its decadence, that it ſtill continu'd powerful. Beſides, it is to be obſerv'd, That when the Grand Seignor loſes a Battel, it is a diſadvantage to his Provinces, upon the ſcore of their being thereby depopulated, and ſo much the leſs cultivated; but that it is an advantage to his Coffers, in regard there's ſo much the leſs comes out of them. The reaſon of it is evident, becauſe he payes the Veteranes, or Souldiers of long ſtanding, ſeven or eight *Aſpers* a day, and that thoſe of the new-rais'd Forces do not ſtand him in above one and a half, or two at the moſt; their pay augmenting with the time, anſwerably to their ſervices, and the Prince's good Pleaſure. Whereto it is to be added, That when an Emperour dies, his Succeſſor augments the pay of the *Janizaries*, by an *Aſper*, or two, *per diem*.

It muſt be acknowledg'd indeed, That there died a great number of *Turks* in the Warr of *Candia*: but it is certain alſo, That if we conſider the great number of Kingdomes and Provinces, whereof the Empire conſiſts, among which there are ſome very fertile, and very well peopled, it is an eaſie matter to raiſe numerous Armies, and to recruit them, when they have been weakned, by a Defeat, or by ſome Sickneſs, which often happens among them. Upon theſe two grounds, I cannot be induc'd to believe, that *Ibrahim* was oblig'd to make any diminution of the Secret Treaſury: but I am very apt to believe, that he made not any great additions thereto, becauſe he had not either the good Conduct, or good Fortune of *Amurat*, and ordinarily, the one avails not much without the other.

All the Gold that lies interr'd under that Vault is in Leather-bags, every Bag containing Fifteen thouſand *Ducats*, that is Seven thouſand five hundred pounds *ſterling*; and 'tis with his own hand that the Grand Seignor puts his Seal to them, which is the ſame that his Predeceſſors had us'd before him, ſave only the name, which muſt be that of the Prince then reigning. *Amurat*'s Seal had theſe words graven upon it, *Naſrum min allahi abdihil melekil Mourath*: Which ſignifies, *The aſſiſtance of God is upon his Servant the Emperour* Amurath.

The Grand Seignor's Precautions for the ſecurity of his Treaſury.

And this is the manner how the Bags of Gold are brought into the Secret Treaſury. All the Gold and Silver which come into the Seraglio, is firſt carried into the Chamber of the Treaſury, and each of them is diſpos'd into the Coffers deſign'd for them. When there is as much Gold as will amount to two hundred *Kizes*, the Grand *Vizir* gives notice of it to the Grand Seignor, who appoints a day, for the diſpoſal of it into the Secret Treaſury. The day being come, the Grand Seignor, led under the Arm by the *Chaſnadar-bachi*, who is on the left hand, which is accounted the more honourable amongſt the *Turks*, and by the *Seligdar-Aga*, who is on the right, comes into the Chamber of the Treaſury, where the Sixty Pages expect him, ranked in order on both ſides, with their hands croſs their Breaſts. The Grand Seignor, having paſs'd through the Chamber, and order'd the firſt Door of the Secret Treaſury to be open'd, enters into it, by the light of ſeveral Torches of white Wax, and is follow'd by the Pages, two by two, till they are within the Vault, into which the Bags are brought, ty'd with a Silk-ſtring. Upon the ſtring they put a piece of red ſoft Wax, whereto the Grand Seignor ſets his Seal himſelf, which is upon a Gold-Ring, wherein are engraven the words before-mentioned, with the name of the Prince then reigning, after which they put the Bags into the Coffers, which are all double chain'd.

His Liberalities to the Grandees of the Port.

Before they come out of the Vault, the chief Officer of the Treaſury, does ordinarily make this Complement to the Grand Seignor; *Seadetlu padichaim eumijd dur quibou bendelerignus euzre ibſan cherijſgnus izhar ideſis*: That is to ſay, *My Emperour, we hope, that you will make a diſcovery of your Liberalities to your Slaves.* According to the humour the Grand Seignor is then in, he orders, That there ſhould be a diſtribution of Twenty or Thirty Purſes, amongſt all thoſe who have accompany'd him, every Purſe, as I told you before, amounting to Five hundred Crowns. The Grand *Vizir*, and the other Grandees of the Port, are permitted to enter into the Chambers of the Treaſury, where the ſumptuous Harneſſes and the Precious Stones are kept, when the Grand Seignor comes thither himſelf; but they are not to go as far as the Secret Treaſury. They ſtay for him in the Fourth Chamber, when he is to come out of the Vault, and then he orders the Coffer of his Jewels to be opened, to ſhew them the moſt precious things there are in it. And whereas there are alwayes ſome Favourites attending there, as alſo divers other perſons, whom the Prince looks upon kindly upon the ſcore of their merit, it ſeldom happens, but that they all receive ſome Preſent or other from him, and he makes not any, but what is of very conſiderable value. The Treaſury being ſhut up, the Grand Seignor returns to his own Quarter, and all the Grandees accompany him to the Gate of it.

CHAP. X.

Of the Means, which the Grand Seignor makes uſe of, to augment his Treaſures, beſides what is done, by the ordinary Revenues of the Empire.

THE PRINCIPAL HEADS.

The Preſents made by the Baſſa's to the Grand Seignor, *when they enter into their Charges. The Trade driven by the* Jews *very hazardous to them. The extraordinary Wealth of the* Baſſa's. *The great Advantages of the* Chaznadar-Bachi, *and the Pages of the Treaſury. The prohibition of lending Mony upon intereſt. The* Perſians *but poor Caſuiſts. Formalities obſerv'd in* Turkey *about Schedules.*

BEſides what may be left every Year in the Treaſury, or Exchequer, out of the ordinary Revenues of the Empire, after all charges deducted, the Grand Seignor has Two other Expedients very conducive to the augmentation of both the Treaſuries, to wit, the entrance of the *Baſſa*'s upon their Governments, and their removal out of them, whether it be by ſome diſgrace, or by their natural, or violent deaths.

The Baſſa's *Preſents to the* Grand Seignor, *upon their advancements.*

All the *Baſſa's*, on whom the Grand Seignor beſtowes Governments, and generally all thoſe, who are remov'd out of the Seraglio, upon their advancement into Charges, are oblig'd, before they take poſſeſſion of them, to make him ſome Preſents, every one, anſwerably to the benefit he has receiv'd from the Prince. For example, the *Baſſa* of *Cairo*, aſſoon as ever he is nominated to that Government, knowes, that two Millions of Livers, that is, reduc'd to the *Engliſh* account, two hundred thouſand pounds *ſterling*, will hardly make good the Preſents, which are expected from him at the Port, that is, thoſe due to the *Grand Seignor* himſelf,and to the principal *Sultaneſſes*; as alſo to the *Moufti*, the *Grand Vizir*, the *Caimacan*, and other Perſons of Credit in the Court, to whom he is engag'd for his advancement to that Charge, and of whom he ma[illegible] need for the future. The Preſent he makes the Grand Seignor himſelf, amounts to Five hundred thouſand Crowns, and the reſt will come to Two hundred thouſand. Add again to that, Five hundred thouſand Crowns, which will be expended in the *Baſſa's* equipage, and ſo, before he ſets his foot in *Cairo*, his own Purſe, or thoſe of his Friends, will be drain'd of Three Millions and ſix hundred thouſand Livers.

The hazardous Trade of the Jews.

When he comes out of the Seraglio, if he want much of the aforeſaid Summe, there is a neceſſity of borrowing; and if the purſes of his Friends cannot do it, thoſe of the *Jewes* are readily open'd for his ſupply. They run a great hazard, upon hopes of the great profit of making *Cent. per Cent.* intereſt,which the *Baſſa* does promiſe them. And, to be the ſooner reimburs'd of the Money they have ſo hazarded, leſt his Government be but a ſhort one, they teach him a thouſand leud wayes, to ſuck out the People's blood, and particularly to haraſs the poor *Chriſtians*. If the *Baſſa's* can but quietly enjoy their Governments, for one year, nay for ſix Months, the *Jewes* make a good hand of it, and recover the Summes they had advanc'd. But, on the other ſide, they run a great hazard, in regard that it happens, many times, the Grand Seignor ſends for the head of a *Baſſa*, before he has had time enough to ſettle himſelf in his new

Government, and then, they who have lent him Mony are not to hope ever to recover any part of it.

From what has been ſaid, it may eaſily be concluded, That the greateſt part of the Mony of the whole *Ottoman* Empire, is in the Grand Seignor's hands, and among the *Jewes* ; I mean the *Jewes* of *Conſtantinople*. For as to thoſe who live in the Provinces, the world goes but ill with them, and they are in a much more wretched condition, than the *Chriſtians* ; in regard they do not follow any thing of Husbandry: and their inclinations being altogether bent for Traffick, and the management of the publick Taxes or the Cuſtomes, 'tis impoſſible there ſhould be employment for them all.

The extraordinary wealth of the Baſſa's.

The Grand Seignor therefore receives very conſiderable Summes from the *Baſſa's*, and other perſons, on whom he beſtowes Charges, even before they have taken poſſeſſion of them. But that amounts to little or nothing, in compariſon of the advantages which he makes, upon their removal out of them, and eſpecially when they have had a fair time to gather Treaſures, by their inſupportable exactions from the people. Some of theſe *Baſſa's* have come to that exceſſive Wealth and Power, that their Revenues were equal to thoſe of many great Princes. Such was the fortune of one *Machmut*, *Beglierbeg* of *Europe*, under the Reign of *Mahomet* the Second ; and that, of the Grand *Vizir*, *Naſſuf*, under *Achmet* the Firſt. At the death of the latter, there were extraordinary Riches found in his Houſe, in Silver, Gold, and Jewels, and all was brought to the Seraglio, along with his head.

It may eaſily be conjectur'd, by the number of the greater and leſſer Governments, whereof the Empire conſiſts, that there is a conſiderable mortality amongſt thoſe, who derive their Charges and Fortunes from the pure Munificence of the Grand Seignor; and whoſe acquiſitions thereupon falling to him, muſt of neceſſity make vaſt additionals to the Seraglio. But beſides thoſe who are gently convey'd out of this World, by a natural death, there hardly paſſes a year, but violent death comes and acts its part, and upon the leaſt jealouſie, or any fantaſtick apprehenſion the Grand Seignor may have, a *Baſſa* receives a peremptory Order to ſtretch out his Neck, and he is immediately ſtrangled. In the next Chapter, I ſhall give the Reader an Account, of the formality and ceremony, which is obſerv'd upon that occaſion, where he will find ſomewhat worth his remarking ; and I think I may confidently affirm, That they who know it is the cuſtome, to ſtrangle thoſe, whoſe Lives the Grand Seignor would take away, know not all the Particulars obſervable in that Action.

The Baſſa's *Goods brought into the Seraglio.*

Aſſoon as a *Baſſa*, or other Grandee of the Port is dead, howe're it came to paſs, and an Inventory of his Goods taken, of which by the Lawes of the Country the Prince is the only Heir, all is carried away into the Seraglio, and the *Baltagis* bring it in Coffers to the Door of the Treaſury. The *Chaſnadar-bachi*, having diſpos'd them into one of the Chambers, Commands the Locks to be broke open, and the Coffers to be emptied in his preſence ; and 'tis then, that as well he himſelf, as the Pages of the Treaſury endeavour to make their advantages of that Rich Booty. For there being ordinarily, amongſt the other things, Jewels of great value, ſuch as that wherein the Heron-tops are faſten'd in their Turbants, or a Ponyard enrich'd with precious Stones, or ſome Carcanet of Pearls, if one or other of thoſe Pages can make a dextrous and clean conveyance of ſome Piece, 'tis his own, and he puts it to what elſe he has in Stock, reflecting on what he has to do, at his departure out of the Seraglio, in order to his eſtabliſhment in ſome Charge, and the great Expences he muſt be at upon that account. The *Chaſnadar-bachi*, who does his work firſt of all, and with more liberty, does ſometimes connive at what he ſees done by the others, remembring that he has been as they are, and was then glad, that he was not reprov'd for ſo doing. Yet if he perceives that any one of them has ſecur'd to himſelf a piece of great value, aſſoon as he is got to his Chamber, he ſecretly ſends for him, and makes him reſtore it, paying him one half of its worth, and ſo keeps it himſelf.

The great advantages of the Chaſnadar-bachi; *and the Pages of the Treaſury.*

There are yet other great advantages accrewing to the Chief Officer, and the Pages, from thoſe things which are brought into the Seraglio, upon the death of the *Baſſa's*. When the *Chaſnadar-bachi* has advertis'd the Grand Seignor, that, in the Coffers, which had been brought in, there were many things not fit for the Service of his Highneſs, and that it were better to put them off, before they were injur'd by the moiſture or the duſt; the Prince gives his permiſſion for the ſale thereof, and thereupon they take out of the Treaſury what they do not account worthy of a place there. Immediately, they ſend for the *Bazarcan-bachi*, or Chief of the Merchants, who is the beſt skill'd in thoſe things, and who, in the preſence of the *Chaſnadar-bachi*, and the Pages of the Treaſury, ſets a value on every piece, to their ſatisfaction; for he does not prize it at above half the worth. All the Jewels that will bear a good price, and all the precious ſtones are diſpos'd into the Treaſury, and they expoſe to ſale only things of leſs value, yet ſuch as are worth much, as Trappings for Horſes, Ponyards Sabres, garniſh'd with Gold, garments, rich Furres, Saſches, Turbants, and other things of that nature; all the pieces being valued, the *Chaſnadar-bachi* ſets aſide the beſt of them, to be ſent, together with the value ſet upon them, to the principal perſons of the Seraglio, with whom he is glad to hold a fair correſpondence, and they pay for them the more willingly, becauſe they have them at an eaſie rate. The reſt is diſtributed among the Pages, according to the valuation, and they having made choice of ſuch things as they will keep themſelves, ſend away what they do not like, to be ſold in *Conſtantinople*, by the *Halvagis*, wherein they alſo make a vaſt advantage, conſidering the appriſement; not accounting what the ſame *Halvagis* may hedge in for themſelves, as a compenſation for their trouble.

When there is ſuch a ſale made, the *Jewes* are alwaies waiting about the great Gate of the Seraglio, not daring to come too near, for fear of a chaſtiſement of the Baſtinado, from the *Kapigis*, which they are very free to give them. They ſtand in expectation of theſe *Halvagis*, with their bags full of Ducats and Ryals, and make the beſt bargains they can with them. Theſe ſales are ſeldom made above once in two years, and the leaſt of them does ordinarily exceed five hundred thouſand Crowns, nay ſome have amounted to eight hundred Thouſand. The Grand Seignor is ſoon advertis'd, what money has been rais'd by the ſale, and giving orders for the diſpoſal of it into the Treaſury, he at the ſame time beſtows ten or twenty Purſes on the principal Officer, and the Pages of the Treaſury. He does not make them that Preſent out of any other deſign, then to ſhew his Grandeur, as being not ignorant of the advantages they have made by the Sale; but he tolerates that cuſtome, and knows well enough, that ſooner or later, all thoſe profits will come again into the Treaſury.

The prohibition to lend at Intereſt.

'Tis upon the ſame conſideration, that the Grand Seignor permits a manifeſt breach of the Law of *Mahomet*, which prohibits the taking of any intereſt for money lent; for he ſuffers the Pages and others, to lend conſiderable ſumes, to the *Jewes*, at the rate of fifteen upon the hundred, intereſt. And the *Perſians* have found out a very pleaſant evaſion, to ſtave off the reproach which might be made to them, of their tranſgreſſing againſt the ſame prohibition.

The Perſians *ill Caſuiſts.*

The evaſion is, this. When they lend out money to any one, they have a Bill or Schedule made of the ſum that's lent. Then they compute what the intereſt will amount to, which is commonly after the rate of twelve in the Hundred. That done, they take a handkerchief, or ſome old Saſche, and giving it to the Perſon whom they lend the money to, they make him write a ſecond Note, upon the ſcore of the intereſt, wherein it is expreſt, that the debt is for commodities bought, and duely receiv'd. And thus do they think to elude the reproaches of their own Conſciences, and imagine, that they do not offend againſt the prohibition of *Mahomet*. The promiſe, which the Debtor makes, in writing, is not ſign'd by him, it being not the cuſtom of the Country, but he puts his ſeal to it. And yet that too is not ſufficient, and it is further requiſite, that they go before the *Cadi*, or the Judge of the Law, who conſummates the work, by putting his own Seal to the writing.

I have made appear, in this Chapter, the Means and Expedients, which the Grand Seignor makes uſe of, to augment his Revenues; we ſhall ſee in the next, the wayes he has to exerciſe his Liberalities, without any charge at all to himſelf.

CHAP.

CHAP. XI.

A Subtle Expedient, whereby the Grand Seignor exerciſes great Liberalities, and meddles not at all with his Revenues.

THE PRINCIPAL HEADS.

The Commendable Policy of the Turks. *The Ceremonies attending the Preſents, ſent by the Grand Seignor, to thoſe whom he would honour. The particular way us'd by* Mahomet *the Fourth, to ſhew himſelf liberal, without any charge to himſelf. Formalities obſerv'd at the Death of the* Baſſa's, *who are ſtrangled by the Prince's orders. When, and how they ſtrike off the Head in* Turkey. *A prohibition againſt ſhedding the blood of the* Mahumetans, *who are condemn'd to death. The Inventories of the Goods of* Baſſa's *deceas'd, not faithfully taken. The cauſes inducing the* Turks *to defie Death with ſo much conſtancy. How difficult it is to get out of* Turkey. *Preſents made to the* Sultaneſſes.

THE Two expedients which the Grand Seignor makes uſe of to augment his Treaſury, beſides what comes in by the ordinary revenues of the Empire, are much of the ſame nature, with thoſe he uſes, to beſtow great largeſſes, without diſburſing any thing himſelf. He makes his advantages of all; the *Baſſa's* are as ſo many ſpunges, and he ſqueezes them, as well while they are living, as when they are dead, and at their coſt, aſſignes recompences to thoſe, who have done him ſome acceptable ſervice. Let us take things in order, one after another, and ſhew in the firſt place, how he manages his ſubtle deſign, while the *Baſſa's* are living, in getting out of them wherewithall to make ample gratifications, without any diminution of his Revenues.

Amongſt the Political maximes of the *Ottoman* Monarchs, this is one of the moſt remarkable. They would have the *Baſſa's* to be reſpected in their ſeveral Governments, by the People, as much as if they were there themſelves in Perſon: and to make a greater, and more lively impreſſion of that veneration in their minds, they think it fitting, to honour them, from time to time, with ſome Preſent, which is carried to them with much Ceremony. This Preſent, which is a certain demonſtration of the Eſteem, which the Prince has for the Perſon to whom he ſends it, is commonly ſome rich Garment; and when he is willing to make it compleat, he adds the Sabre, and the Ponyard, garniſh'd and adorn'd with precious ſtones. The Grand Seignor, upon the conſideration before-mentioned, finding himſelf as it were oblig'd to make a Preſent to that *Baſſa*, knowes well enough, that he will be ſure, on the other ſide, to ſend him one which ſhall be worth ten times as much, and to make another to his Envoy, which he muſt look on as a recompence of his Services.

But it is not alwayes the Grand Seignor's deſign, by ſuch Preſents, to honour the *Baſſa*, and keep the People the more in ſubjection to him. It happens many times, that when he intends to ruine him, he makes him a Preſent, that he may thence take occaſion, in caſe he does not receive another from him, ſuch as he deſires, to ſend another Meſſenger for his Head. The Preſent, upon that occaſion, is not a Veſt, or Garment, but, a Sword, or a Battle-Axe, which are very Ominous Preſents, and Advertiſements to the *Baſſa*, that the Grand Seignor has little kindneſs for him. To divert the Storm, which he ſees likely to fall upon him, he doubles the Preſent he ſhould have made, in caſe he had ſent him but a Veſt, which is a pledge of his affection. And if that *Baſſa* be one of thoſe, who Commands in the greater Governments, the Preſent which he ſends to the Grand Seignor, ought not to amount to leſs than Two hundred Purſes, that is to ſay, a Hundred thouſand Crowns, not comprehending what is particularly given to the perſon who is ſent by the Emperour.

The Ceremonies attending the Preſents ſent by the Grand Seignor *to thoſe whom he would honour.*

The perſons charg'd with this Commiſſion are, for the moſt part, ſuch as the Grand Seignor is willing to be Munificent to. So that, all things conſider'd, the Preſent is not ſo much deſign'd for him who receives it, as for him who ſends it, and the perſon who carries it: And in this conſiſts the artifice of exerciſing great Liberalities without diſburſing any thing. The Ceremony perform'd at the delivery of this Preſent of the Grand Seignor, is this: He who carries it being come to the place where the *Baſſa* lives, to whom it is ſent, and having advertiſ'd him of it, this latter, with the noiſe of Drums, Trumpets, and Hawboys, aſſembles the people together, ſome of whom mount themſelves on Horſe-back, to do him the greater honour. The *Baſſa* himſelf marches in the Head of all, and they who are not mounted follow afoot, together with the Curtezans, or common Strumpets, of the place, who are oblig'd to aſſiſt at this Ceremony, dancing after a Tabour, and putting themſelves into a thouſand laſcivious poſtures, according to the Cuſtome of the Country.

The Meſſenger who brings the Preſent makes a halt, in expectation of this Cavalcade, in ſome Garden near the City, or in the Fields under a Tent, which he had got ſet up for that purpoſe. After mutual Salutations, he caſts the Veſt over the *Baſſa*'s ſhoulders, puts the Sabre by his Side, and thruſts the Ponyard into his Saſche before his Breaſt, telling him, That the Emperour, their Maſter, honours him with that Preſent, upon the good report which had been made to him, that he has demean'd himſelf well, that he does not tyrannize over his People, and that there is no complaint made, of his being defective in the adminiſtration of Juſtice.

This Complement paſt, the *Baſſa*, in the ſame order, and amidſt the Joyful Acclamations of the people, takes his way, and the Grand Seignor's Envoy along with him, towards his Houſe, where he entertains him at a great Treat, and, after all is done, with a Preſent, which amounts to Ten thouſand Crowns at the leaſt. For, as I told you before, if the Preſent be carried to one of the *Baſſa's*, who are in the greater Governments, as the *Baſſa's* of *Buda*, *Cairo*, or *Babylon*, they ſhall not eſcape under Thirty or Forty thouſand Crowns, and the Preſent which is ſent to the *Sultan*, ought to amount to a hundred thouſand. Nay it many times happens, that the Grand Seignor appoints what he would have their Preſent to his Envoy to amount to, and that eſpecially, when he ſends ſuch as he has a particular kindneſs for, and would amply gratifie.

The particular way us'd by Mahomet IV. *to ſhew himſelf liberal, without any Charge.*

The Emperour *Mahomet* the Fourth, who now ſits on the Throne, has a particular inclination to exerciſe Liberality, and to beſtow Rewards on thoſe who ſerve him; but he does it, ſo as that it coſts him nothing, and conſequently, there is no occaſion of taking ought out of the Treaſury. When there is not an opportunity to ſend the Perſon, whom he has a deſire to gratifie, into the Country, with ſome Preſent, he has another Expedient, which will do the work. His Darling-Divertiſement is Hunting, and he takes but little pleaſure in any other Exerciſe. He thereupon orders the Perſon, whom he would recompence, to be one at the Sport, and having kill'd a Stagg, or ſome other Beaſt, he orders him to go and preſent it, from him, to one of the Grandees of the Port, whoſe abode is either at *Conſtantinople*, or ſome place near it.

This Preſent is receiv'd with great demonſtrations of joy, real, or apparent, and the perſon, to whom it is brought, is immediately to take order for the ſending back of another, much exceeding it in value, to the Grand Seignor. And that conſiſts ordinarily in excellent Horſes, good pieces of Gold-Brockado, or rich Furrs. But his work is yet not half over; there muſt be much more done for him, through whoſe hands he has receiv'd the Preſent, and he ſcapes very well, when, not accounting what he ſends to the Grand Seignor, the carriage of it coſts him but Ten thouſand Crowns. Nay many times, he is forc'd to double the Summe, when he has not been ſo liberal, as the Prince expected he ſhould have been; for he preſently diſpatches away an Officer, to reproach him with the ſlender account he has made of his Preſent, and the ſmall recompence he had receiv'd, whom he had employ'd to bring it him. To theſe reproaches he ſends him an expreſs Order, to make him an additional Reward of Twenty or thirty Purſes, which is immediately put in execution; and as to the Preſent, which the Grand Seignor has receiv'd, he commonly makes a diſtribution of it, amongſt thoſe, who are then about him.

And theſe are the Advantages which the Grand Seignor ſcrews out of the *Baſſa's*, and other Grandees of the Port, whilſt they are alive. Let us now conſider thoſe which accrew to him by their death, in order to the recompenſing of thoſe, whom he favours, without being oblig'd to take any thing out of his Coffers. When the death of a *Baſſa* is reſolv'd upon, the Grand Seignor delivers the Commiſſion to him, whom he has deſign'd to be kind to; and he finds it much more advantageous, to bring him the Sentence of his death, than to bring him a Preſent from the Prince.

Formalities obſerv'd at the death of the Baſſa's, *who are ſtrangled by the Prince's Orders.*

If the Execution is to be done in *Conſtantinople*, the ordinary Executioner is the *Boſtangi-bachi*, who is alwaies about the Grand Seignor's Perſon, and he himſelf does the Work. But if there be a neceſſity of going into ſome remote Province, 'tis commonly either a *Kapigi-bachi*, or one of the principal *Boſtangis*, whom the Prince has a mind to ſhew his kindneſs to, who is ſent to perform the Execution. He who carries the Order, accompany'd by five or ſix *Capigis*, ſometimes manages his Affairs ſo, as to arrive at the place, while the Council is ſitting. But if that cannot be ſo order'd, he goes to the *Baſſa*, and commands him in the *Grand Seignor's* name, to call one immediately. That Council conſiſts of the *Baſſa's* Lieutenant, the *Mufti*, the *Cadi*, the chief Commander of the *Janizaries* belonging to that place, and ſome other perſons concern'd in the adminiſtration of Juſtice, who are of the moſt conſiderable of the Province.

The Council being aſſembled, the *Capigi-bachi* enters, attended by his people, and preſents the *Baſſa* with the *Grand Seignor's* Letter. He receives it with great reſpect, and having put it three ſeveral times to his forehead, he opens it, reads it, and finds that the Prince demands his head. He makes no other anſwer to that Order, then what he does in theſe few words; *Let the Will*, ſayes he, *of my Emperour be done: only give me leave to ſay my Prayers*; which is granted him. His Prayers being ended, the *Capigis* ſeize him by the Arms, and the chief of them preſently takes off his Girdle or Saſche, and caſts it about his Neck. That Girdle conſiſts of ſeveral ſmall ſtrings of Silk, with knots at both ends, which two of the company immediately catch hold of, and one drawing one way, and the other, t'other-way, they diſpatch him in an inſtant.

If they are unwilling to make uſe of their Girdle, they take a handkerchief, and with the Ring which they uſe, in the bending of their Bowes, and which they ordinarily wear on the right-hand Thumb, they thruſt the hand between the handkerchief, which is ty'd very cloſe, and the Throat, and ſo break the very Throat-Bone. Thus they make a ſhift to ſtrangle a man in an inſtant, ſuffering him not to languiſh in pain, that he may dye a faithful *Mahumetan*, and not have the time to enter into deſpair; the *Turks* thinking our way of hanging Criminals, who are ſo long in torment upon the Gibbet, a ſtrange kind of Execution.

When and how they ſtrike off the Head in Turkey.

Though I have often us'd this expreſſion, That the *Grand Seignor* ſends to demand the Head of any perſon, whom he would rid out of the way; yet they never cut it off, but when he expreſly declares his deſire to ſee it, and then it is brought to him. If it be from ſome place at a great diſtance, they take out the Brains, and fill the empty place with Hay; and it was my fortune to ſee two Heads ſo order'd, at the ſame time, which they carried in a Bag. They were the Heads of the *Baſſa's* of *Kars*, and *Erzerom*.

It is further to be obſerv'd, That when the Sentence of death is paſs'd by the Prince againſt any one, what quality ſoever he may be of, the *Turks* make no further account of him; and when they ſpeak of him, treat him no otherwiſe than they would do a Dog. The *Boſtangi*, who had been commiſſionated to bring thoſe two Heads to the Grand Seignor, finding himſelf weary and indiſpos'd at a Village in *Armenia*, where it was my chance to be at that time, and having underſtood, that there was a *French*-man in the Inne, ask'd one of my Servants whether I had any Wine, and would be content to let him have any, to cheer up his ſpirits. I immediately ſent him ſome in a large Flaggon; whereupon having intreated me to come and take a Glaſs with him, which I thought it not fit to deny, he would needs ſhew me, whether I would or no, the Heads of thoſe two *Baſſa's*; a ſight I had no great curioſity to ſee.

A Prohibition againſt ſhedding the blood of the Mahumetans *who are condemn'd to death.*

When there is no order given for the bringing of the Head, they bury the Body about Mid-night, without any ceremony, and the memory of the *Baſſa*, who had made ſo much noiſe before, is ſoon extinguiſh'd and laid in the duſt. But it is moreover to be noted, That it is the Cuſtome in *Turkey*, not to cut off the Head of any one, till after they have ſtrangled him, and that the blood is quite cold; it being againſt their Law, That the blood of a *Muſſulman* (that is, one of the Faithful) ſhould be ſpilt, upon any occaſion, but in Warr.

The Inventories of the Goods of Baſſa's *deceas'd, not faithfully taken.*

The execution being over, he who brought the Order for it, makes an immediate Seizure of all that belong'd to the deceas'd *Baſſa*; and after he has ſet aſide what he liked beſt for his own uſe, whether in Gold or Jewels, he brings the ſame perſons, who had been at the precedent Councel, to proceed to the Inventory of his Goods, which are afterwards, as I have ſaid elſewhere, tranſmitted to the Chambers of the Treaſury. They who are aſſiſtant at the taking of that Inventory, know well enough, that many things, which belong'd to the deceas'd, are embezill'd, but they are ſo far from repining or murmuring at it, that they ſign and atteſt, that there was not any more found. They are afraid, if they demean'd themſelves otherwiſe, leſt that Officer of the Seraglio, whom the Grand Seignor has ſent, and who poſſibly is in favour, ſhould do them ill offices at the Court, and ſpread ſome falſe report of them; whence, according to the example they have then before their eyes, might happen, in like manner, the loſs of their Charges, and Lives.

They therefore think it prudence, to connive at what ever is done by that Envoy, as being otherwiſe perſwaded, that he will not be diſown'd by the Grand Seignor, who is not ignorant of what's done upon thoſe occaſions. Nay, on the contrary, whatever he may have dextrouſly ſecur'd to himſelf of the *Baſſa's* Goods, they make him ſome additional Preſents of their own, at his departure from them, engaging him thereby, to ſpeak well of them to the Grand Seignor, and to the Grand *Vizir*, at his return to the Port. And then alſo, not accounting what he had taken before-hand, and what Cuſtome tolerates, he receives new marks of the Liberality of his Prince, who is ſatisfy'd that he has ſo faithfully executed his Orders: and ſo he participates of what is ſet down in the Inventory, when the *Baſſa's* Goods are brought into the Seraglio.

The Cauſes inducing the Turks *to defie Death with ſo much conſtancy.*

Some, poſſibly, will be apt to imagine, that this Sentence of Death paſs'd in the Grand Seignor's Letter, ſhould raiſe ſome diſturbance and aſtoniſhment in the Soul of him who reads it, and who reading therein his own Condemnation, knowes that it muſt be immediately executed. Yet is it not apparent in his Countenance, that he is much ſtartled at it, he is not ſurpriz'd therewith, he ſees that few of his Companions eſcape the ſame fate, and he has diſpos'd himſelf for ſuch an end, aſſoon as he firſt took poſſeſſion of his Charge. Beſides, the *Turks* have a ſtrong perſwaſion, That the Decrees of Predeſtination are irrevocable, and that it is impoſſible to avoid them; which makes them look Death in the face, with ſuch a degree of conſtancy and intrepidity, as renders them in a manner inſenſible. To which reflection we may adde this, That that ready and implicite obedience and ſubmiſſion of the *Turks*, to the Orders of their Soveraign, is rather a principle of Religion, than of State, which has been inſtill'd into them, by a moſt ſubtle piece of Politicks; and they believe, That, if they dye by the Command of their Prince, they go ſtreight into Paradiſe.

The Difficulties of making an Eſcape out of Turkey.

As for the opportunity of making an eſcape out of *Turkey*, by any one who might have ſome preſentiment of his deſtruction, it is to no purpoſe to think of it. All the Officers, and the Slaves, whom the *Baſſa's* have in their Retinue, are ſo many Spies, and obſervers of their Actions; and it is impoſſible for them, to conceal what they do from them. 'Twere dangerous for a man to entruſt a Secret with any one of them; they are mean Souls, and uncapable of any gallant Action, beſides that the Ports and Paſſages are equally ſhut up againſt both. If there be the leaſt diſcovery made thereof, the Governour of the Frontier places would immediately have Orders from the Port, to take the Field; nay if there were not any ſuch, they are but over-diligent, in enquiring after, and informing themſelves of all thoſe, who paſs through the extent of their Juriſdiction.

Beſides, though there were ſome likelihood of compaſſing it, and that, travelling only in the Night time, a man might get into ſome Neighbouring State; yet *Turkey* being in a manner quite ſurrounded by Nations who abhor the Domination of the *Ottomans*; 'twere as much as to leap out of the Frying-pan into the Fire, and to go and paſs for a Spy, amongſt a ſort of people, who would give no quarter. Whence it might be imagin'd, that there were leſs difficulty in attempting an eſcape by Sea, than to hazard it by land: but the former is the much more difficult, and the ſevere prohibitions made to the *Chriſtians*, upon pain of death, not to take any *Turk* or Slave into their Ships, which are exactly ſearch'd, before they weigh Anchor, ſhut up all the Ports of *Turkey*, againſt thoſe of the Country, who might be deſirous to get out of it.

True it is, however, that few years paſs, but that a conſiderable number of Slaves are convey'd away, by the charity and contrivances of the *Chriſtian* Conſuls, and Merchants. They are ſecretly kept at the Houſes of ſome *Chriſtian* Inhabitants of the Country, whoſe ſecrecy and ſilence are bought with Mony; and the ſame receipt ſtops the mouths of thoſe, who have the over-ſight of the Ports, and are warmly entertain'd with drinking, while they cunningly get the Slaves aboard the Veſſel, which has been viſited, and is then ready to ſet ſail. They would be loath to run themſelves into that danger for natural *Turks*: there would be ſome ground to fear, that it might be ſome Plot on their ſide, to ſurprize and try the *Chriſtians*; and it ſeldom happens that they have a thought of making any eſcape. They know well enough, that, whether it be by Sea, or Land, (excepting only the Kingdom of *Perſia*, where they are hated upon the account of the difference of Sects) they cannot make their eſcape any where but into Chriſtendom, where they would not be permitted the exerciſe of their *Mahumetan* Religion, which they would not renounce for a thouſand lives.

Preſents made to the Sultaneſſes.

E're we cloſe up the Diſcourſe concerning the Liberality of the *Ottoman* Monarchs, it is to be obſerv'd, That ſometimes they make very conſiderable Preſents, which they take out of the Grand Treaſury, and which are paid in Silver only, if they are order'd for the Grandees of the Port, whether in the Seraglio, or out of it. Thoſe Preſents conſiſts ordinarily of a Purſe of Gold, which amounts to Fifteen thouſand *Ducats*, or Thirty thouſand *Crowns*; and when there are any ſuch made to the *Sultaneſſes*, they receive all in Gold. To do that, there's no occaſion of going to the Secret Treaſury, there is gold enough in the Fourth Chamber, into which they at firſt bring in all the Gold and Silver of all the Revenues of the Empire; and that Summe, which makes no great hole in the great heap, returns again into the ſame place, by ſeveral waies.

CHAP. XII.

Of the Preſent, which the Grand Seignor ſends, every Year, to *Mecha.*

THE PRINCIPAL HEADS.

The third part of the Revenue of Egypt, *how employ'd. The great Wealth of the* Sheck *of* Mecha. *Ceremonies obſerv'd at* Mahomet's *Tomb. The Caravan of* Cairo. *The Preſent ſent from* Mecha *to the Great* Mogul. *The Opinion of the* Mahumetans, *concerning* Mecha *and* Medina.

THat I make here a particular Chapter of the Preſent, which the Grand Seignor ſends every Year to *Mecha*, is occaſion'd by this third part of the Revenue of *Egypt*, which is peculiarly deſign'd for it; and upon this Conſideration withall, That I have ſingular Remarks to make upon that ſubject.

The third part of the Revenue of Egypt, *how employ'd.*

Three Millions of *Livers*, of Twelve, of annual Revenue, which the Kingdom of *Egypt* payes the *Grand Seignor*, are partly expended in the Rich Carpet, and the Sumptuous Tent, which he ſends to the *Sheck*, every year, in honour to *Mahomet*'s Tomb. Another part goes to the payment of thoſe who ſerve in the Moſqueys; As for inſtance, the *Imans*, who are their Prieſts; the *Cheuchs*, who are their Preachers; the *Muezims*, who, by their noiſe on the Towers of the Moſqueys, call the people to their Devotions; and the *Kaiſms* of *Mecha* and *Medina*, who look to, and keep clean the Moſqueys, and light the Lamps. We muſt alſo put into the Account of theſe Three Millions, the Suſtenance of all the Pilgrims for the ſpace of Seventeen dayes, the Grand Seignor ſending, fot that end, a ſufficient Summe to the *Sheck*. This *Sheck* who is, as 'twere, the Supream Perſon upon the ſcore of the Law, and the High Prieſt of all the *Mahumetans*, what Country and Sect ſoever they be of, makes the poor ignorant people believe, that there come every year to *Mecha*, Seventy thouſand Pilgrims, Men and Women; and if that number were not compleat, the Angels would come in humane forms, to make it up.

The great Wealth of the Sheck *of* Mecha.

This Prince, whom we call the *Sheck*, for whom all the *Mahumetans* have a great Veneration, is very Rich, and very powerful, and that may be eaſily conjectur'd, by the Preſents, which he receives every year from the Grand Seignor, and the other *Mahumetan* Princes. Theſe Preſents are all his own, to be diſpos'd of as he pleaſes, at the end of the Year, when new ones are ſent to him. He makes his advantage alſo of all the Pteſents that are made by the Pilgrims, and of the Summes of Mony, which thoſe very Princes ſend him, to be diſtributed in Alms, which he alſo diſpoſes of as he pleaſes; and all theſe Preſents put together, make him ſuch a Revenue as is hardly imaginable. For *Mahumetiſme* ſpreads very much into *Europe*, *Aſia*, and *Africa*, and that much more then is commonly believ'd, as I ſhall more diſtinctly make it appear, at the end of my Relation, in a particular Chapter, which I deſign for the handling of that matter.

Ceremonies obſerv'd at Mahomet's *Tomb.*

From ſeveral Parts of the World, there come Caravans to *Mecha*, and when the Devotion is to begin, the High Prieſt, aſſiſted by all the people belonging to the Law, ſpends night and day, in ſaying of Prayers, and performing the neceſſary Ceremonies. On the Seventh day, all the Pilgrims are aſſembled together before the *Sheck's* Tent, who appears at the entrance of it, and ſtanding upon a low Stool, that he may be ſeen by thoſe who are at the greateſt diſtance from him, Prayes, and gives his Benediction to all the people, putting a period to the Devotion, with theſe words, *That God would enable them to return in Peace, as they came thither.*

From that minute, every one muſt bethink himſelf, that he is to be at his own charge; the *Sheck* gives no more, and 'tis then that he begins to make great advantages to himſelf. For whatever is ſold for the Suſtenance of the Pilgrims, comes from him; and beſides, he holds a correſpondence with the Maſters of the Caravans, of whom the Pilgrims are forc'd to buy conveniences for their riding back again, at more then three times the rate they are worth, when the Beaſts they had brought out of their own Countries have fail'd them by the way.

The Caravan of **Cairo.**

The Caravan of *Cairo* is the moſt numerous, and the moſt conſiderable of all the Caravans, that come to *Mecha.* The *Caravan-bachi*, who is the Captain and Conductor of it, makes his gains by it, at his return, worth him Two hundred thouſand Crowns; and there is a great competition about his place, which is at the diſpoſal of the *Baſſa* of *Cairo*, and commonly carried by the higheſt bidder for it. The Captain of this Caravan is alſo Maſter of the Waters, which are carried into the Ciſterns, and it is according to his Orders that they are diſtributed; and whereas that diſtribution is equal, as well in relation to the Poor, as to the Rich, if the latter would have any beyond the quantity allow'd them, they muſt pay dearly for it; and the Captain, who ſets what impoſition he pleaſes upon it, makes a conſiderable advantage thereby.

The Preſent ſent from **Mecha** *to the Great* **Mogul.**

But let us return to the Grand Seignor's Preſent. The Tent, and the Carpet, which he ſends, are two pieces equally precious, as well for the excellency of the Stuffe, as the additional embelliſhments hereof. The Carpet is deſign'd for the covering of *Mahomet's* Tomb; and the Tent, which is erected hard by the Moſquey, is for the *Sheck*, who does not ſtirr out of it, during the Seventeen dayes of Devotion. This High Prieſt of the *Mahumetan* Law, has found out the ſecret knack, of extracting inexpreſſible Summes of Mony, out of that Carpet and Tent, which are renew'd every year: and when the new Preſent is arriv'd from the Grand Seignor, he ſends, as 'twere out of a ſingular favour, certain pieces of the Curtain of the old Tent, to ſeveral *Mahumetan* Princes, of whom he receives Magnificent Preſents in requital. This Curtain, which is ſet up on the out-ſide of the Tent, quite round it, to hinder the people from ſeeing thoſe that are under it, conſiſts of ſeveral pieces, ſix foot high, and of a great length: and the *Sheck* endeavours to perſwade thoſe Princes, That if they faſten one of thoſe pieces to their Tents, when they are going to engage in a War, againſt thoſe whom they account Infidels, good fortune will be ſure to attend them, and it will not be long e're they gain the Victory. But if he ſends either the whole Curtain, or the Tent, or Carpet entire, it muſt be to a great Monarch indeed, ſuch as the Great *Cham* of *Tartary*, or the Great *Mogul*: and that he does, once in ten, or twelve years; one while to the one, and another, to the other.

Of this we have a late inſtance, in *Aureng-zeb*, who at the preſent is King of the *Indies*, and whom we otherwiſe call the *Great Mogul.* For upon his eſtabliſhment in his Throne, the *Sheck* ſent him the whole Curtain belonging to the Tent; and great joy there was at his Court, that the King had receiv'd ſo Magnificent a Preſent, from the *Holy Place*, as they call it. The *Sheck* was ſoon after made ſenſible of the Royal Liberality of that Great Monarch, one of the Richeſt and moſt Powerful of the Univerſe; and thus does that Spiritual Head of the *Mahumetan* Religion, who has a kind of Superintendency over all the Members, know how to make his advantage of them, and has found out the way, to enrich himſelf, at the coſt of all the Princes and Nations, who ſubmit themſelves to the *Mahumetan* Law.

I queſtion not, but that they who have writ of the Religion of the *Turks*, have given ſome account of the Pilgrimage of *Mecha*, which is one of the moſt eſſential parts thereof; and therefore, as well for that reaſon, as alſo for that I ſhould digreſs too much from my ſubject, I ought not to proſecute that matter any farther, I ſhall take occaſion here, to make three Remarks, which I have originally learnt, of one of the moſt learned in the Rubricks of the *Mahumetan* Law.

The firſt is, that the *Turks*, by an ancient Tradition, believe, That *Mecha* is the place, where God commanded *Abraham* to build him a houſe; and that while he was there, all Nations came thronging to viſit him; and that it is alſo the ſame place, where *Mahomet* receiv'd the Alcoran, from Heaven.

The ſecond relates to the Commandement impos'd upon all the *Mahumetans*, to be, once in their lives, concern'd in the Pilgrimage of *Mecha*. For it is to be obſerv'd, That the obligation does not extend to the poorer ſort of people, who have hardly wherewithal to live upon, and would bring great miſery on their Families, by their abſence, as being not able to leave them what is requiſite for their ſuſtenance.

The third Remark is concerning the preference of the two Cities of *Mecha*, and *Medina*. The former is the place of *Mahomet*'s birth, which it was his deſign to honour, and make known, by that famous Pilgrimage, whereto he obliges all thoſe of his Law. The latter is the place of his Burial, of which there is abundance of fabulous relations. *Mahomet*, in his Alcoran, does only enjoyn their going to *Mecha*, where there are no other Relicks of that falſe Prophet, then one of his Sandalls: And the Doctors of the Law are alſo of opinion, that there is no obligation of going to *Medina*, and that without ſeeing that City, a man ſatisfies the Command of *Mahomet*. I ſhall treat at large of the Pilgrimage of *Mecha*, in the laſt Chapter of this Relation of my Travels, and of the different Roads by which the *Mahumetans* of *Europe*, *Aſia*, and *Africa*, are conducted to the Tomb of their Prophet.

CHAP.

CHAP. XIII.

Of the Cup-Bearer's Quarter, and of divers other Appartments.

The Principal Heads.

The ancient Cuſtome practiſ'd, when the Grand Seignor is preſented with any thing to drink, between meals. A way to quench thirſt at meals, wholly particular to the Levantines. *The compoſition of Treacle. A ſtately ſervice of Gold-Plate. Beds according to the* Turkiſh *mode. Waies to ſatisfie the neceſſities of Nature different from ours. The Cauſes of the abominable Sin committed by the* Turks, *who are confin'd within the Seraglio.*

The Ancient Cuſtome practiſ'd when the Grand Seignor *drinks between Meals.*

I Have diſcover'd many things particularly obſervable, concerning the Treaſury of the *Ottoman* Monarchs, and there are yet ſome very Remarkable paſſages to be communicated, relating to the other Quarters of the inner part of the Seraglio.

Between the Treaſury, and an obſcure Vaulted Gallery, in length between Fifteen and Twenty paces, which conducts you to an Iron-Door, by which there is a paſſage into the Gardens, you find, on the left hand, the Appartment of the Pages of the *Kilar*, or the Cup-Bearer's Office. That is the place where they prepare the Sherbets, and other Liquors, for the Grand Seignor's own drinking, and where they keep the Wine, if it happens, that he drinks any, as Sultan *Amurath* did, of whom I have often had occaſion to ſpeak. 'Tis an ancient Cuſtome, That when the Grand Seignor calls for Water to drink between meals, every time he ſo calls coſts him ten *Sequins*, or *Chequins*. The Ceremony obſerv'd therein is this: In the Chamber call'd the *Haz-Oda*, which is the Appartment of the Forty Pages, who are alwayes near the Grand Seignor's Perſon, there is perpetually one of them ſtanding Sentinel at the Entrance, which leads to the Cup-Bearer's Office, where two Pages of the ſame Quarter are in like manner upon the Sentry. When the Grand Seignor is thirſty, and calls for water, the Page of the *Haz-Oda* immediately makes a ſign to the two Pages of the *Kilar*, of whom one advances up to the *Kilar-bachi*, or Cup-Bearer himſelf, crying out *Sou*, which ſignifies Water, to advertiſe him, that the Prince would drink; and the other runs to the door of the *Haz-Oda*, where the moſt ancient of the Forty Pages gives him Ten *Sequins*. That Page is the Treaſurer of the ſaid Chamber, and he payes the ſmall Sums which the Grand Seignor gives order for, an Office which might be call'd in *Engliſh*, The *Treaſurer of the petty Enjoyments*. The Water is ſometimes brought in a Cup of Gold, ſometimes in a Veſſel of Pourcelain, placed upon a large Server of Gold, about two foot diameter, and enrich'd with Precious Stones within and without. That is look'd on, as one of the richeſt pieces of Plate belonging to the Seraglio. The principal Cup-Bearer, who is a white Eunuch, carries it with great Ceremony, attended by a hundred Pages of the *Kilar*, whom he ordinarily has under his Charge, and upheld under the Arms by two of them, who walk on both ſides of him. For it is requir'd, That he ſhould carry it lifted up above his head, and ſo he cannot ſee his way but by looking under it. When he is come to the Door of the *Haz-Oda*, the Pages of the *Kilar*, who have accompany'd him ſo far, paſs no further, ſave only the two who uphold his Arms, and the Pages of the Chamber go along with him quite into the Grand Seignor's Preſence. But when they come to the door of the Chamber, two of the more ancient among them, take the places of the two Pages of the *Kilar*, and compleat the conducting of the *Kilargi-Bachi*, under the Arms, to offer the Cup to the Prince. When he has not any thing to ſay to him, he carries it back again into the *Kilar*; but if he will take his opportunity to entertain him with ſome Affair, he delivers the Cup and the Servet into the hands of one of the Pages, who led him under the Arms, and he delivers it to thoſe, who, belonging to the Cup-Bearer's Office, waited there in expectation of his return.

A way to quench thirſt at meals, wholly particular to the Levantines.

'Tis in the ſame place, to wit, that under the over-ſight of the Cup-bearer, they keep all ſorts of refreſhing and cooling Waters, as that of Peaches, Cherries, Raſpices, and ſuch other fruits. The *Turks* do not drink during their refection, that is, not till they have given over eating; and becauſe it is poſſible they may be dry, whilſt they eat; take here the manner how they quench that thirſt. They are ſerv'd at Table with theſe Waters, in great Cups of *Pourcelaine*, which hold about two Quarts, and the better to diſtinguiſh them, they put into every one of thoſe Cups, ſome of the ſame fruit, from which the Water that is therein had been extracted, and which they had preſerv'd for that purpoſe. Every one has lying by him a Wooden ſpoon, which holds three or four times as much as any of our ordinary ones, and whereof the handle is of a length proportionable: for as to Gold or Silver ſpoons, it is not their cuſtome to uſe any. With thoſe Spoons, they can take out what is in the Cups, according to the Water which they moſt fancy, and ſo they ſuſpend thirſt, taking ever and anon ſome ſpoonfuls of it.

The Compoſition of Treacle.

It is alſo in the Cup-bearers Appartment that the *Treaclè* is made, which the *Turks* call *Tiriak-Farik*, and there is a great quantity of it made, becauſe they uſe it as an Univerſal remedy, and charitably beſtow it on all ſorts of people, as well in City as Country, who are deſirous of it. The Vipers which are us'd in this compoſition are brought out of *Ægypt*, and they make no account of thoſe which other Countries afford, or they are of opinion at leaſt, that the former are much the better for that purpoſe.

A ſtately ſervice of Gold plate.

Before the Appartment of the *Kilar*, there is a Gallery whereof the floor is pav'd with ſquare pieces of Black and White Marble, and ſuſtain'd by eight fair Pillars of White Marble, and at the end of it is a little Quarter, where the principal Cup-bearer has his reſidence. There alſo are the Lodgings of his Subſtitute, the *Kilarquer-bondaſi*, who is not an Eunuch, as the *Kilargi-bachi* is, and who, at his removal out of the Seraglio, is ordinarily advanc'd to the charge of a *Baſſa*. The *Kilargi-bachi* has in his cuſtody all the Gold and Silver-plate, the Baſins, the Ewers, the Bowls, the Cups, the Servers, and the Candleſticks, the greateſt part of that ſervice being garniſh'd with Diamonds, Rubies and Emeralds, and other precious Stones of value. As for golden Diſhes and Candleſticks, without any additional embelliſhments of precious Stone, there are ſome ſo large, and ſo maſſy, that there muſt be two men to carry one of them. Theſe Candleſticks are made after a faſhion quite different from ours. They are ordinarily two or three Foot high, upon a Baſe of above twelve inches Diameter, and the upper part thereof is as 'twere a Box, or kind of Lamp, with its beak, and it may contain above a pound of ſuet. 'Tis to prevent the fall of any thing upon the Carpet, that they make the foot of the Candleſtick ſo large as I told you; and beſides, it is requiſite, that it ſhould bear ſome proportion to the height. The match, or wieke, which they put into the Suet, beaten into ſmall bits, is about the bigneſs of a Man's thumb, and conſequently muſt needs make a great light in the Room. As to the *Kilarquer-bondaſi*, he is the Superiour over the *Halvagis*, and the *Akegis*, who are the Cooks and the Confectioners, of whom not one can enter into ſervice, but by his Orders.

In my diſcourſe of the Treaſury, I made no mention of the Quarter of thoſe Officers, who ſerve there, becauſe my deſign was to follow the order of the Structures of the Seraglio, and to conduct the Reader, by little and little, out of one Court into another, and out of one Quarter into another. That of the Pages of the Treaſury, is hard by the *Kilargaſik*, begins with a Gallery, pav'd with ſquare pieces of Marble, of different colours, ſuſtain'd by eight Pillars, of the ſame material, and whereof the ſides and the roof are painted with all ſorts of flowers, in Gold and Azure. That Gallery is open on the one ſide, and on the other you find in the midſt of it, the Door leading into the Appartment of the Pages, with three great Windows on the right hand, and as many on the left: And 'tis there that the ſix moſt elderly Pages of the Treaſury have their reſidence night and day. From that door, along a walk pav'd with white Marble ſtones, very large ones, about fifteen paces in length, and five in breadth, you come to another Portal, of the ſame material, ſuſtain'd by two Pillars of black Marble; over the ſaid Portal, there may be read theſe words, which are ordinary enough in the mouths of the *Turks*, and which I have explicated elſewhere;

La Illahé Illa Alla, Muhammed Reſoul Alla.

Beds according to the Turkiſh *mode.*

It gives entrance into a long Hall, where there may be ſeen on both ſides a kind of Seat, or Scaffold, a foot and a half in height, and between ſeven and eight in breadth. Every Page has but four foot in breadth for his repoſing place, as well by day, as by night: And for their Beds, they are permitted to have under them, only a Woollen Coverlet, four times doubled, which ſerves them for a Quilt, and over that they ordinarily have one of Gold or Silver-Brockado, or ſome other ſumptuous Silk-ſtuff; and in the Winter time, they are permitted to have three of them. They are not to have their Coverlets all of Wooll, which would be ſo much the warmer, becauſe it would not be a decent ſight for the Grand Seignor, when he comes ever and anon, in the night time, pretending indeed as if he would ſurprize them, and ſee how they demean themſelves, but in effect, ſometimes to cover lewd deſigns. 'Tis between thoſe Coverlets that the Pages take their repoſe, having their Waſt-coat and Drawers on; for there is no talk of any other kind of Linnen, either in *Turkey*, or any part of the Eaſt; and whether it be Winter or Summer, they alwaies lay themſelves down to ſleep, half clad, without any great Ceremony.

Wayes to ſatisfie the neceſſities of Nature different from ours.

Over the Beds of the Pages, there is a Gallery, which goes quite round the Hall, and is ſuſtain'd by Pillars of Wood, painted all over with red varniſh, and there they have their Coffers, wherein their Cloaths are kept. Every one has a Coffer to himſelf, but the twelve Senior Pages have each of them two Coffers, and one of thoſe twelve has the Key of the Gallery in his cuſtody. It is ordinarily open'd but one day in the Week, which is anſwerable to our *Wedneſday*, and then, every Page goes, and takes out of his Coffer, what he ſtands in need of. If any one of them muſt of neceſſity look for ſome thing there upon any other day, he gets five or ſix Pages together, and they all go to the principal Officer of the Treaſury, and he commands the *Rafgi*, who has the Key of the Gallery in his cuſtody, to open it for them, and to have a care that they meddle not with the Coffers of their Companions.

At one of the ends of the Hall, there is a Door, which conducts you to the Fountaines, where thoſe that have their dependance on the Treaſury go and waſh, when they are call'd to their Devotions. There are ſeven Copper Cocks for that convenience, and as well the pavement, as the Walls, of that place are of white Marble.

The places appointed for the eaſing of Nature are on the right hand, divided into four little Rooms, which are alwayes kept very clean, and pav'd with ſquare pieces of white Marble, as the Room of the Fountain is. The *Turks* do not ſit down, as we do, when they are in thoſe places, but they ſquat down over the hole, which is not half a foot, or little more above the ground. That hole is cover'd with an Iron plate, which riſes and falls by a Spring, and turning one way or other, at the falling of the leaſt weight upon it, it comes to the ſtation it was in before, aſſoon as the ordure is fallen from it. I have obſerved elſewhere, that the *Turks*, and generally all the *Mahumatanes*, do not uſe paper in ſuch caſes, or upon any undecent occaſion, and when they go to thoſe kinds of places, they carry along with them a Pot of water, to waſh themſelves withal, and the Iron-plate is alſo made clean at the ſame time. And ſo the hole being alwaies cover'd, and the Iron plate alwaies kept clean, there can be no ill ſmell in the place, and that the rather, for that a ſmall current of water, which paſſes under that place, carries away all the Ordure.

The Cauſes of the abominable Sin committed by the Turks *who are confin'd within the* Seraglio.

But it were to be wiſh'd, that they would not ſo much concern themſelves in keeping thoſe places ſo clean, provided they could forbear polluting them with thoſe deteſtable impurities, which I ſhould gladly have left unmention'd, did I not fear the reproach might be made to me, of my having been defective in point of exactneſs. I have already ſaid ſomething of it, in the Second Chapter of this Relation, and it is a ſubject, which is to be ſlightly paſt over, that ſo there may be but imperfect *Idea's* left of it. It is therefore in thoſe places, that the Pages make their nocturnal aſſignations, in order to the committing of the worſt of all crimes, which yet they find it very difficult to put in execution, becauſe they are ſo narrowly watch'd; and if they are taken in the very act, they are puniſh'd with ſo great ſeverity, that ſometimes they are even drubb'd to death; of which chaſtiſement, I have elſewhere given an account. In like manner, to prevent the committing of that infamous act, in the places where they take their repoſe, there are two Torches lighted, which laſt all the Night, and three Eunuchs are ever and anon going their Rounds, by which means the Pages are depriv'd of the opportunities, which otherwiſe they might have, to offend.

But we need not go far, to find out the Source of this Evil: the ſtrictneſs of the reſtraint they are in, and their being depriv'd of the ſight of Women, induce thoſe Young Men to practiſe ſuch defilements, and hurry the *Turks* into a Gulph, to which they, by an execrable paſſion, are, naturally but too much inclinable. The *Ichoglans*, who are brought very young into the Seraglio, know not what a Woman is, but by the inſtinct of Nature; and there are ſome of them, who, for one day's ſight and enjoyment of a Woman, would be content to dye the next. All thoſe Nations generally have ſo great a bent to lubricity, that it ſeems impoſſible they ſhould quit it, but with their lives: what they cannot do one way, they endeavour to do another; and they of the *Seraglio* do all they can to elude the inſpection of their Overſeers. The *Reader* may call to mind the Action of the two *Pages*, who hid themſelves in the *Moſquey*, and that ſingle Example is enough, to ſhew, how they ſeek out all the wayes imaginable, to ſatisfie their brutiſh paſſion.

The Quarter of the *Kaſnadar-bachi*, as alſo that of his Companion, or Subſtitute, is adjoyning to that of the *Pages* of the Treaſury, and from their Chambers, they have a Proſpect into a little Flower-Garden, which belongs to them. We have yet ſome other Chambers to view, before we come to that, which they call the *Haz-Oda*, which is the Appartment of the Forty *Pages* of the Chamber, and the entrance to that of the Grand Seignor.

CHAP. XIV.

Of the Quarter of the *Dogangi-bachi*, or Grand Faulconer, and of ſome other Officers.

The Principal Heads.

Magnificent Chambers. The ordinary Revenues of the Grand Faulconers. The Magnificence of the Ottoman *Princes, in what relates to Hunting. Birds ſupplying the places of Dogs, in running down a Deer, or a Hare. The delicate Chamber of the* Selidgar-Agi, *who carries the Grand Seignor's Sword. The excellent order obſerv'd in the Seraglio.*

Magnificent Chambers.

THe *Dogangi-bachi*, or Grand Faulconer, and the Pages, whom he has under his Charge, have their Quarter, between that of the Pages of the Treaſury, and that of the Pages of the Chamber. The place appointed for the Pages of the Falconry, has nothing in it extraordinary, and a man cannot make a diſcovery of any thing of beauty therein; but on the other ſide, the two Chambers, where the Grand Falconer Lodges, have ſomething that's Magnificent, and are as ſumptuouſly furniſh'd, as any other Room of the Seraglio. The firſt, which ſerves for an Anti-Chamber, is leſſer, and they are both of them pav'd with a Chequer-work of black and white Marble, having the Roof beautify'd with Flowers, painted, and guilt. But that of the ſecond Chamber is the more ſumptuous by much, as having large Flowers, in emboſs'd Work, every Flower in its ſquare piece, and the Junctures all cover'd with Gold. The Walls are excellently wainſcoted, wherein alſo they have not ſpar'd for Gold, and on both ſides, there are croſs-barr'd Windows, whereby the Chamber receives much light. The Marble Chequer-work of the Floor is not ſeen, as being cover'd with a ſilken Carpet, upon which there are laid, in ſeveral parts of the Chamber, a certain number of Quilts, two or three foot in breadth, and about four Inches thick. Some of them are cover'd with Velvet, or Satin, of different Colours; others, with Gold-Brockadoes, and every one has its Cuſhion, of the ſame Stuff, between three and four foot in length, and about two foot in heighth. Theſe Cuſhions are laid behind their backs, when they are ſitting, after their Mode, croſs-legg'd, and thoſe little Quilts are, to them, inſtead of Chairs, and Couches, in a Chamber.

The ordinary Revenues of the Grand Falconer.

If the Grand Falconer be remov'd out of the Seraglio, it is upon his advancement to the Charge of one of the principal *Baſſa's*, and to one of the greater Governments, as that of *Cairo*, or *Babylon*; and while he continues in the Seraglio, beſides his Table, which is all at the Prince's charge, he is allow'd an annual Revenue, of ten or twelve thouſand Crowns. The Pages of the Falconry, carry Hawks on their Fiſts, and feed them: they have the liberty to go and exerciſe them in the Gardens, and they all attend the Grand Seignor, when he goes a Hawking, or Hunting. They wear the ſame Stuffs, as the Pages of the Treaſury, and may alſo put on Veſts of Cloath, but made after ſuch a faſhion, as makes them eaſily diſtinguiſhable from the *Ichoglans*, of the firſt and ſecond Chamber, who are always clad in Woollen-cloath. For the Pages of the Falconry have their Sleeves made narrower and narrower, from the Shoulder to the Wriſt, and they are there faſten'd cloſe with Buttons; but the Sleeves of the Pages of the

the Treaſury, are as wide below, as they are above, and that makes the difference between them. The twelve Senior Pages of the Falconry have the ſame ſlaveries and advantages, as the Pages of the Treaſury, and are their Fellow-Commoners; but the other Companions of the former, are treated after the ſame rate as the Pages of the *Seferlis*, who waſh the Grand Seignor's Linnen, and they all common at the ſame Table.

The Magnificence of the Ottoman *Princes in relation to Hunting and Hawking.*

Beſides the fore-mentioned Pages, the Grand Faulconer has under his command near eight hundred other perſons, as well in *Conſtantinople* as the parts adjacent thereto, perpetually employ'd in the ordering and training up of all ſorts of Birds for the Game, and there come none into the Seraglio, but what are ſo order'd, and taught. Though there may be a very great number of ſuch, yet does not the Grand Seignor make uſe of any, but what have ſome ſtone of value about the neck, nay ſometimes ſuch as may be valued at ten thouſand Crowns. All the *Mahumetane* Princes are very ſumptuous, in all things relating to their Game, and particularly the King of *Perſia.* Nothing can be imagin'd more Glorious, or Magnificent, then the long Train of the Grandees of his Court, when they return from their Sports. They all march in an excellent order, every one with the Hawke on his Fiſt, and every Hawke having about the neck, either a Diamond, or ſome other precious ſtone, of great value, with the hood all embroider'd with Pearles; which muſt needs make a moſt delightful ſhow.

Birds ſupplying the place of Dogs, in running down a Deer, or Hare.

The *Turks*, and other inhabitants of the *Levant*, breed up, in order to their divertiſements, ſeveral ſorts of Birds, which the *Europeans* make no uſe of at all, and they are of a larger ſize, and ſtronger, then ours. With thoſe, inſtead of Dogs, will they run down a Hare, or a Stagge; and they have alſo the diverſion of hunting the Wild Boar, and other ſavage Beaſts. But what makes that Sport the more delightful is this, that in *Perſia*, the Countrey is all open and champion, and there are no Woods, into which the Hawke, or other Bird, might get out of their ſight. He diſcovers the Beaſt at a great diſtance, faſtens of a ſudden upon it, ſo as that it cannot get looſe from him, and, ſticking cloſe to the Head, picks out the Eyes of it, vexes, and torments it, and retards the ſwiftneſs of its courſe, by which means, the Huntſmen come up the ſooner to it, and diſpatch it. But they do not give the fatal blow, till the Prince has order'd them to do it, or till he has ſhot off an Arrow, or diſcharg'd his Fire-lock: upon which ſignall, they who are about him are permitted to exerciſe their courage and dexterity.

Next adjoyning to the Appartment of the Pages, belonging to the Falconry, there is a long Gallery, which is open but of one ſide, and in the floore of it, there is a little aſcent. It is ſuſtain'd by ten Pillars of Marble, of ſeveral colours, and pav'd with a ſquare-piec'd work of the ſame material; with a Wainſcotage, wherein there are ſome flowers painted, but very meanly.

The Seligdar-Aga's *Chamber, who carries the* Grand Seignor's *Sword.*

From the end of the foreſaid Gallery, turning on the right hand, you come to the Chamber of the *Selidgar-Agi*, who carries the Sword before the Grand Seignor. Some part of that Chamber is cover'd with Carpets, the other has a Seat or Scaffold, rais'd three foot high, but of a conſiderable breadth, to which they aſcend by ſo many ſteps of white Marble, of four foot in length, the remainder of which Seat, being divided from the Chamber by a Balliſter'd work, partly gilt with Gold, and partly Green. All within that encloſure of Balliſters is cover'd with rich ſilken Carpets, and all about, as well to the Wall ſide, as to that of the Balliſters, there are ſumptuous Cuſhions of all ſorts, of Gold and Silver-Brokadoes. The Walls of the Chamber are all gilt, and at equal diſtances, there are flower-pots painted, rarely well diverſify'd, and affording a moſt delightful proſpect. The place where the *Selidgar-Agi* ſits, is at the corner of that part of the Chamber which is encloſ'd with the Balliſters, on the right hand, and over his Head hang the Swords and Sabres, which he carries before the Grand Seignor, within the Seraglio, and after him, when his Highneſs goes out of the Seraglio.

The excellent order obſerv'd in the Seraglio.

Aſſoon as a Prince is come to the Crown, whatever he ordinarily wears, is never return'd into the Treaſury, till after his death: And the *Chaſnadar-bachi*, who is the Overſeer of it, finds by his Regiſtries, whether all the things that were taken out of the Treaſury, during the Grand Seignor's life, are brought into it again, at his death. Whenever any piece is taken out, the *Seligdar-Aga*, to whom it is deliver'd, gives the principal Officer of the Treaſury an acknowledgment, under his hand, of his having receiv'd it; and by that means nothing can be embezill'd, good order being ſtrictly obſerv'd in all things, relating to the Seraglio. In ſome other parts of the Chamber you find hanging up Ponyards and Knives, all rich Pieces, and beſet with precious ſtones, which, as all the reſt, are exactly Regiſtred in the Books of the Treaſury. On each ſide of the ſaid Chamber, there are two little Rooms, for four Pages of the *Seferlis*, who wait on the *Seligdar-Aga*; and are always about his perſon. 'Tis now time that we paſs into the Grand Seignor's Quarter.

CHAP. XV.

Of the Grand Seignor's Appartment.

THE PRINCIPAL HEADS.

The Chamber of the Forty Pages. A noble Monument of the Valour of Amurath. *The ſituation of the Moſqueys in* Turkey. *The Ceremonies of their Devotions. A Magnificent Winter-Chamber. The myſterious Seal of* Mahomet. *The great Superſtitions of the* Turks. *A fantaſtick, and covetous knack of Devotion. The Relicks of* Omar. *A ridiculous Sect. The* Grand Seignor's *Quarter. The Emperour* Amurath's *Belvedere, or place of Proſpect. The Excellent Wines of the Oyl of* Tenedos. *A perfidious Act juſtly puniſh'd. The Fortune of a beautiful* Sicilian *Virgin. The* Grand Seignor's *Bed-Chamber. The ancient veneration of the* Turks *for* Mahomet's *Banner. A word farther of the Prince's Appartment.*

THough the inner part of the Seraglio ought properly to be divided into but two great Quarters, which are the *Grand Seignor*'s own Quarter, and the Quarter of the *Sultaneſſes*; yet have I thought it more convenient, for the Reader's better remembrance of things, to diſtinguiſh to him the different parts, of which the former conſiſts, anſwerably to its ſeveral uſes: and after a large account, given of the Baths, the Treaſury, the Cup-Bearer's Office, and the Falconry, I come now to the particular Appartment of the *Grand Seignor*'s Perſon.

The Chamber of the Forty Pages.

The *Haz-Oda* is the firſt Structure that offers it ſelf to your view, and 'tis by that name the *Turks* call the fourth and higheſt Claſſe of the *Ichoglans*, which is the Chamber of the *Forty Pages*, who are hourly employ'd in the *Grand Seignor*'s Service. This Chamber is of the ſame largeneſs, as that of the Pages of the Treaſury, and furniſh'd much after the ſame rate; but it is not near ſo lightſome, or rather, it wants light. As there is not ſo great a number of them, ſo have they accordingly more place to ſit, or lye down; and in the midſt of the Chamber, you find a little ſquare place, raiſ'd up ſomewhat higher than the Beds of the Pages, whence the *Haz-Oda-bachi*, their Governour, may obſerve all their actions, and ſee how they demean themſelves. He has order to give the *Grand Seignor* notice of it, Rewards being the conſequences of good actions, as chaſtiſements are, of bad ones ; and it is alſo incumbent upon him, to make ſpeedy proviſion of all the things they ſtand in need of. Over the Door of that Chamber, theſe words, *La Illa He Illa*, &c. whereof I have often made mention, are engrav'd in large golden Letters ; and at the four corners, are the Names of *Mahomet*'s four Companions, *Ebou-beker*, *Omar*, *Oſman*, and *Ali*, engrav'd in like manner in black Marble. When the Grand Seignor has made a *Baſſa*, and that he is to take his leave of his Highneſs, to go to his Government, he comes out at that Door, where all thoſe names are engrav'd, and as ſoon as he is come out, he turns his face again to the Door, and kiſſes the Threſhold of it, with great humility.

A noble Monument of Amurath's *Valour*,

As ſoon as you are come into the Chamber, you find on the right hand ſeveral words of the Law, written, and enchac'd, in guilt ſquares, and one of theſe Writings is, of Sultan *Achmet's*, the Father of *Amurath*. On the left hand, you find, faſten'd to the Wall, a Coat of Mail, a Head-piece, and a great Buckler ; it is one of the Monuments of *Amurath*'s Valour. During the Siege of *Bagdet*, or *Babylon*, a *Perſian* coming out of the City, and challenging any one of the Beſiegers to meet him, that Prince, one of the moſt courageous and ſtrongeſt men of his age, would needs receive him himſelf, without any other Arms, than a Sabre in his hand, though the *Perſian* was arm'd from head to foot. *Amurath* who was not only a prodigious Perſon as to ſtrength, and valour, but alſo well skill'd in the uſe of a Weapon, afforded him not the time to conſider whom he had to deal withal, but immediately gave him ſuch a furious blow with the Sabre, over the right ſhoulder, that he cut his coat of Mail quite to the Middle of his Body, and left him dead upon the place.

Oppoſite to the *Haz-Oda*, or the Chamber of the forty Pages, there is a Gallery of a conſiderable length, and particularly remarkable for its Structure. It is open on both ſides, and has of each, a row of white Marble-Pillars ; but it is built after the Serpentine faſhion, and they who walk in it are, every ſix paces, out of ſight one of the other. There are, under this Gallery four great Preſſes, to put up the accoutrements of the four Officers, who are always about the Grand Seignor's Perſon, to wit, the *Seligdar-Aga*, the *Chokadar-Aga*, the *Requabdar-Aga*, and the *Hazoda-bachi*, of whom I have ſpoken at the beginning of this Relation, when I gave a Liſt of the Grandees of the Port.

The ſcituation of the Moſques in Turkey.

This Gallery, of ſo fantaſtick and ſo extraordinary a Structure, is not far from that other, which is a continu'd aſcent, and whereof I made mention in the precedent Chapter. Oppoſite to this laſt, there is a Moſquey, of the middle ſort, as to the largeneſs, the length of it ſomewhat exceeding its breadth, and it ſtands North and South, a ſituation the *Turks* obſerve in all their Moſqueys, which are always turn'd towards *Mecha*, which place is Meridional to all the Provinces of the Empire. There is in the Wall, oppoſite to the South, a kind of Neech, which they call *Mihrab*, into which the *Iman*, who is their Prieſt, gets up, to ſay Prayers at the accuſtomed hours, and the Grand Seignor is preſent thereat, with the forty Pages of the *Haz-Oda*, in a little Room, the Window whereof is oppoſite to the Neech. On both ſides of the ſaid Neech, there is a Gallery ſuſtain'd by five Pillars, ſome whereof are of green Marble, and the reſt of Porphyry. And in the Moſquey, and in the Chamber, or Room, into which the Grand Seignor comes to do his Devotions, and in the two Galleries, there's no going but upon rich Carpets. You are not to look for ought of painting there ; nor have the Walls any other Ornament, than that of the whiteneſs of the Marble, whereof they are built. But there are a great many Writings, in large *Arabick* Characters, enchac'd in gilt Borders, hanging up in ſeveral places, and thoſe Writings contain only things taken out of the Law of *Mahomet*.

The Window of the Chamber, into which the Grand Seignor comes to do his Devotions, is ſix foot in length, and three foot high, and has a Lattice, with a Curtain behind it, as it is in ſeveral Chappels, which our Chriſtian Princes have in their Palaces. There is alſo oppoſite to the ſame Neech, before-mentioned, ſuch another Window, and ſuch another Chamber, for the Sultaneſſes, and when the *Muezim*, whoſe ſtation is of one ſide of the *Iman*, and who is as it were his Clerk, hears the drawing of the Curtains, he immediately rings a ſmall Bell, which is the ſignal, that the Grand Seignor and the Sultaneſſes are come into their ſeveral Rooms.

The Ceremonies of their Devotions.

Upon their arrival, the foreſaid *Muezim* begins to ſing theſe two words, *Allahu Ekber*, which ſignifies, *God is Great*, repeating them four times: and afterwards, having added thereto ſome words, ſpeaking as 'twere to himſelf, the *Iman* in his turn, ſings theſe following; *Elhamdu lillahi Rabbil alemijn*, that is to ſay, *The Grace of God is the Maſter of all things*. He thus continues the Prayer, proſtrating himſelf ſeveral times to the ground, and all the people preſent do alſo proſtrate themſelves as he does.

In the midſt of the Domo of the Moſquey, there is a Hoop of Iron, all about which there hangs a great number of Lamps, of *Venice*-Cryſtal, and there are alſo ſome diſpos'd along the Galleries, of the ſame Metal, they being not permitted to have in their Moſqueys, either Gold or Silver. They do not light thoſe Lamps, but only for the Prayers at night, and the fire caſting a reflection on thoſe Cryſtals, creates a moſt delightful Object to the ſight.

The Chamber of the *Sarai-Agaſi*, one of the four principal Eunuchs, is adjoyning to that Moſquey, and the leaſt of all the Chambers, of the Officers, belonging to the Inner-part of the Seraglio. He has but little place more than is requiſite for him to ſleep in, and he is waited on by two Pages of the *Conchouk-Oda*, or the little Chamber.

Adjoyning to the Door of the *Haz-Oda*, there is a Hall pav'd with a Checquer-work, of black and white Marble, in the midſt whereof there is a Baſin of the ſame material, but of ſeveral colours, out of which there is an aſcent of water four or five foot high. That water is receiv'd into a ſecond Baſin, made in the form of a Scallop-ſhell, out of which it falls again into a third, much larger than the two precedent ones. The upper-part of the Hall is built Domo-wiſe, having therein ſome Windows, which give it light, and a certain piece of dull painting is all the Ornament of its Walls. At your entrance into this Hall, you ſee two Doors, one on the right hand, the other, on the left. That on the left hand conducts to a Flower-Garden; and the other is the door of a Chamber, into which the Grand Seignor comes, ſometimes, in the Winter-ſeaſon.

A magnificent Winter-Chamber.

This Chamber is one of the moſt ſumptuous of any in the Seraglio. It's arched Roof is divided into a great number of little Cells, Triangle-wiſe, diſtinguiſh'd by two little filets of Gold, with a green ſtreak in the midſt, and out of every Angle, there juts ſomewhat like the bottom of a Lamp, excellently well gilt. Though the Walls are of a curious white Marble, yet is there a delicate piece of Wainſcotage, of about the height of a man's waſte, carried quite round the Room, and the rich Carpets, upon which you walk, deprive your ſight of the large ſquares of Marble, of ſeveral colours, wherewith the Floor is embelliſh'd. Of a great number of Cuſhions, which are plac'd along the Walls, ſome are embroider'd with Pearls, and precious Stones, and ſet there only for oſtentation; the others, which are for ſervice, are cover'd with Gold, or Silver-Brokadoes, and other coſtly Stuffs. At one of the corners of the Chamber, there is a little Field-bed, about two foot in heighth, embroider'd all over, the Counterpane, the Cuſhions, and the Quilt; and that Embroidery is all of Pearles, Rubies, and Emeralds. But when the Grand Seignor is to come into that Chamber, they take away the Counterpane and Cuſhions, which are leſs fit for Service than for Ornament, and they bring in others of quilted or tufted Velvet, or Satin, upon which the Grand Seignor may more conveniently repoſe himſelf.

Mahomet's Myſterious Seal.

Towards the feet of the ſaid Bed, there is a kind of Neech made within the very Wall, in which there is a little Ebony Box, about half a foot ſquare, and in that is lock'd up *Mahomet*'s Seal. It is enchac'd in a Cryſtal, with a Bordure of Ivory, and taking all together, it may be four inches in length, and three in breadth. I have ſeen the Impreſſion of it upon a piece of Paper; but he who ſhew'd it me, would not ſuffer me to touch it, only upon this ſcore, that he look'd on it as a great Relick. Once in three months this Chamber is made clean, and the Carpets are chang'd, the Pages of the Treaſury being employ'd in that Office. And then it is, that the *Chaſnadar-bachi* opens the Box, and having in his hands an embroider'd Hand-kerchief, he takes out the Seal, with great reſpect and reverence, whilſt the Senior of the Pages holds a golden Cup, garniſh'd with Diamonds and blue Saphirs, on the top of which there is a kind of Perfuming-Pot, out of which there comes an exhalation of all ſorts of ſweet Scents, whereby the whole Room is in a manner embalm'd. The Page holds that Cup in both his hands joy'nd together, and lifting it up higher than his Head, all thoſe that are preſent immediately proſtrate themſelves to the ground, as an acknowledgment of their veneration. As ſoon as they are up again, the Page brings down the Cup, lower than his chin, and the principal Officer of the Treaſury, holding the Seal over the ſmoke, all thoſe who are in the Room, come and kiſs the Chryſtal which covers one of the moſt precious Relicks, that they have of their Prophet. I have us'd all the endeavours I could, to get out of my two Officers of the Treaſury, who had often kiſs'd that Chryſtal, what Obſervations they might have made, as to the material whereof the Seal was made, and what Letters were engrav'd upon it ; but they told me, and by reaſon of the ſmoke, and the Chryſtal, which covers the Seal, not to inſiſt on the ſmall time they have to obſerve it, during the act of kiſſing it, it is not poſſible that any one can give a certain judgment of either the Stuff, or the Engraving of it.

Upon the fourteenth day of the *Ramazan*, that is to ſay, the Lent of the *Turks*, the Grand Seignor comes in perſon into that Chamber, accompany'd only by the *Seligdar-Aga*, and taking off the Chryſtal, which lies over the Seal, he delivers it into his hands, ordering him to make the Impreſſion of it upon fifty little bits of Paper, which are not much bigger than the Seal it ſelf. This Impreſſion is taken off with a certain gummy Ink, which is prepar'd in a Pourcelain Diſh, whereinto he thruſts his finger, and rubs the Seal with it, and keeps all thoſe Printed Papers, for the uſe, to which his Highneſs deſigns them, as we ſhall ſee, e're we come to the end of this Chapter.

The great Superſtition of the Turks.

Within the ſame Chamber, and adjoyning to the place, where the Seal is kept, there is another Box or Coffer, of a larger ſize, cover'd with a Carpet of green Velvet, with a great fringe of Gold and Silver, wherein is kept *Mahomet*'s *Hirka*. It is a Garment with large ſleeves, of a white Camelet, made of Goat's hair, which the *Turks* do alſo look upon as a great Relick. The Grand Seignor having taken it out of the Coffer, kiſſes it with much reſpect, and puts it into the hands of the *Capi-Aga*, who is come into the Room by his Order, after they had taken the Impreſſions of the Seal. The Officer ſends to the Overſeer of the Treaſury, for a large golden Cauldron, which is brought in thither by ſome of the Senior-Pages. It is ſo capacious, according to the deſcription which they gave me of it, as to contain the ſixth part of a Tun, and the out-ſide of it is garniſh'd, in ſome places, with Emeralds, and Turquezes. This Veſſel is fill'd with water within ſix fingers breadth of the brink, and the *Capi-Aga*, having put *Mahomet*'s Garment into it, and left it to ſoak a little while, takes it out again, and wrings it hard, to get out the water it had imbib'd, which falls into the Cauldron, taking great care, that there falls not any of it to the ground. That done, with the ſaid water he fills a great number of *Venice*-Chryſtal Bottles, containing about half a pint, and when he has ſtopp'd them, he Seals them with the Grand Seignor's Seal. They afterwards ſet the Garment a drying, till the twentieth day of the *Ramazan*, and then his Highneſs comes to ſee them put up again in the Coffer.

A ridiculous and covetous knack of Devotion.

The next day after that Ceremony, which is the fifteenth after their grand Faſt, the Sultan ſends to the *Sultaneſſes*, and the Grandees of *Conſtantinople*, as alſo to moſt of the conſiderable *Baſſa's* of the Empire, to each of them, an Impreſſion of the Seal, in a little ſcrip of Paper roll'd up, and well faſten'd with Silk, and with that, one of thoſe Bottles full of water, which is look'd upon as a great favour. But it proves a very dear favour to thoſe who receive it, and for a ſcrip of Paper, and a Glaſs of water, they muſt ſend back again to the Grand Seignor very conſiderable Preſents, not accounting what they beſtow on thoſe perſons, who bring, from him, thoſe teſtimonies and marks of his Affection.

It is to be obſerv'd alſo, That the *Capi-Aga* is allow'd to multiply the ſaid Water, as far as he thinks requiſite, and anſwerably to his deſire of multiplying the Preſents. All he has to do, is only to fill up the Cauldron, as it is emptied, and that additional water is as good as 'twas before, ſince it is intermix'd with that wherein *Mahomet*'s Garment had been ſoak'd. For there are many perſons, to whom he ſends thoſe Bottles, without the impreſſion of the Seal, upon the little piece of paper, and he has a ſnack out of all that is beſtow'd on the Bearers of thoſe Preſents. But he is not permitted to make that multiplication of the Water, any longer than for the ſpace of three dayes; that is to ſay, till the Seventeenth of the *Ramazan*, after which time, the additional intermixture of it would not have the Vertue, which they imagine it has.

As ſoon as this Preſent is receiv'd by thoſe to whom it is ſent, they take the paper, which has the impreſſion of *Mahomet*'s Seal, and, after they have left it to ſoake a little while in the Water of the little Chryſtal bottle, they take off the water and the paper, ſwallowing down both together with great devotion. But it is to be noted, That no body muſt be ſo preſumptuous as to open that paper; for they ſwallow it down as it is brought to them, after a little ſoaking in the water, they being not permitted to ſee the impreſſion of the ſacred Seal: And they, who receive only the bottle, without the paper, ſend for one of their *Imans*, who are as 'twere their Prieſts, and get him to write down theſe words in another piece of paper, *La hé Illa, Alla hul,vahidul gebbar*; That is to ſay, *There is no other God then God, the puniſher of Crimes*. There are others, who order theſe words to be writ down; *La Illa hé Illa, Allahul meliquid vehhab*; which ſignifies, *There is no other God then God alone, the Liberal Emperour, and Pardoner of Offences*. The paper, having theſe words written upon it, is put into the water of the little Bottle, and ſo they ſwallow down both together, with a ſtrong perſwaſion, that thoſe words have the ſame vertue, as the impreſſion of the Seal.

The Relicks of Omar.

There is alſo to be ſeen, in the ſame Chamber, a very homely kind of Cuttelas, hanging by the Wall, near the place where the Prophet's Seal and Garment are kept. The Scabbard is cover'd with Green cloath, and they have it by Tradition, that it had been the Cuttelas of *Omar*, one of *Mahomet*'s four Companions, who govern'd after him, though *Ebou-Bequer* was the elder of the two, and Father-in-law to *Mahomet*. The *Arabians* affirm, That *Ebou-Bequer* was a *Jew*, by extraction, and one of the moſt learned of his time; and that, having renounc'd the *Moſaick* Law, he taught at *Mecha*, in the Schools, after which he beſet himſelf to compoſe ſome part of the Alcoran.

Near the Cuttelas, there is alſo to be ſeen a kind of ſhort Sword, for which they have, in like manner, a great veneration, upon a perſwaſion, that it ſome time was the Sword of a certain perſon named *Ebou-Niſlum*, with which he cut to pieces, thoſe, who had ſpread a Hereſie in the Law of *Mahomet*. He came not into the World till Four hundred years after the death of the Prophet, and at length deſtroy'd that Sect, which during the ſpace of two Ages before, had given much trouble to the true *Mahumetans*, and gain'd ſeveral Battels againſt them.

A ridiculous Sect.

The ſaid Sect was grown very powerful under the denomination of *Mubarrigiu*, and I have met with ſome remainders of it in the Mountains of *Churdiſtan*, which is the ancient *Chaldea*. Thoſe people are very remarkable for their ſuperſtition, and much more for their ignorance; and a man muſt have a great care of ſtriking a black Dog, in their preſence, or cutting an Onion with a Knife; for their way, when they are to eat an Onion, is to cruſh it between two ſtones. The cauſe of that groſs ignorance, is their not having any perſon among them, to inſtruct them; and a man may travel five or ſix dayes Journey in their Country, and not meet with either a *Mollah*, or a *Moſquey*. The ſame reaſon may alſo be given for their being, for the moſt part, uncircumcis'd, and that they who have receiv'd Circumciſion, had it not till they were Twelve or fifteen years of age, and that accidentally, by going to ſome place at a great diſtance, to find out a *Mollah*, and defraying the charges of their Friends and Relations, who muſt accompany them to that ceremony.

The Grand Seignor's *Quarter.*

Between the Chamber, where theſe noble Relicks are to be ſeen, and that of the Forty Pages, of which I have given an account at the beginning of this Chapter, you have the Proſpect of a treble portal of Porphyry, that is, three doors at a ſmall diſtance one from the other, whereof that in the middle gives entrance into the Grand Seignor's Appartment. The two others lead to the Lodgings of the *Chokadar-Aga*, and the *Riquabdar-Aga*, and thoſe Lodgings are very dark, becauſe they are not in a place where light can be brought into them, and that at the firſt building thereof, they could afford each of them but one little Window. But, abating that inconvenience, they are well enough furniſh'd, according to the mode of the Country, you tread on nothing but Silken Carpets; there's no want of Brokado-Cuſhions, and emboyder'd ones, and the Walls, which are all of White Marble, entertain the Eye with pots of Flowers plainly painted, at certain equal diſtances, about which there has been an ingenious application of Gold and Azure.

The Grand Seignor's Quarter begins with a Hall, which is ſpacious enough, and the embelliſhments of the in-ſide of it are correſpondent to thoſe of the out-ſide. It is an incruſtation of Marble, of ſeveral colours, and the Floor of it is cover'd only with the large Woollen Carpets, which are brought out of *Perſia*, but ſuch as are more ſumptuous, and much more highly eſteem'd, than thoſe which are made of Silk. All about the Hall, for the ſpace of Five foot, there are ſpread Coverlets of Silk, of a light colour, ſome Tufted, ſome Embroyder'd, and upon the Coverlets there are ſeveral ſorts of Rich Cuſhions, four foot in length, and between two and three, in breadth.

Amurath's *Belvedere.*

Of the two Doors, which are within the Hall, one goes to the Appartment of the *Pages*, the other to the Quarter of the *Sultaneſſes*, and as you go out by this laſt mentioned, you enter into a Flower-Garden, in the midſt whereof there is a Baſin with its water-work. From one of the ends of the Garden you paſs to the *Revan-Kouchki*, that is to ſay, a Chamber ſupported by Pillars. It is a *Belvedere*, or ſpacious Room, having a delightful Proſpect of all ſides, which the Sultan *Amurath* cauſ'd to be built, at his return from the *Perſian* War, after he had taken the City of *Babylon* from *Shach-Sefi*, the King of that Kingdom, ruin'd the Province of *Tauris*, and added that of *Erivan* to his Conqueſts, by the perfidiouſneſs of the Governour. I ſhall give you an account anon, how he was juſtly puniſh'd, for that act of Treachery, and I reſerve the compleat hiſtory of his baſeneſs, for the Relations of my Travels.

This Room, or Arbour, which we call the *Belvedere*, from the delightfulneſs of its Proſpect, is built in an Eminent place, upon a ſteepy Rock. It is a noble Arched Roof, and the Walls, which are rais'd no higher then that a man may reſt his Elbow on them, are all of White Marble, with ſome *Arabian* Verſes thereon, cut, and gilt. It is open of all ſides, and the Lattices, all about it, hinder thoſe that are within it from being ſeen by ſuch as are on the out-ſide, and afford them withal one of the moſt delicate Proſpects in the World. For, from that Room, they have the ſight of all *Galata* and *Pera*, all that pleaſant Landskip of *Aſia*, about *Scutaret*, and *Chalcedon*, the Port of *Conſtantinople*, one of the nobleſt of all *Europe*, and the Channel of the *Black Sea*, which, at the point of the Seraglio, is intermixt with the Waters of the *Mediterranean*, where there is obſervable in the midſt, as it were, a white foamy ſtreak, which ſeems naturally to denote the Confines of *Europe* and *Aſia*.

The Excellent *Wines of* Tenedos.

'Twas in this pleaſant Arbour, that *Amurath* was often wont to divert himſelf, with that Governour of *Erivan*, who had taught him to drink Wine, whereto he had ſo eaſily accuſtom'd himſelf, that, many times, he ſpent three days together, in a continu'd debauch. The only Wine he drunk was that of the Iſland of *Tenedos*, the moſt excellent of any of the Iſlands of the *Archiphelago*, and the leaſt intoxicating; and he ſoon became as good a proficient in the drinking of it, as the Maſter, who had taught him to do it. This *Perſian* Governour was a man extreamly inclin'd to debauchery, inſomuch that before his perfidious delivery of the place to *Amurath*, as I paſs'd through *Erivan*, in one of my Voyages to *Perſia*, he intreated me to make my abode there for the ſpace of fifteen days, and, to humour him, there was a neceſſity of ſpending whole nights in drinking, ſo that I ſaw him not all the day long, which I queſtion not but he employ'd in the management of his affairs, and taking his repoſe.

Perfidiouſneſs puniſh'd.

But, at the long run, lewd actions meet with the puniſhment they juſtly deſerve. *Shach-Sefi*, King of *Perſia*, would not entertain any propoſition of Peace, no nor ſo much as give audience to an Ambaſſador from the Grand Seignor, whom I ſaw ſent back from *Iſpahan*, where I then was, unleſs *Amurath* would deliver up the Traytor, in order to his puniſhment. Whereupon, they being both one day at their ordinary debauch, in the *Belvedere*, the Grand Seignor, without any formality, order'd him to be Strangled, in his preſence.

The Fortune of a beautiful Sicilian *Lady.*

It was ſometimes alſo *Amurath*'s cuſtome, to bring into that pleaſant place, the Principal *Sultaneſſes*, as, his Mothers, his Siſters, and ſuch others as he had the greateſt kindneſs for. But his moſt frequent aſſignations there, was with a *Sicilian* Lady, for whom he had a great affection, and who, being extreamly handſome, and of a mild diſpoſition, obtain'd of him whatere ſhe deſir'd. She was taken at Sea, by the Pyrates of *Barbary*, as ſhe was upon her Voyage into *Spain*, in order to her intermarriage with one of the Grandees of that Countrey: And the *Baſſa* of *Algiers* ſent her, a Preſent, to the Grand Seignor, who took a particular fancy for her, and made her as happy, as a Woman can be, who muſt endure the reſtraint of the Seraglio.

The Grand Seignor's Bed-Chamber.

From that door of the Hall, which gives entrance into the Flower-garden, you paſs, on the right hand, into a kind of Gallery, about fifty paces in length, and twelve in breadth, the pavement whereof is a Chequer-work of Black and White Marble. At the end of it, there is a great Structure, which is wholly of Marble, and what firſt entertains the Eye is a pretty large Door, over which there is a kind of a flat arched Roof, And both the Roof, and the Door, are adorn'd with flowers, in emboſs'd work; and amongſt thoſe flowers, there are certain impreſſes cut in the Marble, and all curiouſly Gilt.

About five or ſix paces from that Door, you come to another, not inferiour to it, as to beauty, which is that of the Grand Seignor's own Chamber. Its Cieling, or arched Roof, is according to the model of the Winter-room, whereof I have given you a Deſcription at the beginning of this Chapter. The only difference between them is, in what iſſues out of the Angles of the little Arches; and whereas in the other Room, they repreſent the bottoms of Lamps, gilt with Gold; in this, they are balls of Rock-Cryſtall, cut Facet-wiſe, with an inter-mixture of precious ſtones, of different colours, which muſt needs give a very divertive entertainment to the Eye. The floor of it is cover'd with Carpets, which, as to beauty, and excellency of Workmanſhip, exceed thoſe of the other Chambers; and the ſame thing is to be ſaid, as to the Quilts, the Counterpanes, and the Cuſhions; the moſt part of this furniture being adorn'd with an embroidery of Pearls, and the whole Room, which is very ſpacious, having, in all parts, ſeveral other ſumptuous embelliſhments. And whereas this Room was Originally deſign'd for the Grand Seignor's Summer-Divertiſement, it is accordingly the more lightſome, and has large Windowes on three ſides of it. As to the *Sultan*'s Lodging, he complies with the cuſtome of the Countrey, or rather that of all the Eaſtern parts. There is no Bed-ſtead ſet up, but towards the Evening, the Pages ſpread three Quilts one upon the other, at one of the corners of the Chamber, and place over it a Canopy of Cloth of Gold, garniſh'd with an embroidery of Pearls.

The ancient Veneration for Mahomet's *Standard.*

On the right hand, as you come into this Room, there is a Cup-board, or Preſs, wrought within the very Wall, where they keep the *Bajarac*, that is to ſay, the Standard of *Mahomet*, which has theſe words for its Impreſs, or Motto, *Naſrum min Allah*, that is, in our Language, *The aſſiſtance is from God*. This Standard was heretofore in ſo great veneration amongſt the *Turks*, that when there happen'd any Sedition, either at *Conſtantinople*, or in the Armies, there was no ſafer or more expeditious remedy to appeaſe it, then to expoſe that Standard to the ſight of the Rebels. And that very Expedient has many times prov'd very fortunate to the *Ottoman* Princes, when they have been reduc'd to their great extremities, by the ſecret Combinations of ſome Factious perſons. Then does the Grand Seignor ſend ſome of the *Mollahs*, who are in the nature of Prieſts, amongſt the *Turks*, with the Standard, and being come up to the firſt ranks of the Rebellious Forces, they ſpeak to them, in their Language, to this effect: *This Banner is the Standard of the Prophet; all they who are faithful, and obedient, ought to come to ſubmit themſelves at the Foot of this Standard; and they who will not come to it,* *are*

are Unbelievers, and they ought to be deſtroyed. But ſome years ſince, the *Turks* made it appear, that they made but little account of that Standard; for *Haſſan*, one of the *Baſſa's*, who gave the Grand Seignor ſo much trouble in the year 1658. turn'd his back on *Mahomet*'s Banner, and, follow'd by his own party, compaſs'd the deſign he was engag'd in.

A word further of the Prince's Appartment.

Out of the Grand Seignor's Chamber, there is a paſſage into a great Hall, the place appointed for the reception of the Pages who approach his Perſon; and there is adjoyning to it a Bath, which is fill'd by three Cocks, where they waſh themſelves, when they go to their Devotions. Out of the ſame Hall, there is an aſcent of ſome ſteps, which brings you to a ſmall Cloſet, only Wainſcote about, but well Painted, and well Gilt. That Stair-caſe is alwayes cover'd with a red Cloth, the Room is open of all ſides, having fair Windowes, wherein Talc is us'd, inſtead of Glaſs; and from thence you have, in a manner, the ſame Proſpect, as from the *Belvedere*, built by the Emperour *Amurath*.

CHAP. XVI.

Of the ordinary employments of the Grand Seignor; The particular inclinations of the Emperour-Regent, *Mahomet* IV. And the preſent State of the *Ottoman* Family.

THE PRINCIPAL HEADS.

Some inclinations common to all the Monarchs of the Eaſtern-parts. The Life of the Seraglio, delicious to one ſingle perſon, and incommodious to many. The Mahumetanes *zealous obſervers of their Law. The regulated times of their publick Devotions. The ordinary Employments of the Grand Seignor. How his Table is ſerv'd. The* Sultan, *when oblig'd to go, in Ceremony, to the Moſquey. The wicked contrivances of the* Moufti, *to get mony. The preſent State of the* Ottoman *Family. An extraordinary example of a Father and Son, who were ſucceſſively* Grand Vizirs. *The pourtraiture of the* Sultan-*Regent,* Mahomet. *The ancient Cuſtome of the* Turkiſh *Emperours, to live by their labour. The Grand Seignor's ſubtilty, in revenging himſelf of the* Moufti.

Inclinations common to the Eaſtern Monarchs.

THE *Ottoman* Monarchs, and generally all the Princes of *Aſia*, what reputation ſoever they may have gain'd, for their valour, have alwayes been guilty of a bent to voluptuouſneſs, and effeminacy, and found great charms in a ſlothful kind of life. They come out of their Seraglio's as ſeldome as they can, and that only, when an indiſpenſable neceſſity forces them to ſhew themſelves in publick, whether it be at the head of their Armies, or in thoſe Ceremonies, wherein the Law, or common Civilities, require their preſence. True it is, that ſome of them were not ſo great lovers of retirement as others, and preferr'd the hardſhips of Warr, the divertiſements of Hunting, before the blandiſhments of eaſe, and the converſation of Women: But thoſe may be reduc'd into a very ſmall number, and the greateſt part of them being more addicted to mind their quiet,and to lead a life void of diſturbance, have transfer'd all their concerns, Civil and Military, to the management of the principal Miniſter of State, thinking it enough, to content themſelves with the account he was pleas'd to give him thereof.

The Seraglio, *a place delicious to one ſingle perſon, and incommodious to many.*

It may be ſaid of the Seraglio, That it is a delicious, but withal a ſolitary place of abode: but as to the obſervations I have made of things,it is delicious only to a ſingle perſon, and ſolitary to all the reſt. Of the many Thouſands, of the Male Sex, who are there as 'twere in Priſon, and have a dependance, one upon the other, none but the Prince himſelf has the ſight of Women; for the Negro-Eunuchs, whom their deformity of body and countenance has, in a manner, transform'd into Monſters, are not to be admitted into the number of men.

The Mahumetans *zealous obſervers of the Law.*

But though the *Ottoman* Monarchs, and generally all that may be comprehended under the denomination of *Turciſme*, are involv'd in voluptuouſneſs, as not having any tincture of ought relating to polite Literature, yet this is particularly recommendable in them, that their great purſuance of pleaſures does not ever make them neglect the Divine Worſhip, and that, ſetting all things aſide,they are careful to perform what the Law requires of them, upon that account. They are exact and punctual, even to ſuperſtition, in all their exerciſes of Piety, in their wayes of waſhing themſelves, in their Prayers, in their Faſts, in their Alms, and in their Pilgrimages; which are the Five principal Articles of the *Mahumetan* Religion.

The regulated times of their Devotions.

It is a thing ſufficiently well known to all people, that the *Turks* go to their Prayers, or Devotions, five times a day, that is, in the ſpace of a natural Day, which amounts to four and twenty hours. For the performance of this work, there are no certain hours appointed, and it is according to the Sun's being above their Horizon. Upon which account, there is a greater interval between their ſeveral Offices, in the Summer-time, than there is in the Winter, and they place the principal part of their Devotion upon obſervations of that nature. The firſt Exerciſe is to be perform'd at the break of day, before Sun-riſing; the ſecond at Noon; the third, between that time and Sun-ſet; the fourth, immediately after his ſetting; and the laſt, about an hour and a half after Night: in all which, unleſs ſickneſs intervene, they are very punctual, ſo that nothing of buſineſs, how important ſoever, ſhall divert them.

Their fervour in acts of Devotion.

Nay, on the contrary, ſome are ſo zealous, and their fervour is ſo remarkable, that being once fixt in their Prayers, they could not be put out of them, though 'twere to force back an Enemy, who were entring into the City, or that word ſhould be brought them, that the houſe wherein they are, was on fire. They are moreover of a perſwaſion, that it is a great ſin, for them to put their hand to any part of the body, to ſcratch themſelves, if there ſhould be occaſion; and they would have the external part to be anſwerable to the internal, and correſpondent to that abjection, which ought to be the ſtate of the Soul, in the preſence of God, during their Exerciſes of Devotion.

The Grand Seignor's *ordinary Employments.*

Nor does the Grand Seignor himſelf deſire to be diſpens'd from the obligation of performing theſe acts of Devotion, any more than the meaneſt of his Subjects; but, on the contrary, he is very religious in that obſervance of their Law, and he always begins the day with the Offices appointed for that part of it. We need ſay no more, than that he riſes at the break of day, nay ſometimes he is up before, and goes into the Bath to waſh himſelf, eſpecially when he has lain with one of his Wives, or Concubines. Having finiſh'd his Prayers, he diverts himſelf in ſhooting with the Bowe, or, more commonly in looking after his Horſes,and riding ſome of them: and ſometimes he ſeats himſelf in a Gallery, where he cannot be ſeen by any, and contents himſelf with the diverſion of ſeeing ſome exerciſes perform'd by his Pages. If any one of them does ſomething that he is much pleas'd withal, he ſends him a Veſt, or ſome other thing of value, as an encouragement for his doing better another time, and to raiſe an emulation in his Companions. Upon Council-days,he comes through the cloſe Gallery, to the Window, which looks into the *Divan* Hall, to ſee what they are doing there; and upon the riſing of the Council, he returns to his own Quarter, where his Dinner is brought up to him.

The Services of his Table.

In the Services of his Table, there is not any great variety, or delicacy, the Diſhes that are ſerv'd up, being anſwerable to the Bill of fare, which I have given you in the Chapter, where I treat of the Kitchins. He takes his refection, ſitting, croſs-legg'd, as Taylors do amongſt us, being ſurrounded with ſumptuous Brocado-cuſhions, which keep from him the dampneſs of the Walls, and upon the Carpets which cover the Scaffold, or Balcony, where he is ſeated, they ſpread others of *Spaniſh*-Leather, leſt the former ſhould be prejudic'd by any thing of greaſineſs, which might fall on the Table-cloath, and ſoak through it. This Cloath, which is laid over the *Spaniſh*-Leather-Carpet, is of thoſe ſumptuous painted Cloaths, which are made in the *Indies*, and embroider'd all about: and as for Napkins, there are not any uſed amongſt the *Turks*, who are neat, and cleanly at their Meals; and if ſometimes there be any occaſion of wiping, 'tis done with a little handkerchief. At their refections, they uſe the right hand only, and when they have done, there is a Baſin of warm water and ſoap brought up, for them to waſh, and every one takes out his Handkerchief from under his Saſch, or Girdle, to wipe his hands and mouth. Nor muſt you expect in *Turkey* to find Knives and Forks laid on the Table, but every one has his Knife lodg'd in his Saſch, and makes uſe of, when occaſion requires: but they have no great uſe for them, inaſmuch as their Bread, being made thin, as 'twere into Cakes, and eaten in a manner as ſoon as 'tis out of the Oven, they break it with their fingers, and all the meat, which is ſerv'd up to them, is cut into ſmall pieces, which is alſo the cuſtome in *Perſia*. But the Spoons they uſe, in taking their Pottages, and whatever is liquid upon the Table, are much larger than ours; and they are wooden ones. The Pages of the *Kilar*, that is the Cup-bearers Office, bring up the Bread, and the Sherbets, and the Pages of the Chamber go and take the Meat, at the Prince's Appartment, out of the hands of the Officers belonging to the Kitchin, who bring it in Diſhes cover'd with Pourcelain, the Grand Seignor not uſing any Gold Veſſels at his own Table.

After Dinner, the Grand Seignor ſays his Noon-Prayer, and ſometimes, on *Sundays* and *Tueſdays*, which are the principal Council-days, he comes into the Hall of Audience, to diſcourſe with his Miniſters of State, concerning his Affairs. On the other days, he walks in the Gardens of the Seraglio, ſometimes with his *Eunuchs*, ſometimes with the *Sultaneſſes*, or with his *Dwarfs* and *Mutes*, who ſhew a thouſand apiſh tricks, to divert him: and ſometimes he goes a hunting, or a fiſhing, according to his inclination. But neither his Affairs, nor his Recreations, do ever divert him from performing the five Exerciſes of Devotion, at the times appointed by the *Alcoran*; and it is the general Perſwaſion of all the *Turks*, that if they neglect them, they bring down God's curſe upon themſelves, and that they cannot avoid the ill conſequences thereof.

The Sultan, when oblig'd to go, in Ceremony, to the Moſquey.

I have ſaid elſewhere, that *Friday* is to the *Mahumetans*, what the *Saturday* is to the *Jews*, and the *Sunday* to the *Chriſtians*, in regard it was upon the ſaid day, that *Mahomet* took his flight from *Mecha*; and I have alſo given this further intimation, that the *Turks* count their Months only by the number of the Moons. There is an ancient Cuſtome, whereby the Grand Seignor is oblidg'd upon all the firſt *Fridays* of the ſeveral Moons, to go to the new Moſquey, in regard that S. *Sophia* is too near the Seraglio, and beſides that there is not, between thoſe places, room enough for ſo great a Train, as that of the Sultan, the people of *Conſtantinople* would not have the ſatisfaction of ſeeing him.

His Devotion is ſo great, that he ſeldom miſſes that Ceremony, and when there paſſes a firſt *Friday* of the month, without his appearance in it, the people is preſently of opinion, that he is ſick, and thereupon turbulent ſpirits are mutining their factious deſignes. On thoſe days do they, who have any complaints to make, of ſome injuſtice that has been done them, take their opportunity, and plant themſelves in the way, through which he is to paſs, with Petitions in their hands, which upon a ſign made by the Sultan, are receiv'd by the Eunuchs. If the injuſtice be very great and the perſon who preſents the Petition be extremely oppreſs'd and injur'd, he holds a lighted Torch over his head, which is ordinarily practis'd in *Turkey*, upon the like occaſions, and by that myſterious comportment, intimates to the Prince, That if he does not do him juſtice, his Soul ſhall burn in the other World, as that Torch does in this.

Upon the Emperour's going out of the Seraglio, the principal *Sultaneſſes*, his Mother, his deareſt Conſort, or his Siſters, are in a Room over the great Gate of that Palace, with Bags full of *Aſpers*, which they fling among the people, that they may pray, That God would graciouſly hearken to the Devotions, which the Grand Seignor is going to perform. His March is after the ſame Order, and with an obſervance of the Pomp, as that of the ancient *Greek* Emperours, and I queſtion not, but that thoſe Authors, who have written of the *Ottoman* Empire in general, or particularly of the City of *Conſtantinople*, have made ſufficient deſcriptions of that Ceremony, and therefore I ſhall think my ſelf diſpens'd from the obligation of giving a new one of it. I ſhall only ſay this of it, That it is very Magnificent, and that there is not any Monarch in the World, who makes ſo great an expoſal of Gold and precious Stones together, wherewith the Harneſſes and Trappings of moſt of the Horſes, as well of the *Grand Seignor*, as thoſe of the *Baſſa's* are all cover'd.

The wicked contrivances of the Moufti, *to get Money.*

At their return from the Moſquey, the *Moufti*, on Horſe-back, and at the head of a wretched Crew of *Greek Chriſtians*, of the meaneſt ſort of people (for there are very few *Armenians* among them) expect the Grand Seignor, at the Gates of the Seraglio, and telling his Highneſs, That thoſe people were Mis-believers, who had embrac'd the good Law, intreat him to relieve them, and to make ſome proviſion for their livelihood. Upon this exhortation, the Sultan orders twenty or thirty Purſes to be diſtributed amongſt them ; nay ſometimes his Charity is ſo great, as to amount to twenty thouſand Crowns, which are receiv'd by the *Moufti*, and the diſtribution thereof is made, as he pleaſes. But the greater part of it he converts to his own uſe, and holds an infamous correſpondence with moſt of that wretched Crew, who though they often preſent themſelves for that Benevolence, he pretends not to have any knowledge of at all. By this Impoſture, which is ſo palpable, and ſuits well enough with the followers of *Mahomet*, does that High Prieſt of the *Mahumetan* Law, put yearly into his Purſe, a conſiderable Sum of Money, which is no ſmall augmentation to his Revenue. But the caſe is the ſame with him as with the *Baſſa's*: that is, he is not exempted from refunding, and we ſhall, by and by produce a very late Example of it.

And this may ſerve for a general account of the ordinary lives of the *Ottoman* Monarchs, while they are within the Seraglio. In their Armies, they have other Employments, eſpecially they, who have Military Souls, as there have been ſome among them, of whom Hiſtories have given us a very noble Character.

The preſent State of the Ottoman *Family.*

I come now to the preſent ſtate of the *Ottoman* Family, and to the particular inclinations of the Grand Seignor, who now Reigns. *Mahomet*, the Fourth of that Name, the Son of *Ibrahim*, and a *Circaſſian* Lady, was born in the Year 1643. and he is, by that account, got into the Thirty fourth year of his Age, and the Twenty fourth of his Reign. He has two Brothers, *Bajazet*, and *Orchan*, but they are by another Mother, who is ſtill living, and is perpetually ſtudying how to preſerve them. He has alſo a third Brother, named *Solyman*, who is the ſecond of the Sons of *Ibrahim*, according to the order of their Nativities. But the Mother of the laſt mentioned Son is dead ; and thence it comes, that the Souldiery, who conceive greater hopes of that Prince, than of either *Bajazet*, or *Orchan*, his Brethren, pity him the more, and have the greater affection for him, upon that very ſcore of his having loſt the ſupport, which he might have expected from a Mother.

Ever ſince the time of *Bajazet* the Second, who firſt introduc'd that inhumane and cruel Cuſtome, of ſecuring the Throne of the *Sultan*-Regent, by the death of his Brethren, few of thoſe unfortunate Princes have eſcap'd the Barbariſme of their Elder-Brother, and they, amongſt them, who have been treated with ſomewhat leſs of inhumanity,

manity, have pin'd away their lives, in a ſtrict and doleful Impriſonment, being not permitted to ſee any body. This was the Treatment of *Ibrahim*, the Father of *Mahomet*, during the Reign of *Amurath*, his Brother, the Son of *Achmet*, by *Kioſem*, a Woman of Excellent parts, and well vers'd in the management of Affairs. *Mahomet*'s Brothers are now treated after the ſame rate, and the Mother of *Bajazet* and *Orchan*, uſes all the endeavours ſhe can, to ſecure to them the affections of the great Officers of the Port, and the *Janizaries*, who are ſomewhat diſguſted with the capricious humour, and extraordinary covetouſneſs of *Mahomet*. This Prince was advanc'd to the Throne in the Year 1650, after the death of *Ibrahim*, his Father, who was ſtrangled by the *Janizaries*, in a Sedition. He being then but Seven years of age, the Regency was beſtow'd, during his minority, on the Old *Sultaneſs*, Mother to *Ibrahim*, who ſoon after abus'd her authority, and rais'd a dangerous Faction againſt her Grand-Child, *Mahomet*, wherein ſhe loſt her life.

An extraordinary Example of a Father and Son ſucceſſively Grand Vizirs.

The preſent *Grand Seignor*, who is a Perſon much addicted to his Pleaſures, and takes a particular diverſion, in Hunting, leaves the management of Affairs to his Grand Vizir, *Achmet*, who has ſucceeded *Coprogli*, his own Father, in that principal Charge of the Empire. 'Tis a thing which may well paſs for a Prodigy, amongſt the *Turks*, and ſuch as that there has not yet been any example of it ſeen, as perhaps there will not be any other hereafter. I have ſhewn, that it is a thing abſolutely contrary to their Politicks; and therefore, had it not been for the great and particular obligations, which the Empire had to *Coprogli*, who, on the other ſide, cunningly repreſented to the *Grand Seignor*, that he never durſt truſt any but his own Son, with the Secret of Affairs, whereof he only had the Key, this very *Achmet*, who, next to the *Sultan*, is the Principal Perſon of the Empire, would have been, at preſent, but a ſimple *Bey*, or Captain of a Galley.

The Pourtraiture of Mahomet IV. *the preſent Prince.*

The Grand Seignor *Mahomet* is handſome enough as to his Perſon, his Stature ſomewhat exceeding that of the middle ſort of perſons; he has not too much corpulency, and his health is in an uncertain ſtate. He is very much troubled with a Fall, which he receiv'd, in the violence of his Game, ſome years ſince, by leaping his Horſe over a broad Ditch: And whereas that paſſion is ſtill predominant in him, this inconvenience attends it, That, when he is not ſomewhat favourable and indulgent to himſelf, in that violent Exerciſe, he is ſometimes taken off his Horſe in a miſerable condition, the Remedies which might be apply'd to that indiſpoſition, taking no effect, by reaſon of the little care he takes to preſerve himſelf. He is a perſon of an unconſtant and unquiet diſpoſition, which creates the greater trouble to thoſe who wait on him; and though they ſtudy his humours, yet is it a hard matter to ſatisfie him. He has a Son, who has been circumcis'd with great ſolemnity, at the age, wherein that Ceremony is to be perform'd. The *Sultaneſs*, his Mother, a Woman of a Magnificent humour, to augment the Pomp and Splendour of that Action, to the eyes as well of the *Turks*, as Forreiners, would have the Garment, which the Young Prince wore that day, to be all cover'd with Diamonds, and, to that end, caus'd ſeveral Rich Pieces of the Treaſury to be broken; but after the Solemnity, all the Precious Stones were carried back into it again.

I ſaid erewhile, that the preſent Sultan-*Mahomet* is extreamly addicted to Hunting, and makes it ſo much his Darling Divertiſement, that he makes leſs account of the lives of Men, than he does of his Dogs; and withal, that he is of a very covetous humour. I ſhall, in one ſingle Example make a ſufficient diſcovery of both thoſe inclinations in him, and that will alſo further make it appear, how well he was skill'd, in that Knack of exerciſing great Liberalities, without any deduction out of his Revenues.

When the *Grand Seignor* goes a Hunting, there are Orders ſent to a great number of people, for the ſpace of four or five Leagues about the place where he intends to Hunt, in order to the ſurrounding of a certain quantity of Ground, and for the encloſing of it ſo well, as that nothing can eſcape thence. 'Tis not to be imagin'd, this can be done, without great deſtruction to the Country, and much inconvenience to the poor people, who are forc'd to leave their work, to carry on an Exerciſe which is much more toilſome then it, in which they many times come off with the loſs of Limb, or Life, or ſome other diſaſtrous Accident. Theſe continual impoſitions of trouble and toil put many people into the repining humour, inſomuch that an Eunuch, who was in favour, having, one day, taken the freedom to repreſent to the Grand Seignor the prejudice his Subjects underwent, by thoſe courſes which occaſion'd the ſpoyling of their Grounds, and the loſs of their Lives, he grew very angry, and after ſome dayes impriſonment, he gave him a ſhameful ejection out of the Seraglio.

But, in proceſs of time, the miſchievous Inconveniences occaſion'd by this inſatiable purſuance of his Pleaſures in Hunting, increaſing more and more, the Grand *Vizir*, and the other *Baſſa's*, reſolv'd to intreat the *Moufti*, to make a Remonſtrance to him, of the ill conſequence thereof, he being the only perſon, who might preſume to ſpeak any more of it to the Grand Seignor. The *Moufti* would by no means hearken to it at firſt, imagining, as he might well, that his harangue would not be pleaſing to the Sultan: But, at laſt, being over-perſwaded to do that good office to the Publick, he took courage, and his opportunity, to ſpeak to him, with all the inſinuation he could.

He could not bethink himſelf of a better Expedient, to remove that predominant paſſion out of his mind, then to repreſent to him, the Cuſtome of his Predeceſſors, who took their diverſion in ſome handy-work, when the Warr, or the Concerns of State gave them any remiſſion: That, according to their Example, their Subjects apply'd themſelves to things that were beneficial, and made all Arts and Profeſſions to flouriſh in the Empire, to the great advantage of the Publick: That Sultan-*Amurath*, his Uncle, delighted in making thoſe Horn-Rings, which are us'd in ſhooting with the Long-Bowe: That *Ibrahim*, his Father, was an Excellent Artiſt, in the making of Tooth-picks, and other ſmall Inſtruments of Tortoiſe-ſhell: And that it were requiſite that ſo Laudable a Cuſtome ſhould not be loſt, ſince it gave the people occaſion to do the like, and ſo to avoid idleneſs.

The ancient Cuſtome of the Greek *Emperours, to live by their handy-work.*

He further Remonſtrated to his Highneſs, That it was much more commendable in the ſight of men, and more acceptable to God, for him to live by the labour of his hands, then by the ſweat of the people, and the Mony ariſing by Impoſitions, which were forbidden by the Law: and that what was allotted for the peculiar Diet of his Predeceſſors, was the product of their own handy-work: That true it was indeed, they were not oblig'd to any aſſiduity in the Employments they had fancied, but that what they did was as much for their own diverſion, as to ſatisfie the Precept of the Law; and when they had finiſh'd ſome piece of Work, they ſent it to ſome *Baſſa*, for whom they had a particular kindneſs, and he receiv'd it with extraordinary reſpect, and abundance of joy: That he, who was the Bearer of it, when he came to preſent it, ſaid, That Piece of Work, was made by the Grand Seignor himſelf, who had ſent him to ſell it, in order to his own ſuſtenance: And that the *Baſſa*, or other perſon, to whom it was directed, to expreſs how highly he was pleas'd therewith, gave him a certain number of Purſes for it; not accounting the Preſent which was to be made to the Bearer: That what Mony came in that way, was deſign'd to bear the Charges of the Prince's own Table, and by that means, he could not be charg'd with living by the labour of his Subjects.

To this effect was the *Moufti*'s harangue; and I ſhall tell you by the way, That the Kings of *Perſia* have the ſame Cuſtome, or rather, the ſame Superſtition. In the Reign of *Shach-Abas*, there were built, at *Iſpahan*, certain places called *Caravanſeras*, which are publick houſes, where the Merchants are lodg'd, the Rents whereof are ſet aſide for the maintenance of the King's own Table; the Mony which is rais'd by the Cuſtoms, and other Impoſitions, being accounted, as to that ſcore, for *Haram*, that is to ſay, for *unjuſt* and *forbidden*, and reſerv'd to be employ'd in the Exigencies of State, and not for the Suſtenance of the Prince.

The *Grand Seignor* diſſembling and ſmothering the vexation, into which the *Moufti's* Remonſtrance had put him, pretended to take his Advertiſements very kindly, and

The Sultan is cunningly reveng'd of the Moufti.

diſpos'd himſelf to ſatisfie him, in a ſhort time, how well he could make his advantage of the Lecture he had read him. He acknowledg'd, that he had often thought of what he had repreſented to him, and that he had a way of livelihood in his head, which he hop'd would take very well. Some daies paſs'd away, ere the Grand Seignor made the leaſt mention of Hunting; but at laſt, he grows impatient, he leaves the Seraglio, and had the good fortune to kill a Hare with a Gun, the firſt he had ever deſtroy'd that way. He immediately ſends it to the *Moufti*, with order to tell him, That he has follow'd his advice, and that having learnt the Profeſſion of a Huntſman, he has commanded that firſt piece of his Game ſhould be brought to him, which he was willing to ſell, that he might ſubſiſt by the Mony it ſhould produce: That he fail not to give Twenty Purſes to him who brings it; and that as to his own Perſon, he knew well enough what he ought to ſend him.

The *Moufti* conceal'd his ſurprizal as well as he could, and receiv'd the Hare with great teſtimonies of his reſentments and joy, of the honour, which his Highneſs had done him; and having beſtow'd, according to his own order, Twenty Purſes upon the Bearer of the Hare, ſends Sixty more to the Grand Seignor himſelf; learning, at his own coſt, and that to the value of Fourſcore thouſand Crowns, that men ſhould not be over-forward to give their Sovereigns thoſe advertiſements, which they deſire not of them.

To finiſh the Pourtraiture of Sultan-*Mahomet*, he is further chargeable with a defect of conſtancy, in his humour, and a roughneſs of deportment towards his people, who are thereupon apt to have the leſs affection for him. And whereas he is indefatigable in his Hunting-Exerciſes, and ſpends whole daies therein, even in the ſevereſt part of the Winter-Seaſon, it happen'd, one day, as he was returning home, from the Sport of running down a Stag, that his Grand Falconer took the boldneſs to repreſent to him the inconvenience of expoſing his Slaves ſo much in the Ice and Snow, by which means there had dy'd about Thirty of them the Night before, and the reſt were in a fair way to follow them. The Prince, not mov'd at all with that Remonſtrance, made this Reply to the grand Falconer, That, if the Weather prov'd very hard, they ſhould have a care of his Dogs, and allow them cloathing, and other accommodations, leſt the rigour of the Seaſon might take off any one of them; making not the leaſt mention of, or proviſion for the men, whom he ſacrific'd to his Divertiſement. That rough repartee having been ſpread among the people, has begot ſuch animoſity in them againſt this Prince, that there's no queſtion made of his being ſenſible thereof, and that it is, in ſome meaſure, the cauſe of his keeping ſo much at a diſtance, from the Metropolis of his Empire, where he does not think himſelf ſecure.

CHAP.

CHAP. XVII.

Of the Womens Appartment.

THE PRINCIPAL HEADS.

The impoſſibility of having a full knowledge of the Womens Appartment, in the Seraglio. The Commerce between the Jeweſſes *and the* Sultaneſſes. *The doleful Story of Two Famous Wreſtlers. The great Severity of the Sultan-*Amurath. *How to diſtinguiſh between what is true, and what fabulous, in reference to the* Sultaneſſes. *A ſtrange Story of an old Woman. Polygamy prejudicial to the propagation of Children. The great Secrecy of the Grand Seignor's Amours.*

The impoſſibility of having an exact account of the womens Appartment;

I Make a Chapter by it ſelf of the Appartment of the Women, only to entertain the Reader, with the impoſſibility there is, of having a perfect knowledg of it, or getting any exact account, either what the accommodations of it are; or how the Perſons, who are confin'd therein, behave themſelves. There is not in all Chriſtendome any Monaſtery of Religious Virgins, how regular and auſtere ſoever it may be, the entrance whereof is more ſtrictly forbidden to men, than is that of this Appartment of the Women: inſomuch that my white Eunuch, who has ſupply'd me with ſo particular a deſcription of the inner part of the Seraglio, could give me no certain information of this Quarter of it, where the Women are lodg'd. All I could get out of him, was, That the Doors of it are kept by *Negro-Eunuchs*, and that, beſides the Grand Seignor himſelf, and ſometimes, the Phyſician, in caſe of great neceſſity, there never enters any man into it, no nor Woman, beſides thoſe who live in it, and they are never permitted to go out of it, unleſs it be in order to their confinement in the Old Seraglio. But we muſt except, out of that number, the *Sultaneſſes*, and their Maids, or Ladies of Honour, whom the Grand Seignor allows, when he pleaſes, to come into the Gardens of the Seraglio, and whom he ſometimes takes abroad with him, into the Country; yet ſo as that they cannot be ſeen by any perſon whatſoever. Four *Negro-Eunuchs* carry a kind of Pavilion, under which is the *Sultaneſs*, and the Horſe upon which ſhe is mounted, all ſave only the head of the horſe, which is ſeen on the out-ſide of the Pavilion, the two fore-pieces of which, taking him about the Neck, are cloſe faſten'd, above, and below.

And as to the Phyſician, he is never admitted, as I ſaid, but in caſe of extream neceſſity, into the Appartment of the Women, and with ſuch precautions, that he can neither ſee the perſon who is indiſpos'd, nor be ſeen by her, but to feel her Pulſe through a piece of Lawn, all the other Women having retir'd from her Bed-ſide, and the *Negro-Eunuchs* having taken their places. Thus you ſee what precautions they uſe, to deprive the Women, of the Seraglio, of all means of having any acceſs to Men, or indeed ſo much as a ſight of them: And if it happen that ſome *Jeweſs* has entrance into their Quarter, to Trade with them, and to ſell them ſome little Rarities, they are ſtrictly ſearch'd by the *Negro-Eunuchs*, leſt there ſhould happen to thruſt in ſome Man, diſguis'd in Woman's Cloaths, in which caſe immediate death would enſue. And when the Curioſity of ſome *Chriſtian* Ladies has inclin'd them to ſee the *Sultaneſſes*, they ſeldome eſcap'd without the receiving of ſome affront; and I could produce ſome examples of it, did I think it convenient.

The Commerce between the Jeweſſes *and the* Sultaneſſes.

It might be imagin'd, that, by the relation of the *Jeweſſes*, it were poſſible to have ſome account, of the embelliſhments of the Halls and Chambers of the Appartment of the government of that Female Republick. But it is to be noted, That theſe *Jeweſſes* are not permitted to go far into it; for there is a Chamber appointed for the management of their Traffick, and the *Negro-Eunuchs* are the Brokers between them, and the *Sultaneſſes*. They take cognizance of all, and what the Princeſſes have a mind to buy, paſſing through their hands, they make them pay double and treble what the things are worth, and ſo heap up Wealth, though they have but little occaſion or opportunity to make uſe of it.

The doleful Story of Two Famous Wreſtlers.

But I do not expect, any one ſhould wonder at that great exactneſs, of not permiting any man, no not even a White Eunuch, to approach the Appartment of the Women, after an Accident, which happen'd at *Adrianople*, in the Year of our Lord M. DC. XXXIX. and which I ſhall here inſert in few words. *Amurath*, at his return, after the taking of *Bagdet*, came and made his abode, for ſome time, at *Adrianople*. He had a Page, belonging to the Treaſury, who was a Native of *Tocat*, in *Natolia*, and, from the place of his birth, they gave him the name of *Tocateli*. He was a well-ſet Young man, robuſt, skilful in Wreſtling, and, upon that account, the Grand Seignor had made Chief of the Wreſtlers.

It happen'd, that one of the moſt Famous, for that Exerciſe, came about that time to *Adrianople*, out of the Confines of *Muſcovy*, and in all the Cities, through which he travell'd, he had alwaies been too hard for thoſe who had preſented themſelves to Wreſtle with him. His Reputation was ſpread all over the Empire, where he had not met with any Wreſtler, who acknowledg'd not himſelf inferiour to him; Which Report coming to the Page of the Treaſury, he conceiv'd ſo great an emulation at the Fame of that Man, whom all the World ſo highly celebrated, that he ſent one of the *Halvagis*, to carry him a Civil Challenge from him, and to acquaint him, That he was deſirous to have a Tryal of Skill with him, in the Grand Seignor's Preſence. He ſent him word withal, That, before his Highneſs had any notice of it, 'twere convenient, they made ſome tryal of their ſtrength; And that no body might know any thing of it, he would ſend him a *Boſtangi*'s Garment and Cap, by which means he might come into the Seraglio.

When the Grand Seignor is not within the Seraglio, where ever it be, the *Boſtangis* are permitted to come into, and to go out of it, by the Garden-Gate; and there being a great number of them, it is no hard matter to get a man in under their accoutrements. By this contrivance did the *Muſcovian* Wreſtler get into the Seraglio, the next day, upon the ſollicitation of the Page, who ſent him what was requiſite; the Grand Seignor being, that day, gone a Hunting. They both put on Drawers of Leather, well liquor'd with ſome fat or oyly ſtuff, all the reſt of the body being ſtark naked, and liquor'd in like manner: and after a long diſpute, the Page had the better, whether he got it fairly by his own ſtrength, and skill, or that the other yielded the victory, out of complaiſance.

This Action paſs'd in the midſt of the place which is before the Garden, in the preſence of the Mutes, and all the Pages of the Seraglio; and the Grand Seignor being return'd from Hunting, the Superintendent of the Treaſury told him, That there was come into the City, a *Pehlivan*, a *Muſcovite* by Country, robuſt, and of a good meen, of great ſtrength, and well experienced in Wreſtling, and that if his Highneſs pleas'd, he ſhould have the ſatisfaction to ſee him engag'd in that Exerciſe. The Grand Seignor commanded he ſhould be brought into the Seraglio, the next day, and that *Torcateli* ſhould have notice, to be ready to entertain him.

Being both come to the place, and in a condition ready to cloſe, the Grand Seignor came into a Gallery, attended by all the Grandees of the Seraglio, to be Spectators of that Tryal of Skill in Wreſtling. The Victory having ſtood as 'twere in the ballance a good while, and all the Spectators, being ſomewhat impatient, to ſee which ſide it would turn to, a Mute expreſs'd himſelf by ſigns, to one of his Companions, to this effect, That he wondred the Page, who ſhould have deriv'd new ſtrength and courage, from the Grand Seignor's preſence, ſound it ſo difficult to get the better of the *Muſcovite*, whom he had ſo eaſily worſted the day before.

The language of the Mutes, by ſigns, is as intelligible in the Seraglio, as if they had the liberty of ſpeaking, and the Grand Seignor, who underſtands it as well as any of them, as having been accuſtom'd thereto from his Infancy, and commonly diſcourſing with them, was ſtrangely ſurpriz'd, to underſtand that the *Muſcovite* had been, the day before, in the ſame place. His indignation immediately fluſh'd into his face; he commanded the Wreſtlers to give over their Exerciſe, and, calling the Page to him, he ask'd him, How he had contriv'd that man's entrance into the Seraglio. The unfortunate *Tocateli*, who could not deny a thing, which ſo many others were ready to teſtifie, acquainted his Highneſs with what had paſs'd; whereupon, the *Sultan*, incens'd at the greatneſs of his confidence, prevented his making an end of the Story, by commanding the *Boſtangi-bachi* to be preſently ſent for, whom he order'd to ſeize on the *Muſcovian* Wreſtler, and ſee him receive Five hundred blowes on the ſoles of the Feet, with a Wand or Cudgel; which no doubt was enough to make him uncapable of exerciſing himſelf, for a good while after. The Overſeer had Orders, to ſee the ſame puniſhment inflicted upon the Page *Tocateli*; which was immediately put in execution: the Grand Seignor having, in the mean time, retir'd into the Appartment of the Women.

It was the Opinion of moſt about the Seraglio, that thoſe two unfortunate wretches would have eſcap'd, with the puniſhment of Five hundred blowes, each of them, upon the ſoles of their feet. But the Grand Seignor, who was reſolv'd to have their lives, and had retir'd, purpoſely, into the Lodgings of the Women, to prevent all mediation for their pardon, ſent away preſently a ſecond Order, to the *Boſtangi-Bachi*, whereby he was commanded to ſee the Page hang'd up, in the Evening, on a Tree, which is at the Corner of the place, where they had Wreſtled, and the *Muſcovite* on another Tree, which is without the Gate of the Seraglio.

Amurath's *great Severity.*

Some would be apt to think, that theſe two Executions were enough to appeaſe the Prince's indignation: But it prov'd otherwiſe. The next morning, the Sultan-*Amurath* ſent for the *Capi-Aga*, the chiefeſt amongſt the Eunuchs, and the Grand Maſter and Comptroller, of the Seraglio, and commanded, That the *Gellad*, who is the common Executioner, ſhould alſo give his attendance. Upon the paſſing of theſe Orders, all thoſe, that were preſent, caſt themſelves at his Highneſſe's feet, beſeeching him to conſider, That the *Capi-Aga* was innocent, that he had not the leaſt notice of the confidence of the Page, and that, if it had come to his knowledge, he would have ſeverely puniſh'd it. The Grand Seignor continuing ſtill extreamly incens'd, could not be appeas'd by all the intreaties and ſubmiſſions they made to him, and would have the *Capi-Aga*, as Grand Maſter of the Seraglio, to be anſwerable for all thoſe that come into it; when, for the good fortune of that principal Officer of the *Sultan*'s Palace, there came in the *Moufti*, and the *Seligdar*, or Chief of the Pages of the Chamber, who with much ado made a ſhift to beg his pardon. Yet was not that granted but in part; for all they could obtain, extended only to the ſaving of his life; and ſo the Grand Seignor order'd him to be immediately thruſt out of the Seraglio, with a charge never to enter again into it, while he liv'd; and inſtead of the Dignity of *Baſſa*, whereto he ſhould have been advanc'd, to be reduc'd to a ſmall Penſion of Three hundred *Aſpers* a day.

I thought it pertinent to my deſign, to bring in this Story of the Two Wreſtlers, in order to the greater confirmation of what I have affirm'd at the beginning of this Chapter, concerning the impoſſibility there is, for any perſon whatſoever, Man, or Woman, to get into the Appartment of the *Sultaneſſes*, when they puniſh, with ſo much ſeverity, a Stranger, who, without expreſs order, preſumes but to ſet his foot within any Court of the Seraglio.

Take

How to diſtinguiſh what's true, and what fabulous, as to the Sultaneſſes.

Take it then for granted, that this is all that can be known, with certainty, of the Appartment of the Women, who are ſubſervient to the pleaſures of the *Ottoman* Monarchs; whatever is ſcatter'd abroad, beyond this account thereof, being grounded only upon imaginations and conjectures, which haply are at a great diſtance from the truth. Certain it is, that this Quarter of the Seraglio, as to ſome part of it, has a fair Proſpect upon that of the Grand Seignor, and that the Doors of it are kept night and day, by a certain number of *Negro-Eunuchs*, the moſt deformed, and the moſt dreadful to look upon, that can be found. It is certain alſo, that it is well furniſh'd with abundance of moſt beautiful Women, of ſeveral Countries, who, by the chance of War, or otherwiſe, are fallen into the hands of the *Baſſa's*, and Governours of Provinces, who ſend them up, as Preſents, to the Grand Seignor. It is known alſo, That, of that variety of Women, the Prince does not appropriate to himſelf above two or three, whom he has the greateſt affection for; nay ſome of thoſe Princes have confin'd themſelves to the embraces of one only, after intermarriage. And this is affirm'd, at *Conſtantinople*, of *Solyman* the Great, after he had plighted his faith to *Roxulana*, contrary to the ordinary Policy of the *Turks*, after the affront, done by *Temur-leng*, to the Wife of *Bajazet*. The white Eunuchs, who wait in the Grand Seignor's Lodgings, are able, in ſome meaſure, to give an account of theſe things, in regard that the Woman, who is to participate of the Grand Seignor's Bed, is conducted into his own Chamber; and, if it be a new Amour, the noiſe of it is ſpread, the next day, all over the Seraglio.

It is alſo known, That the firſt of thoſe Women, who is deliver'd of a Male-child, and, by that means, becomes Mother to the preſumptive Heir of the *Ottoman*-Empire, is conſider'd as the principal *Sultaneſs*, and treated according to her dignity: and the others, who afterwards have Sons or Daughters, have alſo the quality and denomination of *Sultaneſſes*; but the number of the Women, who are to wait on them, is much inferiour, to that of thoſe, who are to attend the principal *Sultaneſs*. It is known, in fine, That thoſe young Princes are brought up under the tutelage of their Mothers, till they are ſo many years of age; and when they are ſtrong enough to be put upon certain Exerciſes, they have Governours and Maſters appointed over them, in a diſtinct Quarter by themſelves.

Beſides theſe things, which may be poſitively known, concerning the Appartment of the Women, in the Seraglio, it may well be imagin'd, that the embelliſhments of their Lodgings are anſwerable to thoſe of the Grand Seignor, ſince it is the place, where he paſſes away the moſt divertive part of his time. It is alſo not to be queſtion'd, but that it has its Infirmary, its Baths, and the other accommodations, and conveniences, that can be wiſh'd for. It may alſo be conjectur'd, That there is, in this Quarter, an obſervance of the ſame regulations, as there are in the Chambers of the *Ichoglans*: That ſome of the more ancient Maids are Miſtreſſes over the Younger ones, and are, night and day employ'd in obſerving their actions; and that their unvoluntary reſtraint forces them to the ſame unſeemly actions amongſt themſelves, as the brutiſh Paſſions of thoſe Young Men engages them in, whenever they can find the opportunities to commit them. And this preſumption has no doubt given occaſion to the Fabulous Story, which is related of their being ſerv'd up with Cucumbers cut into pieces, and not entire, out of a ridiculous fear leſt they ſhould put them to undecent uſes: they who have forg'd the Story not knowing, that it is the cuſtome in the *Levant*, to cut the Fruit a-croſs, into great thick ſlices, as I ſhall make it appear in the Chapter, where I treat of their Gardens. But it is not only in the Seraglio, that that abominable Vice reigns, but it is predominant alſo in the City of *Conſtantinople*, and in all the Provinces of the Empire, and the wicked Example of the Men, who, ſlighting the natural uſe of Woman-kind, are mutually enflam'd with a deteſtable love for one another, unfortunately enclines the Women to imitate them.

A ſtrange Story of an old woman.

Of this, there was a ſtrange inſtance in the time of *Solyman* the Magnificent. An old Woman was guilty of ſuch an exceſs of extravagance, as to put on Man's Cloaths, and to give out, that ſhe had bought a *Chiaoux*'s place, the better to compaſs her deſigne, of obtaining the only Daughter of a Trades-man of *Conſtantinople*, with whom ſhe was deſperately fallen in love, having made fruitleſs attempts, by other ways, to ſatisfie her infamous inclinations. The Father, not ſuſpecting any thing of her wicked intentions, and being withal poor, grants her his Daughter, the Marriage is ſolemniz'd in the preſence of the *Cadi*, and the impoſture having been diſcover'd the very Wedding-night, the old woman was condemn'd the next day to be thrown into the Sea, there to quench the *Gomorrhean* Inflammations of her lewd deſires. This Story is to this day related in *Conſtantinople*, and I have had it from ſeveral good hands.

Polygamy prejudicial to propagation.

Theſe inſatiable ſalaciouſneſs amongſt the Women, are the effects and conſequences of the ſame inclinations in the Men; and the *Turks* are ſo much the more execrable and abominable as to this particular, the more they are permitted a plurality of Wives. But, whether it happens through a juſt puniſhment from Heaven, or proceed from their Sorceries, which are common and allow'd in *Turkey*, and ordinarily practis'd by the Women, in oppoſition one to another, to appropriate the affections of their Husbands, it has always been obſerv'd, That the *Turks* who keep many Women, are not ſo well ſtor'd with Children, as they, who obſerve Conjugal Chaſtity, and confine themſelves to one. I queſtion not but thoſe Authors, who have written of the *Mahumetan* Religion, have given a ſufficient account of that plurality of Wives, and of the Ceremonies of Matrimony, amongſt the *Turks*.

The Secrecy of the Grand Seignor's *Amours.*

As to the manner, how the Grand Seignor demeans himſelf in the proſecution of his Amours, it is a Secret, which I ſhall not enquire into; I have not much endeavour'd to make any diſcoveries of it, and it is a hard matter to give any account thereof, without ſome hazard of traveſting *Hiſtory* into *Romance*. They are Intrigues, which do not admit of any Confident, by whom they may be diſclos'd, and all that is commonly related thereof, is haply at a great diſtance from the true ſtate of things; not to preſs this, That we ought to have a reſpect for all Princes, and to forbear divulging what informations we may poſſibly have receiv'd, of their ſecret Amours.

CHAP. XVIII.

The Entrance into *Conſtantinople* of the *Sultaneſs*, Mother to the Grand Seignor, whom they honour with the Title of *la Validé*, on the Second of *July*, 1668.

The Principal Heads.

The order of the March. The Wealth of the Grand Seignor's Favourite. The Sultaneſſe's *Coaches. The prohibitions to look on her.*

ON the Second of *July*, in the Year of our Lord, One Thouſand, ſix Hundred, Sixty and Eight, the *Sultaneſs*, Mother to the Grand Seignor Regent, at her return from *Adrianople*, made her Entrance into *Conſtantinople*, where I then was, of which Entrance take the enſuing Deſcription.

The Order of the March.

About Six in the Morning, ſome numbers of *Janizaries*, not obſerving any order, took their way towards the Seraglio, ſometimes ten, or more, ſometimes twenty, in little detachments, which laſted for ſome time.

After them came two hundred men on Horſe-back, belonging to the Houſe of the *Cologlou*, that is to ſay, the Grand Seignor's Favourite, with their Guns reſting on the Bowe of their Saddles, and all very meanly clad, as alſo the Officers of his Kitchin, who coming in the Rear of the others, were, in like manner, poorly habited, and ill mounted. After them appear'd in ſomewhat a better order, the menial Retinue of the *Caimacan*, his Officers, as well thoſe belonging to the Chamber, as thoſe of the Stables, were very handſomely mounted, and all in their yellow Garments.

The next appearance was that of the *Spahis*, who are the *Sultaneſs*-Mother's Life-Guard. Of thoſe there were four hundred, which made a handſome Shew, being all well mounted, and well clad. They had all their Coats of Mail, with their Veſts of red Taffeta, and had on the right ſide a Quiver of Crimſon-Velvet, embroider'd with Flowers of Gold; and on the left, a Bowe in a cover of red Velvet, embroider'd as the other. They had all of them Helmets on their Heads, and over them white Turbants, and from the Helmets there hung ſmall Chains of Mail, reſembling Locks of Hair, which they uſe when occaſion requires, to ward off a blow from the neck and face. Every one of them had alſo a Launce in his hand, and the Trappings of their Horſes were of one of theſe three Colours, yellow, violet, and red, of a rich Stuff, with an embroidery of Silver.

The *Spahi-Bachi* came in the Rear of them, having a Plume of Heron-tops in his Turbant, three foot in height, which made him remarkable, and diſtinguiſh'd him from all the other *Spahis*. On the Breaſt-piece of his Horſe, were faſten'd a dozen little Scarffs, which hung down negligently, and he was attended by ſix Pages, who had Caps on, after the *Slavonian* Mode, red Veſts tuck'd up about the waſte, and yellow Hoſe, or Drawers.

After the *Spahis*, there paſs'd ſeveral *Janizaries*, but not marching in any order, follow'd by two hundred men on Horſe-back, and in the Rear of them, came the *Janizary-Aga*, a Perſon of a very goodly preſence. He had for his immediate Attendants ſix gentile young Perſons, who had each of them, hanging over his ſhoulder, a kind of Quiver, full of ſmall Wands, which are a ſort of Arrows, without any Iron-work at the ends.

After the forementioned, there came up twelve men, who are as it were the Maſters of the Ceremonies, in very ridiculous Accoutrements. They had Silver Wands reſting on their Shoulders, their Veſtments were garniſh'd with ſmall Bells, and they had Caps on, which had ſomewhat hanging down of each ſide, reſembling Aſſes Ears.

The next appearance after that extravagant Party, was that of an hundred *Capigis*, all well mounted, every one with a Launce in his hand, with a Flag faſten'd thereto, reaching from the top to the bottom, which made a very noble Shew. In the Rear of the Troop came the *Capigi-bachi*, diſtinguiſh'd from the reſt by a high and large Plume of Heron-tops, which added much to the gracefulneſs of his looks, and Perſon.

After them, came a hundred *Chiaoux's*, well clad, and well mounted, having their great Caps on their Heads; and in the Rear of them came the *Caimacan*, having a Cap of the ſame faſhion, attended by twenty Pages, very neatly clad.

The next appearance was that of five or ſix hundred *Boſtangis*, with their Caps like Sugar-loaves, their Habits of a red linnen Cloath, and Muskets on their Shoulders. The *Boſtangi-bachi* came after them, ſumptuouſly clad, and mounted, with a *Chiaoux*-cap upon his head, and a great number of people about him.

There appear'd next, two hundred *Cadis*, making a moſt noble Shew, all modeſtly clad, with their Buſquins of black *Spaniſh*-Leather, and white Turbants, like great Balls of Wooll, or Silk.

They were follow'd by the *Scherifs*, who affirm themſelves to be of the kindred of *Mahomet*, and made up a Troop of ſixty Perſons. As they were the Relations of the Prophet, they wore green Turbants of an extraordinary bigneſs.

After the *Seberifs*, came the two principal Officers of the *Moufti* (for he never appears in perſon in theſe ſorts of Ceremonies) and they were clad in white, having a very demure and religious Countenance.

The wealth of the Favourite.

The *Cologlou*, or Grand Seignor's Favourite, appear'd next mounted on a gallant Horſe, whoſe Harneſs and Trappings were of the richeſt. The Stirrups were of Gold, and the Houſſe was embelliſh'd with an embroydery of Gold and Pearls. His Veſt was of a red Brokado, and his Cap like thoſe of the *Chiaouxes*. Two men held the reins of his Bridle, and his Horſe curvetted all along, as if he had been ſenſible of the goodly preſence of his Maſter, and how well it became him. He was a perſon of a good ſtature, and of a graceful countenance, having withal a mild and ſprightly look, and every one ſaluted him, as he advanc'd ſtill towards the Seraglio. The Servants belonging to his Stables marched after him, and fifty Grooms led each of them a Horſe in his hand, and thoſe horſes were all high-priz'd, and their Harneſſes as ſumptuous as could be made. 'Tis commonly reported, That this Favourite, who is a perſon of very great merit, hath acquir'd vaſt Riches, and that his Train, whether as to the number of Servants, or as to that of Horſes, ſurpaſſes that of many great Princes.

The Sultaneſſes Coaches.

There came up next a ſmall Troop of *Negro-Eunuchs*, marching confuſedly, before the Coaches of the *Sultaneſs*, Mother to the preſent Grand Seignor, all well mounted, and Magnificently clad, in different colours,

There appear'd afterwards Six *Capigis*, about the firſt Coach, drawn by ſix Excellent Horſes. They had each of them a Launce in his hand; and, in the Rear of them, there appear'd a Horſe-tail-Banner, of a pale-red colour, whereby it was known, that ſome *Baſſa's* were coming up, as indeed there were, and they were a Convoy to the ſecond Coach, drawn by ſix white horſes, in which was the *Sultaneſs*-Mother, and another *Sultaneſs*. Two Black Eunuchs march'd on each ſide of it, the Boots, or Doors being latic'd, that the Princeſſes might ſee, and not be ſeen. Which hindred not, however, but that, as the Coach of the *Sultaneſs* came forwards, ſome were ſtill crying out to the people, and commanding them to look the other way; which Command it concerns them exactly to obey, and that eſpecially in *Perſia*, where they muſt get away as far as they can, to avoid the hazard of receiving a good blow with a Sable.

After the aforeſaid Coach, there paſs'd by Twelve other Coaches with four horſes apiece, wherein were the Female-Slaves belonging to the *Sultaneſſes*, having two *Negro-Eunuchs*, at the Doors of each Coach, which were latic'd, as the former: After which there follow'd ſeveral Litters, and four great Waggons, full of Snow, for the uſe of the *Sultaneſſes*, and their Retinue:

All this Cavalcade, conſiſting of between five and ſix thouſand men, took up almoſt three hours in its paſſage, and having made its Proceſſion through *Conſtantinople*, lodg'd it ſelf in the Seraglio, according to the deſcription I have given you of it:

Of the *French* Nation, there were ſeveral Perſons of Quality, who had the Curioſity to ſee that Entrance; and among others, Monſieur *Ribier*, *de Ville-neuve*, a Counſellor of the Parlement of *Paris*; Monſieur *Le Mairat*, a Counſellor of the Grand Council; The Abbot of *Champbuon*, *de la Saulſaye*, all *Pariſians*; and Monſieur *Aubert*, a Native of *New-France*, and, by Extraction, a *Norman*, Son to the Governour of *Guardaloupe*.

CHAP. XIX.

Of the Gardens of the Seraglio.

THE PRINCIPAL HEADS.

The Revenues of the Gardens employ'd for the Grand Seignor's Table. Cucumbers, a fruit of much delicacy amongſt the Levantines, *and how they eat them. A noble Pyramid, reſembling* Trajan's *Pillar. Fountains. The number of the Gardiners.*

The Revenues of the Gardens, how employed.

IT is an ancient Cuſtome, or rather, a Law, eſtabliſh'd by the *Ottoman* Princes, that the profits made out of their Gardens, ſhould be contributary to the keeping of their own Tables, and they have ſeveral of them, in the Neighbourhood of *Conſtantinople*, as well on the *European* ſide, as the *Aſian*, all along the Seaſhore. But I ſhall give an account, only of the Gardens of the Seraglio, that ſo I may not exceed the limits I have preſcrib'd to my ſelf in this Relation.

There are in the Seraglio ſeveral Gardens, wherein there are only Flowers, in divers Appartments, and particularly in that of the Grand Seignor, and, no queſtion, but the ſame thing may be ſaid of the Quarter of the *Sultaneſſes*. Yet is there not any thing extraordinary, which might oblige me to give this deſcription thereof. The great Garden, whereof the *Boſtangi-bachi* has the overſight, as he has alſo of all the others belonging to the Grand Seignor, takes up the greateſt part of the Seraglio, and conſiſts of a great number of Walks, planted, of each ſide, with Cypreſs. Thoſe Walks are much neglected, ſo that in ſeveral places, they are not clear'd of Bryars and Thorns. When it is known, that the Grand Seignor is to come and take his divertiſement there, a great number of *Boſtangis* are immediately commanded out, to make clean the Walks, which he uſes to frequent, and the ſpaces between thoſe Walks are ſo many Kitchin-Gardens, or Orchards, which are very well furniſh'd with Fruit-Trees, of ſeveral excellent kinds. Of Strawberries and Raſpices there is great ſtore, and they have large beds of Melons, and Cucumbers; but moſt of theſe laſt, which are accounted a great delicacy amongſt the *Levantines*.

Cucumbers *a great delicacy amongſt the* Levantines.

As to the Cucumbers, they commonly eat them without taking off any thing of the rinde, after which they go and drink a glaſs of Water. In all *Aſia*, it is the ordinary ſuſtenance of the meaner ſort of people, for the ſpace of three or four months; the whole Family lives upon them, and when a Child asks for ſomething to eat, whereas in our *European* Countries, they would give him bread, in the *Levant*, they bring him only a Cucumber, which he eats raw, as it comes out of the Garriſon. Laborious perſons, and ſuch as are in a manner tyr'd with working, ſuch as Camel-drivers, and thoſe who are entruſted with the care of the Horſes, and Mules, in the Caravans, make a kind of Sallad of their Cucumbers, not much unlike the Maſh, which we would give our Horſes. When they are come to the Lodging place, where the Caravan is to make a ſtay, they take a large Baſin, which they almoſt fill with water, and having put ſome ſowr milk into it, they cut a great number of Cucumbers, into great ſlices, and ſo make a kind of maſh of them. 'Tis a pleaſant ſight to ſee them at the confounding of it. Amongſt ten, or twelve, who all ſtand round the ſaid Baſin, there is but one wooden Spoon, which every one takes in his turn, till they have made a ſhift to empty the Baſin. That done, they fall a drinking of water, and thoſe who have wherewithall, go and take a diſh of Coffee, or ſmoke a Pipe of Tobacco.

But to do them all the right they deſerve, the Cucumbers in the *Levant* are excellently good, and, though eaten raw, they never do a man any hurt. The Story of the Cucumbers which occaſion'd the cruel death of Seven Pages of the Grand Seignor's Chamber, is not, haply, known to all people; or at leaſt, all know not the reaſon, why the Pages of the Chamber are not now permitted to go into the Gardens.

Sultan *Mahomet*, the ſecond of that name, taking a turn in the Gardens of the Seraglio, attended by his Pages, was much ſurpriz'd to ſee a bed of Cucumbers, which look'd very fair to the eye, and were extreamly forward, conſidering the Seaſon. Being a great lovet of that fruit, he recommended them to the *Boſtangi-bachi*, who told them over every day, and, with ſome impatience, expected their maturity, that he might preſent them to the Grand Seignor. Some daies after, going to Viſit the bed, he found his number of Cucumbers ſhorter, than it ſhould have been, by three or four, and that they who had taken thoſe that were miſſing, had made choice of the ripeſt, and thereupon making a ſtrict enquiry, to find out who have been guilty of that preſumption, he found that the Pages of the Chamber were the only perſons who had been, that day, in the Gardens.

Upon that diſcovery, he went and gave an account of the whole matter to the Grand Seignor, who was ſo highly incens'd thereat, that, not prevailing with any one of the Pages to acknowledg the Theft, he, out of a cruelty as much above all credit, as beyond all example, caus'd the Bellies of ſeven of them to be ripp'd up. The Theft was found in the Belly of the ſeventh of thoſe unfortunate Young Men, who, after the execution done on the other ſix, would not acknowledge his guilt, out of hopes, that the Prince's indignation would not have extended ſo far. From that very time, and in commemoration of ſo ſtrange an action, the Pages of the Chamber are not permitted to go into the Gardens of the Seraglio; what one Prince has eſtabliſh'd, as I have hinted elſewhere, being never revok'd by his Succeſſors, who bear a certain reſpect to the enactions of their Anceſtors.

A Pyramid, much reſembling Trajan's *Pillar.*

In the midſt of the Great Walk, which goes from the Seraglio, to the Sea-Gate which looks towards *Scudaret*, there is a Pyramid, erected upon a ſquare Pedeſtal, and which four men would have much ado to fathom. About the Pedeſtal they have ſuffer'd ſome bryars and thorns to grow, and it ſeems to have been done out of deſign, to hinder peoples coming cloſe to it. The Pyramid, from the top to the bottom, is full of Figures, whereof the heads are ſtruck off; and it may be conjectur'd by ſome remainders, that there was a very noble head on the top of it, as being the Maſter-piece of the work. This Pyramid ſomewhat reſembles *Trajan*'s Pillar at Rome; and ſome, who have ſeen both, imagine, they were the work of the ſame Maſter.

Fountains.

All the Fountains of the Gardens have their Baſins of Marble, of different colours. Near each of them, there is a little Scaffold, ſurrounded with Balliſters, which they ſpread with rich Carpets, and Brocado-Cuſhions, when the Sultan comes to take his walk there: and 'tis only at that time, the Waters play; which Diverſion he frequently gives the Princeſſes, who bear him company.

The Gardiners.

There are appointed for the culture of theſe Gardens two thouſand *Boſtangis*; and yet, though there be ſo vaſt a number to keep them, they come far ſhort of the Neat Contrivances, and Imbelliſhments of ours.

CHAP. XX.

Of the Princes who follow the *Mahumetan* Religion, in *Europe*, *Aſia*, and *Africa*.

THE PRINCIPAL HEADS.

General Lawes for all the Mahumetan *Sects. A Curious Remark, concerning the Emperour of* Java's *Son. Kings, who follow the Doctrine of* Hali. *The Royal Preſent from the great* Mogul *to* Mecha. *The ſeveral wayes, by which the* Mahumetans *come to their Prophet's Tomb. Troubleſome Deſarts to be paſs'd through in their way to the Sepulchre of* Hali. *A Miraculous Channel of Water, of the continuance of Eighteen dayes Journey. The Burnt-Offering of a Weather.*

General Laws for all the Mahumetan *Sects.*

I Have ſo often had occaſion, in the preſent Relation I have made of the Grand Seignor's Seraglio, to ſpeak of the *Mahumetan* Religion, that I am content, before I put a period to this Work, to make it appear, how far it extends into the three parts of our great Continent: *Mahumetiſme* having not yet ſet footing into that which has been diſcover'd but two Ages ſince. I meddle not at all with the Doctrine of it, of which I am ſufficiently aſſur'd that many perſons have written: and I ſhall only entertain the Reader with a Geographical Chart of all the Countries of *Europe*, *Aſia*, and *Africa*, which are under the dominion of the followers of *Mahomet*.

Though the Opinions of their Doctors be different, as to what concerns the Explication of the Law, and that there are principally two great Sects, that of *Mahomet*, which is the Stock; and that of *Hali*, one of his principal Succeſſors: Yet thoſe two general Sects, and the particular ones, which are derivable thence, are all concordant in the fundamental Points, which every *Mahumetan* is oblig'd, in Conſcience, to obſerve and practiſe. Of thoſe I gave an account, when I made mention of the Prayers or Devotions, which the *Turks* are bound to perform five times a day, and the Pilgrimage of *Mecha* is one of thoſe principal Articles. I have alſo ſaid ſomething of them, in the Chapters treating of the Preſent, which the Grand Seignor ſends thither every Year; and in this laſt, I ſhall endeavour to expreſs my ſelf fully as to that matter.

In *Europe*, we have no *Mahumetan* Princes but the Emperour of the *Turks*, and the *Cham* of the Leſſer *Tartary*: But in *Aſia* there are many of them, who are powerful, and poſſeſs'd of great Dominions. The Grand Seignor extends his Juriſdiction, in this part, beyond the Sources of the River *Tigris*, and beyond the mouths, by which it falls into the Sea, and towards the North, as far as the Territories of the *Mengrelians*. To go thence from the Weſt to the Eaſt, next the Grand Seignor, we muſt count the Princes of the Three *Arabia's*, with ſeveral of whom I have often ſpoken, in Two of my Voyages, wherein I have been oblig'd to paſs through the Deſarts. The King of *Perſia*, the Great *Mogul*, the King of *Viſapour*, the King of *Golconda*, the Kings on the Coaſt of *Malabar*, of whom the moſt conſiderable is that of *Comorin*; the Great *Cham* of *Tartary*, and the Kings of the Mountains, to the North ſide of the ſame *Tartary*,

tary, who are got into *China*; All theſe Kings, I ſay, follow the *Mahumetan* Religion.

A curious Remark of the Emperour of Java's *Son.*

Since I have mentioned the Emperour of *Java*, I ſhall, by the way, inſert here an obſervation, which I made at the time of my being in that Iſland, which was, That the eldeſt Son of that Emperour, who reign'd in the year 1648. had ſix fingers on each of his hands, and ſix toes on each foot, and all of equal length.

Kings *following the Doctrine of* Hali.

The Kings of *Perſia*, *Viſapour*, and *Golconda* follow the Sect of *Hali*; and the Kings of the Mountains of *Tartary*, with ſome others, have alſo their particular Sects. Beſides, it is to obſerv'd, that, if we except the Grand Seignor, the King of *Perſia*, the *Arabian* Princes, and the *Cham* of Great *Tartary*, all the other Kings, whom I have named, have only Idolaters to their Subjects, and all the meaner ſort of people is involv'd in the darkneſs of Paganiſm. But as to the Grand Seignor's, with all his Militia, they follow the Law of *Mahomet*.

In *Africa*, there is a *Mahumetan* King, whoſe Territories lie all along the Coaſt of *Abex*, which is towards *Arabia Felix*, as far as the Cape of *Guardafu*, and his Juriſdiction extends over the Red Sea, and the Ocean. The Governours, whom the Grand Seignor employs in *Egypt*, and in the Iſlands of the Red Sea, and thoſe others, whom he has eſtabliſh'd all along the Coaſt of *Barbary*, at *Tripoli*, *Tunis*, and *Argiers*, who aſſume the Title of Kings, are alſo *Mahumetans*; and, in fine, the King of *Fez* and *Morocco* follows the ſame Law.

The Great Mogul's *Royal ſent to* Mecha.

All theſe Kings and Princes, are principally unanimous in this Point, That they acknowledg themſelves oblig'd to ſend every year ſome Preſent to *Mecha*, which ordinarily conſiſts in rich Carpets, to be put upon *Mahomet*'s Sepulchre. Sometimes theſe Preſents are made upon a particular Vow; and it happen'd in one of my Voyages to *Agra*, that the Great *Mogul*, by way of thankfulneſs to the Prophet, for the recovery of his health, ſent to *Mecha*, an *Alcoran*, valued at four hundred thouſand Crowns, which had, in the midſt of the Cover, a Diamond, of three hundred Carats; the reſt of it being garniſh'd with ſeveral precious Stones on both ſides. The occaſion of this Preſent was, the fright which a certain *Bramerè* put him into, upon his telling him, That he ſhould dy before the year was expir'd, which happen'd not accordingly. But the King being extremely incens'd at that direful Prediction, and, upon the ſmart Interrogatory he put to the *Bramerè*, to wit, whether he knew alſo the time of his own death, having receiv'd this Anſwer, That it ſhould be within three days; which really happen'd upon the third day, there was a ſufficient ground for him to be frightned, and to conceive an apprehenſion, that the like accident might happen to himſelf, before the time limited. 'Twas that induc'd him to ſend a Preſent of ſo great value, to *Mahomet*'s Sepulchre, to acknowledge the favour he had done him, in not ſuffering the Prediction of the *Bramerè* to take effect, the King having not had as much as any indiſpoſition, during all that time.

The ſeveral ways whereby the Mahumetans *come to the Sepulchre of their Prophet.*

When I gave an account of the Pilgrimage of *Mecha*, upon occaſion of the Tent and Carpet, which the Grand Seignor ſends thither every year, I made no mention of the ſeveral ways which the Caravans take, according to the ſeveral parts of the World, from whence great multitudes of *Mahumetans* do every year take their progreſs thither.

In the firſt place, the Ambaſſadors, whom the Kings of the Iſlands, whereof I have given you the names, and the Kings of the *Indies*, on this ſide the *Ganges*, ſend to the *Sheck* of *Mecha*, with their Preſents come by Sea, to *Mocha*, a Maritime City of *Arabia Felix*, and from thence they travel to *Mecha* by Land, by the conveniency of Camels.

The *Perſians*, who inhabit all along the Sea-ſide make their deſcent from *Ormus*, or to *Bandar*, and having paſs'd over the Gulf, which, at that place, is not above twelve or thirteen Leagues in breadth, are forc'd to croſs *Arabia* ere they can get to the Prophet's phet's City. But the Inhabitants of the upper-parts of *Perſia*, towards the *Caſpian* Sea, and all the *Tartars*, come to *Tauris*, and from *Tauris* to *Aleppo*, from which place, the great Caravans, which take their progreſs through the Deſarts, ſet forth, and bring the Pilgrims to *Mecha*. Some take the way of *Babylon*, but very ſeldom, becauſe the *Baſſa* exacts a Tribute of them, and particularly of the *Perſians*, whom they account Hereticks; and that conſideration has oblig'd the King of *Perſia*, to forbid his Subjects to take that Rode, thinking himſelf not inferiour to the *Turk*.

Troubleſome Deſarts in the way to Hali's *Sepulchre.*

Some of the Devouter ſort of *Perſians*, and ſuch as are moſt zealous for their own Sect, take the way of *Babylon*, upon this ſcore, that it brings them at the ſame time to the Sepulchre of their Prophet *Hali*, which is but eight days Journey diſtant from it. This is the moſt wretched place, of all the places upon earth, and affords no water but the moſt corrupted water, which is drawn out of certain Pits, and that of a Canal, which *Schach-Abas* caus'd to be brought thither from the *Euphrates*, but which is now quite out of repair. Whoever expects to drink good water there, muſt bring it along with him, from other places, from other places, five or ſix days Journey diſtant from the other: And yet that falſe Prophet impoſes on thoſe, who have ſuch a Devotion for him, not only the inconveniences of coming ſo far off; but alſo thoſe of being in a fair way to periſh by thirſt, and hardſhip of lodging.

The laſt time it was my fortune to paſs through the Deſarts, I came to that deteſtable place upon this occaſion, that meeting with a Courrier, who was come from *Babylon*, with two *Arabians*, whom he had in his Company, he gave us intelligence, that the Grand Seignor's Forces, which had then newly taken *Babylon*, were upon their march back, in little Detachments, and that there was no queſtion to be made, but they would ſeize on our Camels and Baggage. Which advertiſements oblig'd us to take our courſe more to the South, and to get further into the Deſert, where we ſpent ſixty and five days in the croſſing of it, to avoid meeting with thoſe Forces.

As for the Princes of *Arabia*, they have no great Journey to make, becauſe they are the next neighbours to *Mahomet*'s Sepulchre.

A Miraculous Canal of water of the length of 18 days journey.

The *Mahumetans* of *Europe* come to *Aleppo*, and there joyn the Caravan; and thoſe of *Africa* paſs to Grand *Cairo*, and meet in the Deſarts, with the ſame Caravan of *Aleppo* at eighteen days journey from *Medina*, where there is a water, which goes by a Canal, quite to that City, all the way of thoſe eighteen days journey. They have it by Tradition, That that water was found by their Prophet *Mahomet*, as he croſs'd the Deſert with his Army, ready to dy for thirſt, and that going to drink of it firſt of any, there iſſued a Voice to him out of the Water, which ſaid to him, *Prophet, thou wilt find it bitter*: That he made the Voice this Anſwer, *Let us all drink of it, for I know it is ſweet, and I would to God, that we could always find as good.* That thereupon the Voice replying the ſecond time, ſaid to him, *Prophet, Command, and I will follow thee*: And that as ſoon as he had ſpoken, the Water made a Canal under ground, and follow'd him quite to *Medina*.

From *Damas*, *Hieruſalem*, and *Cairo*, they account forty days Journey to *Medina*, and it is at the two and twentieth day's journey that they find that water. 'Tis partly to ſee that miraculous Water, which had been ſweetned by the Prophet, that there goes into thoſe places ſo great a concourſe of People, of ſo many different Nations, from all parts of the World: in as much as there is no *Mahumetan*, let him be at ever ſo great a diſtance, and but tolerably in a condition of health, and ſupply'd with the external accommodations of fortune, who does not think himſelf oblig'd to go once in his life to *Mecha*, in perſon, or to ſend ſome other in his ſtead.

After the Pilgrims have continu'd certain daies at *Medina*, they go to *Gebel-Araſſa*, that is to ſay, the place, where *Adam* found *Eve*, his Wife, five hundred years, after God had created her. It is a City in the Mountains, at the diſtance of Two Dayes Journey from *Medina*, and at one from *Emena*, another City, which is half way between both. Aſſoon as the Pilgrims are come thither, all thoſe who are ſo well furniſh'd, buy a Weather to make a Holocauſt of it, and to diſtribute it amongſt the poor, they being not allow'd to keep above two pounds of it, for themſelves. If they do not punctually obſerve that, and that ſome diſcovery ſhould be made thereof, they are made incapable, ever after, while they live, of ſhaving their Heads, or paring their Nails.

From *Gebel-Araſſa*, they return to *Medina*, where they keep an account of the time, when the Caravan arrived there; in regard that all the Pilgrims, who came by Land, are, as I ſaid elſewhere, maintain'd with ſuſtenance for the ſpace of Seventeen dayes; but they who come by Sea are ſuſtain'd, as long as they continue there, even though they ſhould make it the place of their abode, as long as they live.

FINIS.

A SHORT DESCRIPTION Of all the KINGDOMS Which Encompaſs the **Euxine** and **Caſpian Seas**,

DELIVERED
By the AUTHOR after above Twenty Years Travel.

Together with a

PREFACE

CONTAINING
Several Remarkable Obſervations concerning divers of the forementioned COUNTRIES.

LONDON,
Printed for *R. L.* and *Moſes Pytt.*
1677.

The Publiſher unto the Reader.

THE enſuing Narration was put into my hands Five or Six Years ago, by a very Intelligent Worthy Perſon, who long reſided in the ſame Family with our Author, and did aſſure me, that the Diſcourſe here publiſhed, was written with his own hand, and preſented unto that Honourable Perſon who redeemed him out of Captivity. The Gentleman who beſtowed theſe Papers upon me, will not be reſponſible for the Truth of all therein contained; but I having compared his Account of ſeveral Countries with that of *Olearius* and other more Ancient and Modern Writers, have found them very Conſonant unto each other, and therefore do charitably believe him no leſs Faithful in his Deſcription of thoſe Countries and People concerning whom little hath been ſaid by any beſides. By reaſon of his long abſence from his Native Country, and diſ-uſe of his Mother-Tongue, his ſtyle was ſo rough, odd, and unpleaſant, that I was forced to make therein great Alterations both as to Method and Expreſſion, yet keeping ſtrictly unto his ſenſe: I have alſo much abbreviated his Diſcourſe, many things being often repeated, and he having ſtuffed it with divers impertinencies, which would have been void of all Inſtruction and Delight. He would never own his true Name or Pedigree, for Reaſons mentioned in his Paper, which I thought altogether unneceſſary to be rehearſed; that of *Aſtracan*, wherewith he concludes his *NARRATIVE*, being fictitious, and I ſuppoſe aſſumed, becauſe of his long Reſidence in a City of that name, from which he made moſt of his Excurſions: And which with the Adjacent Country he hath above all others moſt particularly deſcribed, giving us the names of ſeveral Neighbouring Places and Rivers mentioned by no other Writer. I was highly pleaſed with the Account he gives us of *Czarofsgorod*, which he alſo ſometimes calls *Seraichan* and *Seraichena*; the former of which is the *Muſcovitiſh*; the latter the *Tartarian* Appellation, and interpreted, both ſignifie the Habitation of the Emperour or *Cham*, it being formerly the *Metropolis* of a great Empire. As alſo with his mention of a place on the Weſt-ſide of the *Volga*, where he ſayes *Aſtracan* was formerly ſituated. Concerning both which Cities, I ſhall declare divers things I have Collected out of ſeveral *European* and *Arabian* Writers, which either are not commonly known, or little regarded. But I muſt neceſſarily premiſe ſomewhat concerning the Antient Inhabitants of the Country wherein theſe Cities are ſituated.

The firſt Nation (of whom I find any mention) who made any fix'd habitation in theſe Quarters were the *Chazari*, ſo named by the *Latines* and *Greeks*, but by the *Mahumetans*, *Alchozar*, and *Gorjani*. This Nation during the Reign of the Emperour *Juſtine*, like a Torrent Overflowed all that Vaſt Continent which lies between *China* and the *Boriſthenes*, Conquered part of *India*, All *Bactria*, *Sogdiana*, and made the *Perſians* Tributary, by whom they are always called *Turks*, and their Prince, *Chacan*, a Title formerly common unto all great *Turkiſh* Emperours. This Mighty Monarch having conquered the *Igors* or *Jugurs*, *Avares*, *Chuni* or *Huns*, *Abtelites* or White *Huns*, and all other Tribes of *Turks* and *Tartars*, together with the *Alani* (whoſe Dominion then extended, as appears by *Marcellinus*, from the *Boriſthenes* far beyond the moſt North-Eaſt part of the *Caſpian* Sea) entred into a League with *Juſtine*, and ſtyles himſelf in his Letters, *Lord of the Seven Climates of the World*. His Acts may be read at large in *Theophilactus Simocatta*; *Excerptis de Legationibus*: and divers others of the *Bizantine* Hiſtorians. This Nation Aſſiſted the Emperour *Heraclius* in his Wars againſt the great *Coſroes*, whom by their Aſſiſtance he overcame. Theſe *Chazari* were alſo poſſeſſed of all that part of *Taurica Cherſoneſus* which is plain and fit for feeding Cattle, they being addicted, after the manner of all other *Scythian Nomades*, unto a Paſtoral life; which *Peninſula* from them was untill the Famous Irruption of the *Tartars* in the Thirteenth Century, called *Caſſaria*, or *Cazaria*, and afterwards more corruptly by the *Genoeſes*, *Venetians*, and other *Latines*, *Gazaria*. I find mention of theſe *Chazari* or *Chozars* in divers *Perſian* and *Arabian* Hiſtorians and Geographers. *Abulpharagius* acquaints us with an Expedition they made into *Perſia* the 183. Year of the *Hegira*, which was after our Account in 799, from whence they returned with great Spoile, and above 100000 Captives: and afterwards, in the 514th Year of the *Mahumetan Epocha*, being A. C. 1120. they made another Inroad, accompanied by the *Comanians*, (whom the *Arabians* call *Kaphjaks*;) Frequent mention is made of them by that Deſervedly Celebrated *Arabian* Geographer *Al Edriſi*, who flouriſhed in the 548th year of the *Hegira*; of Chriſt, 1153. He always calls the *Caſpian* Sea, *Mare Chozar*: And all that Country on the North and to the Weſt of the *Caſpian* Sea, *Terra Chozar*. He acquaints us, that the Reſidence of the Prince of *Chozar* was not far above the Mouth of the *Volga*, which the *Tartars* call *Athel*; which name I ſuppoſe it derived from *Attila*, that Renowned King of the *Hunns*, being ſo called in the Relation of the Ambaſſadors who were ſent by the Emperour *Juſtine*, unto the Great *Chacan* of the *Turks* reſiding in the Eaſt. *Al Edriſi* and his Epitomizer, commonly known by the Name of *Geographus Nubienſis* intimate, That theſe *Chozars* inhabited divers other Cities, but that this was the Metropolis; he ſuppreſſes the Name, ſtyling it only from the River, the City of *Athel*; and declares, it was divided by the River, the chief and greateſt part being on the Weſt-ſide; and that the other leſs conſiderable on the Eaſt-ſide, was inhabited only by the meaner ſort of People and Merchants, it being a place of great Trade; that which made it more conſiderable, was the liberty allowed unto all of the Publike Profeſſion, and Exerciſe of their reſpective Religious Perſwaſions, *Jews*, *Chriſtians*, *Mahumetans*, and *Idolaters* being there equally countenanced, which I ſuppoſe might occaſion that Dialogue publiſhed out of an Ancient *Hebrew* Manuſcript, by *L'Empereur*, between the Author a *Jewiſh* Rabbi, and the King of *Chozar*. This City is ſaid to have been extended along the River three miles in length, and it's breadth proportionable; the Weſtern part well fortified; adorned with the Emperours Palace, and ſeveral other eminent Structures. *Naſſir Eddin*, who wrote at the latter end of the 13th Century, calls this City in his Geographical Tables, *Balanjar*, and from him *Abulfeda*; they place it in 46 degrees 30 minutes of Northern Latitude; where within ſix or eight minutes our beſt Geographers ſeat *Aſtracan*. And queſtionleſs this was that City which our Author and *Olearius* call *Old Aſtracan*. Theſe *Chazari*, did, I ſuppoſe, conſerve their vaſt Dominion without any great Interruption, at leaſt until *A. C.* 900. For *Alferganus* who lived about that Time, places no other Nation in his Table of Climes, between *China* and the *Boriſthenes*; And *Eutichius*, who wrote about 30 or 40 years after, makes mention of them as a mighty Nation, and many amongſt them converted unto the Chriſtian Belief. About the middle of the 10th Century theſe *Chazari* gave place unto the *Cumanians* or *Comanians*, who were alſo a *Turkiſh* Nation known unto the *Turks*, *Perſians*, and *Arabians*, under the Name of *Kaphjack*; whether they expelled the *Chazari*, or that the former becoming the more Eminent Tribe, gave Law and Name unto theſe latter (as hath ſince frequently happened among the *Tartars*) I will not here undertake to determine: but this is certain, that ſuddenly the Name of *Chazari* was extinct, and all that Tract of Land from the *Nepper* unto *Turkeſtan* 1500 miles beyond the *Volga*, was inhabited by theſe *Cumanians*, who were often troubleſome unto the *Ruſſes*, *Lithuanians*, *Hungarians* and other Neighbour-Nations. But this People was almoſt totally deſtroyed by the *Tartar's* in that great Inundation which happened at the beginning of the 12th Century, ſoon after the death of *Jingiz Chan*; whoſe Son *Hocota* being choſen Emperour, ſent his Nephew *Batu*, or *Bathy*, the Son of *Tuſſy Jingiz Chan* his Eldeſt Son, with 400000 Men, to invade the Northern Parts of *Aſia*. The *Cumani* for divers years valiantly reſiſted, and made the greateſt oppoſition the *Tartars* met with in all their Conqueſts; repulſ'd them in two pitch'd Battels; but then growing ſecure, and diſperſing upon the *Tartars* retreat, they were unexpectedly ſurprized, the whole Countrey over-run, above 200000 killed, their King *Kuthen* hardly eſcaping with 40000 into *Hungary*, where he met with a kind reception, had land allotted him, and his Company; which Region is called *Campus Cumanus* unto this day. This Countrey was ſo miſerably waſted by the *Tartars*, that in the Years 1253, and 1254, when *Rubriquis* paſſed through it, going unto and returning from his Ambaſſage to *Mangu Chan*, there was no fixed habitation, excepting a few Cottages in the Iſland where *Aſtracan* is now ſituated.

But *Bathy* having deſtroyed the *Comanians*, ruinated their Cities, and eſtabliſhed his own Dominion, began to think of a fix'd abode, which after long obſervation he choſe near the River *Volga*, on the Eaſt-ſide, and immediately beneath the River *Actabon*, a great Arm of the *Volga*, and the firſt it diſmiſſes, which empties it ſelf into the *Caſpian-Sea* (having run a courſe of near 400 miles, and received ſeveral other Branches from the foreſaid River) about 7 Leagues Eaſt off the main River. He had newly began this City at the return of *Rubriquis* from his Embaſſage unto *Mangu Chan*, in the year 1246, and called it *Serai*; Which City was enlarged and beautified by all his Succeſſors, unto the time of its deſtruction by *Tamerlane*, which was almoſt 150 years. *Bathy* was ſucceeded by *Barcah*, who was the firſt profeſſed *Mahumetan* Emperour; he by *Hocola*, or *Hoctay*, Contemporary with *Hayton* the *Armenian*, who hath in his Hiſtory largely diſcourſed concerning him: I ſhould here mention all the other Emperours interceeding between *Hocota* and *Tucktamiſch* (who was diſpoſſeſſed by *Tamerlane*) together with their Acts, but that I haſten unto that which moſt immediately concerns our preſent Deſign, and give ſome account of this City, which (as I ſaid) was firſt named *Serai*, which interpreted ſignifies only a Dwelling or Habitation; the beginning of it being a Palace built for *Bathy*. You may ſee what our Traveller ſays concerning it, *Page* 112. Beſides him I find two Authors who make particular mention thereof; the firſt is in the Hiſtory of *Arabſhiade*, publiſhed by *Golius*. This Author repreſents it as one of the greateſt and moſt populous Cities in the Univerſe, agrees with our Traveller in the ſituation, only he calls that Branch which runs out of the *Volga* and paſſes to the South-Eaſt, *Sencle*. The other is *Michovius*, who wrote his Hiſtory of the *Tartars* in the year 1515. He affirms, That in his time there remained the ruines of 300 Temples, beſides the Walls of the City, and ſeveral other Magnificent Structures. The *Tartars* have ſeveral times attempted to re-edifie it, but diviſions amongſt themſelves, Wars with the *Muſcovites*, and attempts of the *Coſſacks* cauſed them to retire unto places of greater ſecurity. But becauſe little mention is made of this great Revolution by any *European* Writer, I ſhall here preſent the Reader with an account thereof out of the moſt Authentick *Turkiſh*, *Arabian*, and *Perſian* Writers. For *Calcondilas* is greatly miſtaken, who ſeems to have received by his confident way of writing, moſt particular information, when as nothing can be more remote from the truth than what he affirms, *viz.* That *Tamerlane* after ſeveral attempts, and two or three Battels was forced to retire, and glad to ſecure his Retreat by a Peace, he firſt made with *Tuckthamiſch*, which was by both afterwards kept inviolably; which is contrary to the Reports of much more Authentick Hiſtorians. The Origin, Progreſs and, Event of this War was after the enſuing manner.

Tamerlane being in effect Prince, but in name only *Courachan* (the *Greeks* call it *Kurgan*) that is, Viceroy or General over all thoſe Countries which are comprehended between the *Oxus* and *Juxartes*, wherein *Bochara*, *Samarchand*, and ſeveral other famous Cities were contained, extended his Conqueſts towards *Balch* and *Choraſan*, (the *Aria* of the Antients;) which progreſs of his filled *Thuetamiſch* Emperour of *Serai* (the City we have before mentioned) with jealouſies of his growing Greatneſs; whereupon gathering a numerous Army, he reſolved to invade him, uſing no formality, or ſo much as pretence, he thought to have ſurprized his Enemy; but *Tamerlane*, one of whoſe Maſter-pieces was to gain early Intelligence of whatſoever was deſigned, or tranſacted by neighbouring Princes, having timely notice of his intention, gathering all his own Forces, together with conſiderable aſſiſtance from his Confederates marched directly towards his Enemy, and paſſing the *Jaxartes*, met him to his no ſmall aſtoniſhment, on the Borders of his own Countrey; for the *Jaxartes* only divided their Territories. After a moſt obſtinate bloody fight, *Tamerlane* gained the Victory, yet neither abſolute, nor without great loſs, but it was ſufficient that he had ſecured his own Dominion. After this Succeſs he did for divers years attend other Conqueſts,and having ſubdued a great part of *India*, all *Perſia*, *Media*, *Armenia*, *Aſſyria*, *Meſopotamia*, *Babylonia*, and *Syria*, he reſolved to requite the Invaſion of *Thuctamiſh*: whereupon having drawn together an Army of 500000 men, he marched through *Media Atropatia*, then and ſtill called *Shervan*; paſſed the *Portæ Caucaſiæ*, which the *Perſians* name *Derbent*; thence through *Dabeſtan*, and the great Deſart between that and *Aſtracan* (then named *Gitturchan*) and having waſted all that ſpacious Countrey on the Weſt-ſide of the *Volga*, depopulated and diſmantled divers fair Cities (the ruines of ſeveral being yet viſible to thoſe who Navigate the *Volga*, as we are informed by *Olearius*) he paſſed the *Volga*, and on the Eaſt-ſide encountred *Thuctamiſch*, who had collected a mighty Force, having beſides his own *Hords*, the aſſiſtance of the *Tartars* of *Caſſan*, *Tumen*, *Kalmuke*, and *Dabeſtan*: and his Army by this acceſſion was more numerous than that of his Enemy. The Battel was long doubtful, and exceeding all that happened in that Age for carnage and cruelty, both Parties being full of hatred unto their Adverſaries; and knowing that this Fight would loſe or gain them a mighty Empire. They fought three days with little intermiſſion, and it could not be diſcerned which had the advantage. But that which is thought chiefly to have occaſioned *Tamerlane*'s Victory, was the departure of a great Tribe from *Thuctamiſch*, whoſe Prince *Ectave* pretended he had received ſome great injury or affront, but 'twas indeed thought he was corrupted: For retreating unto *Amurath* the *Turkiſh* Emperour, he after the ſame manner betrayed *Bajazet*, who ſoon after ſucceeded; revolting at the beginning of the fight unto *Tamerlane*. *Thuctamiſch* being defeated, with great difficulty made his eſcape, leaving his Countrey expoſed unto the fury of the *Zagataians*, whom ſo great a ſlaughter of their own Friends had highly exaſperated. They ſpared nothing that was capable of being ſpoiled; demoliſhed *Serai*, together with *Seraichick* upon the *Jaick*, and *Gitturchan*, which were the only conſiderable Cities on the Eaſt-ſide of the *Volga*, and leaving the Countrey a meer Deſart, killing, or captivating the Inhabitants, driving away the Cattle, they returned into *Perſia* with great Booty. This happened in the 791 year of the *Hegira*. *A. C.* 1388. *Serai*, and *Saraichick* never regained their former ſplendour; but (*Giturcan* now *Aſtracan*) did by degrees recover, but never arrived to that heighth it attained unto during the Empire of the *Chazari* and *Zavolgenſian Tartars*.

For *Joſaphat Barbaro*, and *Ambroſio Contarini*, who were both Ambaſſadors from the *Venetians* unto *Vſun Caſſan* Emperour of *Perſia*, and well acquainted with thoſe Parts; *Barbaro* living ſixteen years at the City *Tana* on the mouth of the River *Tanais*; and *Contarini* being forced in his return from *Perſia* to reſide there ſome months: They, I ſay, both tell us, That this City before its deſtruction by *Tamerlane*, was a very famous *Emporium*; all the Silks, moſt of the Spices and other Commodities, which were afterwards brought down to *Syria*, were then carried by Shipping to *Aſtracan* (which they both name *Citrachan*) and thence by Land in a few days to *Tana*, whether the *Venetians* ſent every year ſixteen great Gallies. But after its ſubverſion by *Tamerlane*, this Commerce ceaſed, and the Gallies received their Lading in *Syria*, and at *Alexandria* of *Ægypt*. In the time of the forementioned Writers, which was from the year 1436, when *Barbaro* firſt went to *Tana*, until his return out of *Perſia* in 1488. And *Contarini*, who returned not long before him, *Citrachan* was a mean Town, conſiſting chiefly of *Tartarian* Huts, and encompaſſed with a pitiful mud-Wall, a place of no conſiderable Traffick, only the *Muſcovites* fetched thence Fiſh and Salt. But *Juan Vaſſilowich* having reduced it in the year 1554 under his Dominion, it hath been by ſucceeding Emperours both fortified and enlarged: I ſhall ſay no more concerning it, *Olearius* a moſt diligent and judicious Writer, having left us ſo particular a Deſcription thereof. I ſhall only add, That I ſuppoſe the cauſe of ſo different names, as *Gitterchan*, *Citrachan*, and *Aſtrachan*, were occaſioned by the Princes, who ſucceſſively præſided, as is very obvious to any who are acquainted with the Cuſtomes of the *Arabians*, *Perſians*, *Turks*, and other Eaſtern People.

But to return unto our *Zavolgentian Tartars*, ſo called by the Neighbouring *Slavonick* Nations, becauſe the Seat of their Empire, and their chiefeſt places of Reſidence were on, or near the *Volga* (which River did alſo almoſt equally divide their Territory) *Za* being only an Expletive Particle, as I could manifeſt by Induction of ſeveral *Ruſſian*, *Poliſh*, and *Lithuanian* Names of Men and Countries. After the devaſtation of their Countrey they would notwithſtanding have ſoon recovered their former Grandeur, had not Diviſions, and Inteſtine Wars long kept them low ; and at length after divers wonderful and great Revolutions given the *Ruſſes* leiſure firſt to breath, and then invite them to deprive them of the beſt part of their Dominion. They not able to reſiſt, being broken, as I ſaid, by Diſcord and Diviſion into divers petty Principalities, And on the other ſide, the *Crim Tartar*, aſſiſted by the *Turk*, ſubdued the remainder, whereby that Tribe which before was comparatively inconſiderable, became Supreme, and is at this day a terror unto all the North-Eaſt Countries of Chriſtendom. To ſhew in what manner, and by what degrees all this was tranſacted, is rather matter of a juſt Hiſtory, than of a Preface ; the *decorum* whereof I have already tranſgreſſed, in making a Porch almoſt as large as the main Building, to which it ſhould ſerve only for an Entrance.

I ſhall therefore conclude with ſome ſhort and ſlight Remarks on divers Paſſages in our Authors Relation. His account of the *Periplus* of the *Euxine* Sea, (leaving out what he allows for the *Teine Sea*, or *Palus Mæotis*) differs little in number of Miles from that of *Arrian*, though they diſagree ſomewhat in particular diſtances ; and is wonderfully conſonant to that calculation of *Eratoſthenes*, *Hecateus*, *Ptolomy*, and *Ammianus Marcellinus*, who reckon it to amount unto 23000 *Stadia*, or 2875 Miles, which wants but 15 of our Travellers Computation.

He is alſo more particular, and I believe, more exact than any I have hitherto met with, in his Deſcription of *Crim* or *Taurica Cherſoneſus*, whoſe length and breadth he gives us in ſeveral places directly, or by conſequence. What he tells us concerning *Arbotka* and the great Field without it, ſurrounded by the Sea he calls *The Ratten Sea*, is ſcarcely mentioned by any Modern Geographer, but wonderfully conſonant to what is delivered by *Strabo*. *Arbotka* ſeems to be *Taphre*, the *Ratten Sea*, he calls σαπρὰν λίμνην, or *Lacus putris*, and affirms to be part of the *Palus Mæotis* : in compaſs 4000 furlongs, with divers other particulars, confirming our Travellers Diſcourſe, as may be read at large in his ſeventh Book. And I find in a Diſcourſe publiſhed by Mr. *Thevenot* concerning the *Tartars*, written lately by a Religious Miſſionary who long reſided in thoſe parts, a Deſcription of this place very ſutable unto our Author. His words are theſe, ſpeaking of the moſt remarkable places in *Crim*. Arbotec *eſt un Chaſteau avec une tour ſcituée ſur la col d'une Peninſule que eſt enfermée entre la Mer de* Limen, *&* Tineka Woda *cette gorge n'a plus d'un quart de lieue, elle eſt traverſée d'une Palliſade qui s'ende d'une Mer a l'autre: la Peninſule eſt appellée par nos* Coſaques Coſa, *a cauſe q'elle à la forme d'une faulx, c'eſt on ce lieu ou le Chan tient ſon Haras qui eſt bien de ſeptante mille Chevaux. Et il eſt un deſtroit entre la terre ferme e Coſa 200 pas de large qui eſt gayable quand il eſt calme, le Coſſaques le paſſent quand ils vont derober le Chevaux de baras de Cham.*

What our Author tells us of the Communication between the *Tanais* and *Volga* at *Camuſſhanka*, is particularly deſcribed by *Olearius*, who wrote many years after him ; who alſo agrees with us in his account of the Rivers of *Circaſſia*, and *Comukes* Countrey; only our Writer is more punctual in his Deſcription of their Sourſes and Courſe, and mentions two or three omitted by *Olearius*, or unknown to him. A frequent mention is made by *Procopius*, *Agathias*, and others of the *Bizantine* Hiſtorians, of that ſtrait paſſage between *Georgia* and *Anadoule*, or as they word it, between *Colchis* and *Aſia Minor*, or *Armenia*.

Our Author having given an account of the Courſe of the *Volga*, and of the moſt remarkable places lying upon, or near it ; at laſt aſſures us, That it empties it ſelf into the *Caſpian* Sea only by 22 Mouthes, whoſe names he there rehearſes : whereas other Writers aſcribe unto it 70 Entrances, though as *Olearius* judiciouſly obſerves, moſt of them are rather paſſages made by the Sea between Iſlands and broken Ground, than proper diſtinct Arms or Branches of the forementioned Rivers.

What is ſaid concerning the *Coſſacks* retiring unto, and neſting in an Iſland of the *Caſpian* Sea, is confirmed by a late *French* Writer, who long reſided in *Perſia*, He largely acquaints us with the great ſpoil theſe Outlaws made on the Coaſt of *Meſanderon*, that they took *Aſterabath* one of the Emperours Royal Seats, and having continued ſeveral days in poſſeſſion, retired with great Booty and little loſs.

I could render ſome probable account of thoſe Thieves our Writer calls *Sigakes*, of what Nation they are, when they began, and how they live; but ſhall for brevity-ſake wave this and divers other Remarks; and that I may manifeſt how impartial my ſentiments are in reference unto the Treatiſe I have here publiſhed, I ſhall firſt acknowledge, That I never met with any Writer who calls that vaſt Plain between the Rivers *Boriſthenes* and *Tanais* the Deſart of *Ingel* and *Ungul*, although I have ſeen divers Journals both Antient and Modern, of Perſons who have frequently traverſed that vaſt Region: and have read moſt Hiſtories, and peruſed Geographical Books or Tables that relate unto the *Tartars*, or their Countrey. Secondly, I muſt declare my diſtruſt of his computation concerning the compaſs of the *Caſpian* Sea; which he makes leſs than in truth it is, as I could largely demonſtrate; though he hath pretty well ſalved the miſtake, by his allowance of a thouſand Miles for Bays, broken Ground, and Promontories. Laſtly, Our Author is greatly miſtaken, when he affirms, There is no Nation of *Tartars* between theſe of *Bochara* and *China*; whereas indeed ſeveral very Potent Kingdoms intervene. And yet he hath luckily *Andabatorum more*, hit upon the Truth, where he aſſures us, there are no *Catayans* between the *Usbeg Tartars* and *China*. For indeed there is at preſent no *Catayne* beſides *China*, which is ſo called by all *Tartars*, *Perſians*, *Arabians*, and other *Mahumetans*, as alſo by the *Muſcovites* and other Nations who travel thither by Land, either in the Quality of Ambaſſadors, or Merchants. Though formerly there was a mighty People, either *Turks* or *Tartars* (they being both Originally the ſame, as to Extract, Language, Manners, Religion, and Government,) who lay directly in the way between *Perſia* and *China*, and were certainly the *Ghate* of *Ptolomy*, but almoſt extirpated by *Jingiz Chan*, whom they vigorouſly reſiſted. And the remainder have ever ſince gone under the more general Names of *Mogulls* and *Tartars*, as I ſhall hereafter more clearly and fully demonſtrate in a Diſcourſe which I have long ago written, and may ſpeedily publiſh, concerning the Beginnings and Progreſs of the *Turkiſh* and *Tartarian* Nations and Empires.

Right Honourable and my moſt Worthy Lord,

BEing given to underſtand, That I have been repreſented unto your Lordſhip, by ſeveral who bear me no good will, as a Perſon poſſeſſed with that Vanity, which ordinarily prevails among Travellers, of affirming I was well acquainted with divers Countreys and Languages, whereunto I am utterly a ſtranger: And perceiving that none of my Diſcourſes have more expoſed me unto this Cenſure, than a pretended monſtrous raſh Aſſertion (but indeed a real Truth) That I knew and had viſited all the Countreys ſurrounding the *Black* and *Caſpian* Seas: I thought my ſelf neceſſarily obliged in order unto my Vindication, to draw up a ſhort Account of all thoſe Countreys, which do incompaſs the forementioned Seas, moſt of which Places I have perſonally ſurveyed, and fear not any Reprehenſion or Confutation, being reſolved to declare nothing but what I ſaw, or received from ſuch who were beſt able to give me full and faithful Information. And I am well aſſured, That the more ſtrict and judicious Enquiry is made into this my Report, the more favour and credit I ſhall gain with your Lordſhip, and all other conſidering impartial Perſons.

I ſhall firſt begin with the *Black Sea*, as being that wherewith I was firſt acquainted, and near unto this moſt famous City of *Conſtantinople*, where your Lordſhip may eaſily learn, whether I am guilty of either falſhood or miſtake; and if I am found upon due Enquiry to declare any manifeſt Untruth, I deſerve not only unparalleld Reproaches, but the moſt ſevere and exemplary Puniſhments which I ſhould juſtly merit, when owing Life and Liberty unto your Lordſhips Bounty and Compaſſion, I ſhould inſtead of a grateful Acknowledgment, preſent your Honour with a heap of impudent Falſities.

I will begin my Relation or Peregrination, from that ſide of the *Black* Sea on which *Conſtantinople* is ſituated, and round the ſaid Sea, until I return to *Scodra*, which is in *Aſia* oppoſite thereunto.

The firſt Province is *Romella*; the ſecond *Wallakie*; the third *Ackremen*; the fourth *Crim*; the fifth the great Deſart of *Ingul* and *Ungule*, which is between *Crim* and *Aſſhowa*; the ſixth is the *Little Nagoy*; the ſeventh *Circaſſia*; the eighth *Abaſſa*; the ninth is *Mingrellia*; then *Georgia*; and laſtly *Anatolia*. All which Countreys are ſubjected unto the *Turk*; beſides the great Deſart, the *Little Nagoy* and *Circaſſia*.

I ſhall now mention the moſt noted Places which I know from *Fennara*, which is about the entrance into the *Black* Sea, unto the River of the *Danaw*, ſo to the *Neiſtre*, from thence unto the *Nepper*, ſo round about *Crim*, unto the *Gulf* that goeth from the *Black* Sea into the *Teine* Sea, and thence unto *Aſſhowa*.

As I ſaid, near the Entrance into the *Black* Sea is *Fennara*, then *Innatada*, *Miſſewra*, *Warna*, *Balſhick*, *Mangalley*, *Conſtancha*, *Karabarman*, *Keelley*, *Ackremen*, *Oſſhackowa*, upon the mouth of the River of the *Neppre*.

Now I ſhall declare the Diſtances of theſe Places from each other; the number of miles being the ſpace betwixt what forgoes and immediately enſues. From *Finnara* to *Inatada* 80 miles; to *Miſſewra* 90; to *Warna* 100; to *Balſhick* 16; to *Mangalley* 40; to *Conſtancha* 40; to *Caraharman* 40; to *Kelley* 80; to *Ackremen* or *Bealloborda* 100; to *Oſſhakowa* 80; in all 666 miles; and from *Oſſhakowa*, which is in the mouth of the *Nepper*, unto the River *Don* (or *Tanais*) is 500 miles; the Voyage by Sea and journeying by Land being much at one, *viz.* 1186 miles, unleſs you go by Land unto *Precop*, about *Crim*, and ſo unto *Aſſhowa*, where the *Don* falls into the *Teine* Sea (*Pa-*

lus Mæotis) and then it amounts unto at the leaſt 1500 miles. Were it not for the forementioned great Rivers of the *Danaw* (*Danubius*) and the *Nepper* (*Boriſthenes*) there would be almoſt continual Wars between the *Turks* and *Tartars* , and the *Poles*, *Lithuanians* and *Muſcovites* ; for the *Danaw* is one of the greateſt Rivers in the World ariſing in *Dutchland*, whence it paſſes through *Hungary*, *Wallachy*, and at the Town of *Kelley* falls into the *Black* Sea. It hath four Mouths or Entrances into the ſaid Sea, which the *Turks* call *Bohaſſes*, *Boctegen Bohaſſe*, *Edreleiſſe Bohaſſe* , *Sullena Bohaſſe*, and *Kelley Bohaſſe*. It abounds with Fiſh, as *Sturgeon*, *Morone*, and *Sheveroke*, beſides divers ſorts of ſmaller Fiſh. The *Neiſtre* is a River that comes from *Lithuania*, and runs into the *Black* Sea under *Bealoborda*. The *Nepper* comes from *Lithuania* and *Rußland*, runs by *Smolensko* and *Kiovia* to the *Parrocks* or Falls, thence to *Aſlamgorode*, and falls into the *Black* Sea at *Oſſhakowa*. It abounds with many ſorts of good Fiſh, and all along its Banks feed innumerable wild Beaſts of divers kinds. The Town of *Aſlamgorod* ſtands upon the *Nepper* ; and in former times there dwelt in it two Brothers, *Ingul* and *Ungul*, who fell firſt at variance, which ended in cruel Wars, by reaſon whereof the adjacent Countrey became, though otherwiſe pleaſant and fruitful, a very Wilderneſs. And beſides, the *Coſſacks* increaſing on both ſides the *Nepper* and upon the *Don*, would never ſince ſuffer that Countrey to be quietly poſſeſſed by theſe, or any other Hords of *Tartars* ; ſo that now it lieth waſte, being a vaſt Deſart 500 miles over, and 1000 miles long, from the ſhallow Waters near *Precop*, unto the Countrey of *Muſcovy*. About 1625 the *Grand Seignior* ſent an Army from *Conſtantinople* to rebuild *Aſlamgorod*, with Orders to inhabit the Countrey, and invite ſuch thereunto as would become ſubject unto the *Turkiſh* Government. But they who arrived, finding the Town of great Compaſs, built only a Caſtle on the Bank of the *Nepper*, and left 300 Men in Garriſon. At the ſame time *Shaugary* Prince of *Crim*, being beat out of his Countrey by his General *Chan Timur Myrſa*, retired unto the *Coſſacks* upon the *Nepper*, and having contracted a Friendſhip with them and the bordering *Ruſſes*, by their aſſiſtance he gathered an Army of 40000 Men, and marched towards *Crim*, leaving behind him a revolted *Ottoman*, with a Brigade of 3 or 4000 Men, who immediately after the departure of Sultan *Shaugary*, marched directly towards *Aſlamgorod*, and early in a Morning ſurprized the Caſtle, then in the poſſeſſion of the *Turks*, put every Man in Garriſon to the Sword, ſlighted the Walls and other Fortifications, retired with the Spoyl, and marched to joyn Sultan *Shaugary*, who in the interim arrived near *Precop*, where he was met by *Chan Timur*, and totally defeated, but by good fortune eſcaped; and by the way of *Aſtracan* got to *Perſia*.

From the *Nepper* we will paſs unto *Crim*, with which Countrey I am well acquainted, having againſt my will reſided there ſome years. *Crim* is a ſmall Land, ſo near as I can conjecture 200 miles long, and 50 miles broad, but is wonderfully populous, and exceedingly fruitful, abounding with Corn and Graſs ; the only ſcarcity they have is Wood, which grows no where but upon the Sea-Coaſt, from *Bakeſſey Seray* unto the Town of *Crim*, which in former times was the chief City : All the reſt of the Land is a Plain, where they have no Wood to burn, nor any ſort of Fewel, but *Fiſsheke*, *Fuſbane*, *Curay*, and *Stroa*. The Land is incloſed with the Sea, excepting at two places, *Precop*, and *Arbotka*. By *Precop* there is a narrow paſſage, through which you may go to the *Nepper*, *Lithuania*, or *Muſcovy*, through the Deſarts of *Ingul* and *Ungul* ; and there is a Water comes from the *Teine* Sea, called the ſhallow Water, and goeth along the Deſart, until it comes to *Precop*, upon Weſt-ſide of *Crim* and by North, where it turns back on the North-ſide of *Crim*, and falls into *Guellae Mare*, commonly called the *Ratten* Sea. So that *Crim* is almoſt ſurrounded with Water ; for the *Black* Sea is on the one ſide, and the *Ratten* Sea on the other, which latter produces nothing but Salt, for it is ſo ſalt, that no Fiſh can live therein ; I have reaſon to know it, becauſe I lived in a Village which was called *Seekely Otta Mamutachy*. The Towns round about *Crim* on the Sea-ſide are theſe, *Precop*, *Ciſlowa*, *Crim*, *Caffa*, *Kerſe* and *Arbotka* ; and within the Land, *Caraſu*, *Ackeneſh*, *Meſsheite*, and *Bakeſſy Seray*. The Town of *Arbotka* lieth on the North-Eaſt ſide of *Crim*, between the *Black* and *Ratten* Seas, which there come ſo near together, that there is no more Land between them, than that whereon the Town of *Arbotka* ſtands ; and without *Arbotka* is a great Field 50 miles long incloſed with Water, where the *Tartars* in Winter do keep their Hergels or Horſes,

ſes, which Field goeth to the ſhallow Waters, where I ran away from the *Tartars.* I ſhall here take my leave of *Crim,* and paſs unto the *Little Nagoy,* to *Aſſhowa,* on the River *Don,* which runs down from *Bealla Oſſhurra,* through the Country of *Ruſſia,* between *Ruſſia* and *Lithuania,* until it comes to *Peilesboy,* not far from the *Wolga*; for from *Peilesboy* to the River *Camuſſhanka,* is not above 20 miles all level, which is called *Perewolog,* where the *Coſſacks* do draw their Strukes or Boats upon Wheels, to the River of *Camuſſhanka,* by which they paſs into the *Volga*; whereupon this Place is called *Perewolog.* The *Don* runs down between the *Little Nagoy* and the Deſarts of *Ingel* and *Ungule,* ſo to *Aſſhowa,* right under the Town, and there falls into the *Tein* Sea. This River is full of Fiſh, eſpecially *Sturgeons*; well inhabited by *Coſſacks,* for there are ſeldom leſs than 10000 upon it, beſides thoſe that go on Freebooting. There are alſo 16 Gorodkees, or ſtrong Skonces, well manned, and with ſtore of great Guns, they being in continual fear of the *Turks* and *Tartars,* and ſometimes alſo of the *Muſcovites.* The *Little Nagoy* lies between the *Tein* and *Caſpian* Seas, the former on the Weſt, the latter on the Eaſt, *Shercaſſen* to South, and the *Volga* on the North; and there is never a Town in all this Countrey excepting *Aſſhowa.* It is inhabited by *Tartars,* who go altogether in Hords; their Prince in my Time was *Caſſay Myrſa,* whom the *Tartars* call alſo Sultan *Ulugh,* or the Great Prince. They ſowe no Corn but *Proſs,* which they ſowe upon the Sea-ſide up unto *Aſſhowa*; and after ſowing they depart with their Hords, and graze up and down the Deſarts to the *Don,* to *Caphane, Shurpoba, Yedecul, Comma* and *Curray,* to *Maſſhargorodoke,* and to *Shercaſſen* Land, under the Rivers *Terigke,* and *Balke,* and almoſt to *Pettigor,* and by the River of *Cupha,* and back again unto the *Black* Sea. Thus they ramble all the Summer, until their Harveſt be ripe, and their Proſs gathered, and put into Yams under ground; after which they ſettle from *Aſſhowa,* all along the Sea-ſide, amongſt the Reeds, and leave their Horſes to winter in the Deſarts. So I ſhall leave the *Little Nagoy,* and paſs unto *Temeroſſa,* in *Shercaſſen* Land, which is 500 miles from *Aſſhowa.*

Now in all *Circaſſia* are but two Towns, *Temeroſſa* on the *Black* Sea, upon the Gulf that goeth from the *Black* Sea into the *Tein* Sea, right over againſt *Arbotka.* The other is *Tumein,* upon the *Caſpian* Sea, the diſtance between them being 1100 miles; and all the reſt of the inhabited Places are only Cubbacks made in the Woods, piled round with Timber. Their Houſes are very high, in the midſt whereof they make the Fire. Their Men are proper Men, very like the *Iriſh* both for perſon and garb; for they go in Trowſes, with ſhort Mantles, wear long Hair on both ſides of their Heads, with a ſhorn Crown between. Their Women are very beautiful, and loving to Strangers; for if a Stranger come unto their Houſes, their young Women and Maidens will look Lice in their Shirts, and all about them, the moſt private parts not excepted, and will allow them the liberty to examine and handle all parts of their Bodies beſides their Breaſts. The *Circaſſians* are excellent Horſemen, and very couragious, but withal exceedingly ignorant and ſuperſtitious; for when they kill a Goat or Kid, they cut off the privy parts, and caſt it againſt a Wall, if it ſtick, they pray to it; if otherwiſe, they caſt it away, and ſpread the Skin upon Stakes, place it in their, Corn-fields, and worſhip it. They have no Writing among them, yet pretend to be good Chriſtians. Do ſtrangely bewail the Dead, making great Cryes, ſcratch their Hands and Faces, until they draw much Blood, knock their Foreheads againſt the ground, until Knobs ariſe bigger than Plums. The Men are notorious Thieves, ſtealing from each other, and he that ſteals moſt is accounted the braveſt Fellow. Their Countrey is very fruitful, abounding with moſt ſorts of Grain; and they have ſtore of excellent Graſs. They have alſo much Fruit growing wild; many ſorts of Beaſts, as Harts, Hinds, Kine, Eiſſubraſs, Hogs and great Adders.

The conſiderable Rivers which I know are *Cubba,* which runs from *Pettigor,* between *Shercaſſen* Land and the *Little Nagoy,* betwixt *Termeroſſa* and *Aſſhowa,* 20 miles from *Temeroſſa* it falls into the *Jein* Sea, and hath a Courſe of 500 miles. The next is the River of *Balke,* which comes out from *Cabardy,* and falls into the River of *Terigke,* 200 miles from its Source; which River of *Terigke* deſcends from the Mountains between *Shollobofe Knaſſe* and *Mundarawa Knaſſe,* runs through the Countrey almoſt due Eaſt, paſſes by *Gorachu Colloda,* thence to the *Shuſſa,* and the *Shunſa,* ſo on to the *Weiſtra*; and 6 miles from *Tumein,* between *Tumein* and the *Commocky* Countrey, it falls into the *Caſpian* Sea, having a Courſe of 600 miles. There is another River called *Tsumenka*, which is a branch of *Terigke*, runs through *Tsumeine* Town, and 3 miles beyond it enters the *Caſpian* Sea. There is alſo another River which they call *Keeſlar*, which falls out of *Terigke*, and 60 miles from *Tsumeine* is received by the *Caſpian* Sea.

Having formerly mentioned *Pettigor*, I ſhall give you ſome Account thereof. *Pettigor* being interpreted, is in Engliſh 5 Hills. They are five very great and high Mountains, diſtant about 500 miles from the *Black* Sea, and 700 from the *Caſpian* beyond *Cabardy*. I came thus to know them:

In the year 1618. I was ſent with *Shiedake Myrſa*, from *Aſtracan* to the *Little Nagay*, to ſeize upon *Orrake Myrſa*, who being informed of our coming, fled up to *Pettigor*; yet he made not ſuch haſt but we overtook him, and having fought, overcame him, and took away his Hords, by which means I became acquainted with *Pettigor*. Nevertheleſs there are higher Hills than *Pettigor*, as *Sneeſnagore* in *Cabardy*, which is incredibly high, which is in Engliſh, the Hill of Snow; for upon that and *Shadgore*, which ſignifies a wonderful high Hill, and overtops the former, and ſo along for 100 miles, from *Cabardy* to *Shollohoſe*, prodigious quantities of Snow are lodged, which it's thought were never diſſolved ſince the Creation. I asked a *Circaſſian*, Whether ever any Man arrived at the top of *Shadgore*, which to me ſeemed much elevated above the reſt; who anſwered me, They had a Tradition among them, that formerly a *Bohatteere*, whoſe Name was *Hroda*, attempted to climb it, and after two or three days hard labour, arrived not unto the middle; but after a few days, being better accommodated, he returned, with a reſolution, if it were poſſible, to ſee the top, but was never afterwards heard of; and added, That it was to that day cuſtomary for the neighbouring *Circaſſians*, at a certain ſeaſon of the year, with divers Ceremonies and great Lamentations to bewail his loſs.

The next Countrey to *Sheercaſſen* Land is *Abaſſa*, which is ſituated between *Circaſſia* and *Mingrellia*, and the Inhabitants are a kind of *Circaſſians*. *Mingrellia* is under the Dominion of the *Turks*, and lies on the *Black* Sea. Of theſe two Countreys I have no great knowledge, having only coaſted them three or four times in Boats, when I was among the *Coſſacks*, where alſo we landed divers times, taking ſtore of Kine and Sheep, but no Priſoners, becauſe they affirmed themſelves to be Chriſtians. They are a proper handſome People, but very poor, and notorious Thieves, for they ſteal not only Goods, but even Women and Children from each other, and ſell them unto the *Turks* and *Tartars* chiefly for Salt, which is there very ſcarce.

Next unto *Mingrellia* is *Georgia*, whoſe Inhabitants are little better than the former, only they have a kind of Scripture; for they worſhip Idols or Images, yet have Cloiſters, and a ſort of Monks, with ſome Prieſts of the Greek Belief. I once landed in *Georgia* with an Army of 5000 Men, we marched up into the Countrey, until we came within a days journey of *Deimur Capou*, or the Iron Gate, which is a narrow paſſage between *Georgia* and *Anatolia*, with Rocks on each ſide, and a ſtrong Town built in the midſt: We ſtayed ten days ravaging the Countrey; they told us, this Town and Caſtle belonged to the King of *Perſia*, and there is no other paſſage out of *Georgia* into *Perſia* but through it.

The next Countrey unto Georgia *is* Anatolia, *where our Traveller reſided ſeveral years, having been ſold by the* Precopenſian Tartars, *unto a* Turkiſh Spahi *or* Timariot; *of which Countrey, and the Manners of the Inhabitants, he gives a large Deſcription: But we being ſufficiently informed thereof by divers intelligent* Europeans, *who dwelt long in thoſe Parts, ſhall with our Traveller paſs on to thoſe Countreys which are leſs known. But firſt we will take his Account of the* Periplus *of the* Euxine *or* Black Sea.

From *Fennara*, which is at the head of the Strait or Gulf that enters the *Black* Sea to *Precop*, is 700 miles; from thence to *Caffa*, a noted City and Port in *Crim* 300 miles; to *Aſhowa* 500 miles; to *Temeroſſa* 500 miles; to *Mingrellia* 400 miles; to *Trebeſond* 400 miles; and from thence unto *Conſtantinople* 1000 miles; in all 3800 miles. Thus much I know of the *Black* Sea, which I have three times coaſted by Sea, and traced above half by Land; ſo that now it is time to ſpeak concerning the *Caſpian* Sea, and ſhew all the Kingdoms and Countreys which lie upon it, beginning at *Aſtracan*, and proceeding thence Eaſtwards, until I return unto the ſame City from the South.

Aſtracan is placed on a riſing ground, not far from the mouth of the *Volga*, from which it is not diſtant above 50 miles; it is in an Iſland on the *Great Nagoy* ſide, made by the River *Volga*, and a branch thereof, having the *Caſpian* Sea on the South. The Town or City is ſecured by a ſtrong Caſtle, furniſhed with ſtore of great Ordnance, and in the midſt of the Caſtle is a Roskade, which commands both Caſtle, Town, and the Fields round about for above a mile. The *Tartar*'s Town is adjoyning, placed near unto *Cutuma*, which is a River naturally derived from the *Volga*, or one of its many branches; ſo that the Town is incompaſſed with Waters, having the main body of the *Volga* on the Weſt, and *Cutuma* on the Eaſt. Now if you would know whence the *Volga* comes, I will acquaint you with what I have learned from the *Muſcovites*. Its utmoſt Source is ſaid to be at the foot of a great Tree, whence it runs unto *Feriſlave* 1000 miles; whence it proceeds to *Neiſna* 500 miles, and thence unto *Caſſan* 300 miles; from *Caſſan* to *Samara* 500; to *Saratoft* 350 miles; to *Saraichena* 350, and thence unto *Aſtracan* 500 miles; from whence it is, as we ſaid before, unto the *Caſpian* Sea 50 miles; in all 3550 miles.

The *Volga* is a wonderful great River, abounding with divers ſorts of great Fiſh, as *Sturgeon*, *Bellouke*, *Severuke*, *Shelren*, *Sterlake*, *Som*, *Saſſan*, *Suke*, *Soudake*, *Konnee*, *Sablee*, *Leſſee*, *Wobla*, *Tarane*, and many others both great and ſmall, which I cannot readily call unto remembrance, notwithſtanding that I dwelt there ten years. The *Volga* enters the *Caſpian* Sea by 22 mouths, and upon each of them is an *Oughſuke* or Fiſh-wear, for to take Sturgeon, every one of which *Oughſukes* is called by the name of the Water, as *Soellova*, *Dertullee*, *Boſſerigee* and *Ruſlowa* upon the main *Wolga*. *Cokelou*, *Beetullee*, *Ewanſuke*, *Manſor*, *Argeeſſan*, *Koeſſan*, *Camuſſhuke*, *Naowara*, *Tuſſockly*, *Collobery*, *Malla Collobery*, *Tamanſuke*, *Eirichſha*, *Surka*, *Libeſſha*, *Buſſan*, *Carabuſſan*, *Bealla Wolloſkee*. In all which *Oughſukes* or Wears, they take no Fiſh beſides Sturgeon. They are made of *Shigenus*, or long Poles made ſharp at one end, and beaten into the ground under Water, and a pleiting made of Rods, ſomewhat reſembling Oſier, after the manner of our Matts, which are faſtned to the Poles, and hinder the Fiſh from paſſing up the River. And Houſes are built near the Wears for the Convenience of the Fiſhers, 40, 50, more or leſs, according unto the greatneſs of the Water, or reſort of Fiſh, and twice every day, uſually in the morning and evening, they ſet about their Fiſhery. They imploy only long ſlender Poles, with an iron Hook or Cruke in the end baited, and do ordinarily take 400 every day in the ſmaller, and 600 in the larger Streams. The Sturgeon they take is all ſalted, excepting that wherewith they ſerve the Town of *Aſtracan*, where a whole fair Sturgeon may be bought for ten pence Engliſh; and when the great Caravan comes from *Ruſſia*, it takes off moſt of their Fiſh, which is conveyed into divers parts of *Muſcovy*, but chiefly unto the great City of *Moſco*. They return alſo with great quantities of Caviar and Salt, there being not far from the *Volga*, on the *Little Nagoy* ſide, great Salt-pits, which yield an immenſe quantity of Salt, prepared yearly by the heat of the Sun, without any further trouble, than taking it off the ſuperficies of the Water where it daily kerns.

The *Volga*, a little above *Seraichena*, 500 miles from *Aſtrachan*, diſmiſſes a great Branch named *Actubon*, which paſſing through the Deſarts of the *Great Nagoy* through *Buſſane*, enters the *Caſpian* Sea. The remainder of the *Volga*, after having parted with ſeveral ſmaller Branches, moſt of which joyn with the forementioned River, divides the *Little* and *Great Nagoy*, paſſes under the Town of *Aſtrachan*, whence it proceeds unto *Ruſlowa*, on the South-weſt ſide of *Croſua Boggar*, then falls into the *Caſpian*. And the diſtance between the Eaſt-ſide of the *Volga* near *Aſtrachan*, and the River *Actubon*, is about 20 miles, which is moſtly Water and Iſlands.

And that the Courſe of the *Volga* from its firſt Source, until it doth diſ-embogue it ſelf into the *Caſpian* Sea, can be no leſs than what we have aſſerted; is hence confirmed, That the Snow which falls abundantly in *Ruſſia*, and begins to be diſſolved about the latter end of *April*, and do mightily increaſe the Waters of the *Volga*, come not unto *Aſtrachan* until *Midſummer*, when it ſo raiſes the *Volga*, that overflowing the Banks, it covers with his Waters all the Iſlands near *Aſtrachan*; ſo that from the *Little Nagoy*, unto *Actabon* in the *Great Nagoy*, all the Countrey ſeems, excepting a Hillock or two, one continued Lake, or a great Gulf of the Sea. Wherefore they who go in the *Spring* from *Aſtrachan* to fetch Wood, having cut it, make great Floats, which are lifted up when the River overflows, and guided each by a few Men, until they are brought unto *Aſtrachan*, or thoſe other places for which they are deſigned.

The moſt remarkable Towns and Habitations upon the *Volga*, between *Seraichena* and *Aſtrachan*, (which are 500 miles diſtant from each other) are *Camena*, *Rokegowa*, *Oſſbenofka*, *Chornoyar*, *Boriſſe*, *Oſſiatolkie*, *Poolloway*, *Collmakof Satone*, *Coſſoyar*, *Croſnoyar*, *Naſſonoyar*, *Satone*, *Tinotavy*, *Danneloſka*, *Perre Ouſſhake*, *Eillanſieke*, *Eiskyborro*, *Crukla*, *Buſſan*, *Balſhecke*, *Tollotonygorod*, *Dolgoa*, *Goriaducha* (which was old *Aſtrachan*) *Sharina*, *Egger*, which is near *Aſtrachan*, beſides many other Places, with whoſe Names I have not charged my memory. We will now paſs over the *Volga* through *Aſtrachan* into the *Great Nagoy*.

The *Great Nagoy* may be properly enough divided into Iſlands and Continent; the former are made by the *Volga*, and ſeveral Rivers which fall out of it, variouſly mix'd with each other, and are all at length emptied into the *Caſpian* Sea. Thoſe Rivers or Branches have their ſeveral Names; thoſe which I remember are *Cuttoma*, *Boulda*, *Malla*, *Gutelluſa*, *Creewantya*, *Buſane*, *Actabon* and *Bereket*. The Kingdom of the *Great Nagoy* is all plain and deſart; 1200 miles in length between *Aſtrachan* and *Samara*; 500 miles in breadth from the ſaid *Aſtrachan* unto the River of the *Teike* or *Jaick*. There is no Wood in all this Countrey, except what grows near the Rivers. It hath no Towns or fix'd Habitations, though it had formerly divers, and ſome among them very conſiderable, as *Czarofſgorod*, or *Czarofs Pollate*, in Engliſh, the Emperor's Town, which formerly muſt needs have been as its Name imports, an Imperial or Capital City. I have often viewed it with admiration, and cannot compute it to have been leſs than 20 miles in Circuit; I have told fourſcore great eminent Buildings, which muſt have been either *Moſchees*, *Pallaces*, or *Caravanſeraies*, and ſome of them 6 miles diſtant from the other. The *Muſcovites* are of divers Opinions concerning its Deſtruction: Some ſay it was ruined by the *Coſſacks*; but the *Coſſacks*, who are ready enough to brag of their Atchievements, know nothing thereof, only that they have often diſpoſſeſſed the *Ruſſes*, when they endeavoured to rebuild part of it. For indeed the Situation is very excellent, having the *Volga* on one ſide, the *Actabon* on the other: The Countrey very beautiful, healthful and fertile; and yet notwithſtanding all theſe encouragements, it is not yet inhabited, not by the *Ruſſes*, becauſe it ſtanding on the main Land, they would be continually expoſed unto the Inroads of the *Tartars*; nor by the *Tartars*, becauſe its nearneſs unto the Rivers, would render them obnoxious to the *Ruſſes*, every time the great Caravan paſſes that way, which is at leaſt twice each year. Yet the *Muſcovites* do frequently fetch Brick and Stones from this ruined City, wherewith they have built a great part of *Aſtrachan*, and the neighbouring Forts or Towns, where ſuch ſolid Materials are imployed. But beſides this *Serai*, (for ſo the *Tartars* call any fix'd Habitation) there were in ancient times five or ſix more down along the Rivers ſide, in each of which formerly dwelt a *Chan*; but Time and Wars have almoſt entirely ruined them. There is alſo another *Serai* upon the River *Jaick*, named *Seraichika*, where is ſaid formerly to have been the Reſidence of a great *Myrſe* or *Chan*; but 'tis now quite ruinated.

The *Tartars* who inhabit the *Great Nagoy*, both Men and Women, are very proper, at leaſt of much taller Stature than many other *Tartars*, but have ill-favoured Countenances, broad Faces, flat little Noſes, ſmall Eyes ſunk in their Heads; all which are common to moſt of the Eaſtern *Tartars*. But the *Tartars* of *Crim* are more comely, which, I ſuppoſe, may partly proceed from their Wives, who are many of them Captive *Circaſſians*, *Ruſſes*, *Poles*, *Hungars*, and of divers other Nations. The *Nagoy Tartars* are alſo Black or rather Tawny; which I Conjecture is not ſo much natural, as proceeding from the heat of the Sun, which is in theſe Parts ſome Months of the Year much more Exceſſive than one would expect from the Climate. And beſides, their Children go ſtark naked during the great heats in Summer. It is alſo remarkable, That the Cold in Winter in the ſame Country is exceeding ſevere, and one would think to them who have ſuch mean accommodation, intollerable. Theſe *Nagoy Tartars* have great ſtore of Cattle, as Kine, Sheep, Horſes and Camels, and yet notwithſtanding they are very ill clad, moſt of their Clothing being Sheep-Skins, and thoſe but ſcurvily dreſſed. They have no ſort of Corn or Grain, mightily ſcorning the *Europeans* and *Perſians*, whoſe chief Diet, they ſay, is the top of a pitiful weed. Polygamy is not only allowed, but altogether in faſhion among them, moſt having divers Wives, more or fewer according unto their Quality and Ability; who unleſs they are Captivated by War, are ſuch as they buy of their Parents or Kindred for Cattle. If one Brother dye, the other takes all his Wives, who are uſually 5. or 6. But if all the Brothers die, either in War or by Diſeaſes, then they are devolved like other Goods and Chattels unto the Elder Brother's Son, they never ſuffering any married Woman, during life, to go out of the Kindred.

Here our Author hath inſerted a Diſcourſe concerning divers odd, and ſome barbarous Cuſtomes which have long prevailed among the Nagoy Tartars, *and wherewith they will not eaſily Diſpence. But they giving little light unto Hiſtory or Geography, I have not thought them worthy the trouble of tranſcribing; ncr do I apprehend they would afford any conſiderable inſtruction or divertiſement unto the Reader.*

Theſe *Tartars* of the Great *Nagoy* when they remove their habitation, tranſport their Houſes from place to place in Waggons with 4 Wheels, which are drawn uſually by Camels; they paſs up and down the Country in great Hordes, their ordinary march is from the *Volga* unto *Buskowſhake*; thence to *Varoſlane*, *Samara*, *Eirgeeſſe*, *Eiſdene*, *Ougogura*, *Reimpeska*, and all along under the *Calmukes* Country, untill they arrive at the *Jaick* or *Teike*: Sometimes they paſs by *Caſſoone*, *Aurrow*, *Camoyes Samar*, and ſo to *Saraichika*: This is ordinarily their Summer Progreſs. Againſt Winter they return unto thoſe parts of the Country which border upon the *Caſpian* Sea. As *Bakrake* upon the *Caſpian* Sea; *Beallnſſa*, *Kitgach*, *Sheennamara*, *Coudake*, *Caradowan*, *Actabon*; and higher upon the *Volga*, ſcattering themſelves upon the Sea-ſhore and Banks of the Rivers among the Reeds and VVoods, or whereſoever they find the Climate moſt mild and beſt Defence againſt the Cold, which in the VVinter is in theſe Parts extremely ſevere; ſo that 'tis hard to determine whether they ſuffer more from the Heat in Summer, or Cold in Winter. During which latter Seaſon they leave their Hergels or Horſes, and moſt of their greater Cattle to ſhift for themſelves in the Deſerts.

Having had often occaſion to mention the River *Jaicke* or *Teike*, I ſhall here give a ſhort account of what I have obſerved and learnt concerning its Riſe and Courſe. It comes from the *Calmukes* Land, where it is thought to ſpring; though ſome of the *Ruſſes* affirm it, Fountains are more Remote in *Siberia*, the Southern parts of which is alſo inhabited if not poſſeſſed by the *Kalmukes*, ſome of whoſe *Uluſſes* or Hords are ſubject unto the *Muſcovites*; others in League with them: but they have ſometimes cruel Wars, and did formerly deſtroy *Tumen* with ſome other Towns and Caſtles of the *Ruſſes*, who they apprehended did incroach too faſt upon them. But to return unto the Courſe of the *Teik*, after it hath paſſed through the *Calmukes* Country, it divides the Great *Nagoy* from *Caſſachy Horda*, and after it hath paſſed in all a Thouſand miles, throwes it ſelf into the *Caſpian* Sea a little below *Seraichika*. This is a very large River, and the Land on each ſide well cloathed with Wood, Graſs, divers ſorts of Herbs and wild Fruits, and the VVater full of good Fiſh; which Conveniences do oft-times invite the *Coſſacks* to make their abode there, and from thence they make Incurſions on divers parts bordering on the *Caſpian* Sea. This River, among divers other Fiſh, doth ſo wonderfully abound with Sturgeon, that a man may ſtand upon the Bank ſide with a Pole in hand arm'd at the end with an Iron Crook, make choice of what Sturgeon beſt pleaſeth him, which he ſhall rarely fail of taking though never ſo inexpert in Fiſhing, if he have but ſtrength or help to draw it on Land. Not far from the Mouth of the *Jaick* in the *Caſpian* Sea near the Shore, are many Coves and Corners which they call *Lapateens* and *Cultukes*, which are alwayes full of Swans uſually ſwimming on the Sea, which are ſo numerous, that it is impoſſible to make any reaſonable Computation thereof. Theſe Swans after Midſummer every Year caſt their Feathers, a little before which time there parts from *Aſtracan* many Boats which are manned by *Ruſſes*, and moſt of them are their Youth; after a paſſage of 500 miles they arrive at theſe places which the Swans moſtly haunt, and having filled their Boats with Swans Skins and Feathers, they return unto *Aſtracan*, where a great Trade is driven with the *Perſians* who give ordinarily a Dollar apiece for theſe Skins.

The next Country unto the Great *Nagoy* towards the Eaſt is *Caſſachy Horda*, which hath, as I ſaid, on the Weſt the *Jaick*, by which it is divided from the Great *Nagoy*. On the North the *Kalmukes*, North Eaſt the *Jurgeach*, or *Jurgench*. *Tartars*, and to the South the *Caſpian* Sea and *Caragans*, who inhabit on the North Eaſt ſide of the *Caſpian* Sea. Theſe *Caſſachy Tartars* march up and down the Country much after the manner of the *Nagoys*. They have frequent Wars with the *Kalmukes* and *Jurgeachians*; but ſeldome with either *Nagoys* or *Caragans*. Only after the manner of moſt other *Tartars* they will clandeſtinely ſteal even from thoſe Neighbours with whom they have the moſt uninterrupted and profound Peace.

Caſſachy Horda is altogether Deſart, excepting ſome Woods Northward, bordering upon the *Kalmucks*, where there are divers ſmall Rivers which empty themſelves into the *Jaick*; which River is alſo in moſt places bordered with Woods unto its Entrance into the *Caſpian* Sea. And therefore the Inhabitants may well be named *Caſſachy Horda*, or Wild people, as the name imports: They ſowe no ſort of Corn, their chief Food being Horſe-fleſh and Mares milk; which is alſo common to divers other Nations of the *Tartars*.

On the North of *Caſſachy Horda* dwell the *Kalmuke Tartars*, if ſuch a life as they lead may be called dwelling. The Country they inhabit deſerves a better People, the Land abounding with all things neceſſary for a Comfortable ſubſiſtence. This Country hath ſtore of Sables, Marterns, Black Foxes, Squerrils, and ſeveral other ſorts of Furs, which they Exchange with the *Ruſſes* for *Aqua-vitæ*, *Mead*, Tobacco, and other Commodities. This Country hath ſome Towns, as *Siberia*, the Head of a Province of the ſame name, and *Tumen*, both which the *Ruſſes* have gained from them: *Ouſſha*, *Wadle*, *Sellona*, *Lucomoria*, which latter place, they ſay, is ſituated upon a Cold Sea. But *Ouſſha* is a midland Town, 500 miles from *Caſſan* which is near the *Volga*. The *Kalmukes* are accounted good Souldiers, being kept in continual Exerciſe by the *Muſcovites* on the one ſide, the *Nagoyans* and *Caſſachy-Horda* on the other. Their unmarried Women do not only accompany the Men unto the Wars, but are ſaid to be little inferiour unto the Men in Skill and Valour, ſhooting almoſt as ſtrongly and dexterouſly as the men, from whom they cannot be diſtinguiſhed by their Garb, being apparelled and riding much after the ſame manner: Both Men and Women in all their Expeditions ſeldom carry along with them fewer than 5 or 6 Horſes apiece. I cannot preciſely determine what their Religion is, but I do perceive by Converſe with them, that they have a more favourable opinion of the Chriſtians than of the Mahumetans, or of ſome of their fellow *Ethnicks*; for if I miſtake not, they are Heathens, I not being able to diſcern among them any Religious Worſhip, excepting ſome kind of Adoration which they pay unto the Sun and Moon. They have a very peculiar kind of Diet; for beſides Horſe-fleſh, which is a great Dainty, they ſcruple not to eat Snakes, Adders, Foxes, and indeed even Carrion of divers ſorts of Creatures, ſuch Food as to *Europeans* would be intollerable, even in the greateſt Famine. They wear a kind of Caps or Hatts which are called by the *Muſcovites*, *Coulpackes*, open before and behind, with broad Brims on each ſide. And thereupon they are called by the other *Tartars*, *Calmukes*.

Eaſtward from theſe *Calmukes*, inclining unto the South towards *China*, live the *Turgeachians*, ſo named from their chief Town, which ſome call *Turgeach*, others *Jurgench*: Of which Countrey I cannot ſay ſo much as concerning the former, having never been therein but once; for in the Year 1620. there being great Wars in *Jurgeach*, between the *Chan* or King, and the *Myrſa* his Son; ſome of the *Nagoy Tartars* hearing thereof, invaded the Countrey, who whilſt they were united, durſt not peep out of their own Borders, the *Jurgeachians* being a numerous and warlike People. Theſe *Nagoys* were all Volunteers, who went without any Command from their own Prince, or Allowance from the *Muſcovites*, without whoſe conſent by mutual Agreement they are not permitted to war. The news of their Expedition being brought unto *Aſtracan*, the *Voyvod*, who had not long before made a League with the *Jurgeachians*, ſent out *Allye* (I ſuppoſe his true Name was *Ali* or *Hali*) *Myrſa* a *Tartarian* Prince, with a 1000 of his own Subjects, and 500 *Ruſſes*, all Horſe. We were 20 days marching, before we came unto the Borders of *Jurgeach* from *Aſtracan*; whence we proceeded 10 days journey, the Countrey through which we paſſed being miſerably ravaged by the aforeſaid *Nagoys*. At the end of which 30 days by a reaſonable Computation, 'twas judged we were diſtant from *Aſtracan* at leaſt a 1000 miles; about which time we overtook them in the Valley of *Ougogura*, having got from the *Jurgeachians* an innumerable company of Cattle of divers ſorts, as Horſe, Kine, Camels and Sheep. We took all their Booty from them; and as a further puniſhment for their Riot, took away their own ſupernumerary Horſes, leaving them only a Horſe a Man for to convey them home. Then *Ally Myrſa* divided the Spoil, half he beſtowed upon thoſe who did accompany him, and ſent the remainder for a Preſent unto the *Voyvod*, returning nothing unto the *Jurgeachians*, becauſe they were taken from Thieves. In the mean while the Prince of *Jurgeach* in a pitcht Battel overthrew his Father, took him Priſoner, put out both his Eyes, and cauſed himſelf to be Crowned King. He had a younger Brother, whom fearing that in time he might occaſion ſome inſurrection, he gave Command unto ſome of his Creatures, that they ſhould ſtrangle him, and bring his Head: But divers of the Nobles, by whoſe means he obtained the Soveraignty, gaining intelligence thereof, would not permit his Order to be put in execution; but ſeizing on the Child, ſent him unto the Emperour of *Muſcovy*, with whom he remained when I was laſt at *Aſtracan*.

But I muſt return from the *Jurgeachians* unto the *Caragans*, whom I have left behind, and they do more immediately refer unto my promiſe, which was to give an Account of all the Nations and Countreys incompaſſing the *Caſpian* Sea.

The Countrey of the *Caragans* occupies moſt of that vaſt ſpace, which intercedes between the River *Yeike* and the Dominions of the *Ousbegs*, or *Tartars* of *Boitchara*, and their Territory ſurrounds the North-Eaſt corner of the *Caſpian* Sea, proceeding Southwards unto the River *Jaxartes*; and ſome Hords of the ſaid People do inhabit between the ſaid River and the *Oxus*, which divides the *Tartars* of *Bochara* and the *Caragans*, from the *Perſians* and the *Tartars* of *Balk*. This Countrey of the *Caragans* is very deſart and barren; the People miſerably poor; their Houſes are wretched Huts, the greateſt part under ground; they are very tawny and ill-favour'd; their Habitations are ſcatt'red, ſcarcely deſerving the Name of Villages: And they have no Town, as I have been informed, beſides *Preeſſlannes*, which is ſituated on the South-ſide of the *Jaxartes*, near the *Caſpian* Sea; which whilſt I dwelt in *Aſtracan*, was by ſurprize taken by the *Coſſacks*; but they had little cauſe to brag of their Victory, finding little booty therein; and the *Caragans* gath'ring together, beat them out with great loſs of Men, forcing them to retire into an Iſland 2 or 3 leagues from the Land which they poſſeſs unto this day, no Nation being able, or elſe not caring to un-neſt them, although *Tartars*, *Perſians* and *Muſcovites*, do continually ſuffer by their Depredations.

Towards the Eaſt and by South of the *Caragans*, dwell the *Tartars* of *Bochara*, who are by divers called *Yusbegs*. The Countrey which they poſſeſs is better watred, and more fertile than moſt of the preceeding, and there is great reſort of Merchants from divers Parts unto them, eſpecially *Perſians*, *Muſcovites*, and ſeveral Nations of *Indians*, as *Moguls*, *Boutans*, with many others, whoſe Names I cannot recollect. I have been alſo told, That the *Chineſes* do ſometimes trade with them. I am perſwaded, that this is the famed Kingdom of *Cataye*; for the *Catayans* are a ſort of *Tartars*, and I know no other *Tartars* between this Countrey and *China*. *Caragan* lieth from them to the North-Weſt; *Urgenſhe* due North; *China* to the Eaſt; the *Tartars* of *Balk* to the South; and the *Perſians* South and by Weſt; and the *Caſpian* Sea duely Weſt. They are almoſt continually in Wars with the *Perſians*.

The next Countrey I am to deſcribe is *Perſia*, in which Land I was never, excepting once, in that part thereof which borders upon the *Comukes*; but I have converſed with ſeveral *Perſian* Merchants at *Aſtracan*, who came by Shipping from *Gilan*, which when the Wind is very fair and good, they ſail in 2 or 3 days and nights. They wear Turbants like the *Turks*, and ſo do the *Bouchars*. Therefore not having ſeen much of *Perſia*, nor having ſufficiently informed my ſelf concerning it, I ſhall paſs through it unto the *Comukes* Land, of which I have obtained more perfect knowledge both by War and Traffick. This Countrey is bounded on the South by *Perſia*; on the Eaſt by the *Caſpian* Sea; Weſtward by *Circaſſia*; and on the North by the River of *Tumeine*; on which ſtands a Town of the ſame Name, from which unto *Chabamate*, the moſt Northerly Habitation of *Perſia*, is 600 miles. A great part of this Countrey, eſpecially Weſtward, is very mountainous; I could never learn where it doth exactly terminate. I have been in four of their Towns: The firſt is *Tarkee*, where *Gildar*, whom they own for their Prince, doth ordinarily reſide. The ſecond is *Derbeine*, in the Mountains. The third *Derevena*, in the ſame mountainous Tract. The fourth *Koſſa*, upon a River of the ſame Name, not far from the place where it empties it ſelf into the *Caſpian* Sea. Theſe *Comukes* are proper Men and very couragious; and that which makes them more daring and adventurous than moſt *Tartars*, is the goodneſs of their Horſes, and the advantage of their Arms, both offenſive and defenſive; for they ſeldom engage in Wars without Helmets, Jacks of Steel, Shirts of Mail, and Targets, which excepting thoſe times wherein they fight, hang behind their backs, being very light, and not very large, and therefore not cumberſome. They have, as other *Tartars*, both Bows and Cymetars, and withal never go without Lances, which they uſe with great ſtrength and dexterity. In their Apparel they differ little from the *Circaſſians*; but as for Religion, they are generally *Mahumetans*, and their Language is in ſubſtance the ſame with other *Tartars*, their vicinity unto the *Perſians*, *Muſcovites* and *Sheercaſſes*, having ſomewhat diſguiſed it. The Countrey they inhabit abounds with Wood; part of it is hilly, with ſmall pleaſant Valleys between the Hillocks; and in ſome places, eſpecially towards *Perſia*, and thence into the Land, it hath many great and almoſt inacceſſible Mountains, by reaſon of their heighth and ſteepneſs. This Land was reduced under the Government of the *Ruſſes* many years ago, after the enſuing manner: *Evan Vaſſillywich* being *Czar* or Emperour of *Ruſſia*, after he had taken *Caſſan* and *Aſtracan*, ſent part of his Army into *Circaſſia*, where they took in *Tumeine*. Another Body entred the *Comukes* Countrey, and poſſeſſed themſelves of *Derevena*, *Derbeine*, *Tarkee* and *Koſſa*. The *Ruſſe* Emperour conſtituted a *Voyvod*, whom he ordred to reſide in *Tarkee*, and left with him 10000 Men; he ordered alſo at the ſame time another conſiderable Brigade to ſtay at *Coiſa*, where he left a great number of Boats and other Veſſels, who had brought ſupplies of Men and Proviſions from *Moſco*, and other Parts of his Dominions. And having, as he apprehended, ſecured his new Conqueſts, he returned unto *Moſco*: Immediately after his retreat, the *Comukes* gath'red their whole Force, and ſet down before the Town of *Tarkee*, which after a vigorous reſiſtance they took, and in it with the *Voyvod*, ſeveral Officers of divers Nations, whom with the common Souldiers they ſold unto the *Circaſſians*, *Tartars*, and other neighb'ring Nations, ſo that few were ever afterwards recovered. From *Tarkee* they marched unto *Koiſa*, which by the inſtruction of Captives, they did pretty regularly beſiege and aſſault, and after ſome repulſes took it by ſtorm, killing all the *Ruſſes*, excepting ſuch as eſcaped in the Ships and Boats which lay before the Town. The *Ruſſe* Emperour being ſpeedily informed of theſe Succeſſes, immediately raiſed a great Army, with which he ordred all the *Coſſacks* between the *Don* and *Volga*, unto the River of *Tumeine*, to joyn his Forces, and aſſiſt them, in order unto the recovery of what he had loſt, and utter extirpation of the *Comukes*: Who hearing how highly the *Czar* was exaſperated, and how great a Force was ready to invade them, they began to be ſolicitous about the Event; and having conſulted together, agreed to make ſome kind of ſubmiſſion, and ſue for pardon and peace. Whereupon they ſent Ambaſſadors unto *Tumeine*, where the *Ruſſe* Army was encamped; and after a Treaty with the *Czar*'s Plenipotentiaries, they agreed upon theſe Articles, That the *Comukes* ſhould reſtore the Towns they had taken, and aid the Emperour with ſuch a number of Souldiers, as he ſhould require, againſt any Enemy whatſoever; whereunto their Heads being ſworn, they have inviolably obſerved the Agreement unto this day. But it's time we take our leave of *Gildar*, Prince of *Terki*, and his *Comukes*, and proceed into *Shercaſſen* Land, part of which, as I hinted before, lyes upon the Black Sea, and extends it ſelf unto the *Caſpian*.

This ſide of *Circaſſia* which borders upon the *Caſpian* Sea, is a very plentiful Countrey; and as for Fiſh, it is ſo wonderfully plentiful, that in *Tumeine* you may ordinarily purchaſe a good Sturgeon for two pence, and ſometimes for a penny; a moſt prodigious quantity of Fiſh being taken in the River of the *Weeſtra*, and about the Iſland of *Chekeine*, which is off at Sea not far from *Tumeine*. On the main Land, over againſt this Fiſhery, 4 miles above the River of *Terike*, there is a great Well, made by a Spring, which falls from a Rock, on the ſide of a great Hill, and immediately fills this little Lake, which whether it is Natural or Artificial, I know not. The Water of this Lake is ſo ſcalding hot, that the Fiſhers flinging in their Sturgeon or other Fiſh, it is in a ſhort time boyled, as if over a fire, the heat being ſo intenſe, that no Man can detain his Hand in it for a moment; from which ſtrange Quality it derives its Name, being called by the *Ruſſes*, *Goracha Colloda*, or the Scalding Well.

I ſhall conclude my Diſcourſe with a ſhort Account of the Little *Nagoy*, or of that part thereof which confines upon the *Caſpian*; for all that ſpace between *Tumeine* and *Aſtracan*, is by many aſcribed unto the *Nagoy Tartars*. I did before declare, That the Little *Nagoy* is for the moſt part a wide waſte Deſart, the worſt of which is all that Tract which lyeth between *Tumeine* and *Aſtracan*. Theſe *Tartars* have no Town but only *Aſſhowa*, which is not properly theirs, though lying in their Countrey, being poſſeſſed by the *Turks*.

There is a ſort of People in this Countrey, whom the *Tartars* call *Sigakes*; I could never learn what their Language is, or from what Place or Nation they proceed; nor could I underſtand after what manner they live, whether they have any Religion, or Civil Government. Their chief Subſiſtence is what they gain from the *Tartars*; for they gather ſometimes 2 or 3000, and rob the ſmaller Hords of the *Tartars*, and thoſe which are moſt remote from help. But ſometimes the *Tartars* diſcovering the place of their Retreat or Rendevous, ſurround them with their Carts, and then fall in, cut them all off, never giving Quarter unto any; no Crime being ſo ſeverely puniſhed amongſt the *Tartars* as Thievery; which makes me apprehend, that theſe *Sigakes* are ſome of their own People, who formerly deſerted them upon ſome extraordinary occaſion: But whatſoever is the reaſon, they do moſt irreconcileably hate each the other.

The moſt noted Places on that ſide the Little *Nagoy*, which regards the *Caſpian* Sea, and lye all along the Coaſt from *Tumeine* to *Aſtracan*, are *Sheerlona Teare* (where I was firſt taken Priſoner by the *Tartars*) *Peremetka*, *Arſi Baſh*, *Moyackee*, *Bealla Oſhera Baſhmachake*, *Kaboylly Machakofska*, *Choſtoway*, and ſo over the *Volga* unto *Aſtracan*.

And to conclude all, I ſhall here enumerate all the Places on the Coaſt near *Aſtracan*, which have Names that are conſiderable for Havens, Trade, Fiſhing, or any other remarkable Circumſtance. *Soteeza Bockgra*, *Vcuſlowa Coſſa*, *Beerulska Coſſa*, *Ewanſhoska Coſſa*, *Seamme Bogoroffe*, *Tuſſocleoff Lapateene*, *Chaska Coſſa*, *Croſna Bogore*, *Cocklouska Coſſa*, *Owarska Coſſa*, *Comaſhaska Coſſa*, *Colloberinska Coſſa*, *Cocktabow*, *Buſſanska Lapaten*, *Kara Buſſan*; which laſt place is not far from *Sheene Mare*, which I have formerly mentioned.

I cannot ſo exactly tell the Circumference of the *Caſpian*, as of the Black Sea, having been only on the North and Weſt ſide; but howſoever I ſhall from what I have ſeen and learnt from Experienced perſons, be enabled to approach very near unto the Truth.

The Diſtance between *Aſtracan* and the *Jaick*, is 500 miles; from thence unto the Confines of *Bochara* 500 miles: From *Jaxartes* to *Perſia*, and thence unto *Gilan* is, according unto my Information, 1100 miles. From *Gilan* unto *Koiſa* 500 miles: From thence unto *Aſtracan* as much; in all, 3100 miles. But if any perſon ſhould endeavour by Land to Travel round this Sea, or in a Voyage by Sea follow the Coaſt, he would make at leaſt a Thouſand miles more: for this Sea is full of great Gulphs, Bays, and broken ground; ſo that the Calculation I make, is upon a direct paſſage by Sea, ſuppoſe from *Aſtracan* to *Gilan*, from thence to the *Oxus*, from the *Oxus* to the great North-Eaſt Bay, into which the River *Jem* falls, which is full of Iſlands and broken Grounds, Shelves, Sand and Shallow Water; and from thence back to *Aſtracan*.

Having preſented your Lordſhip with a ſhort but true Account of thoſe Countries encompaſſing and lying between the two forementioned *Mediterranean* Seas, I ſhall no leſs briefly and faithfully declare by what Accidents I came unto this Knowledge: which coſt me ſo dear, that I ſuppoſe the moſt inquiſitive perſon would not purchaſe the gratification of his Curioſity at a far leſs Expence of time and trouble, than I have imployed (though often againſt my will) in my Travels and Enquiries.

I was born in *Ireland*, yet of *Engliſh* Extract: My Family Noble, but my Eſtate not correſponding with my Quality, being ambitious, and withal naturally inclined to ſee Forraign Countries, I hoped to Raiſe my Fortune by my Sword. After I left *Ireland*, before I had been long in *England*, an opportunity preſenting it ſelf, I engaged in the Service of the King of *Sweden*, who had then Wars with the *Muſcovite*; having given ſome Conſiderable proofs of my Courage, I was gradually raiſed unto a Conſiderable Command; but being engaged too far in a Body of the Enemies, I was unhappily taken Priſoner by the *Ruſſes*, and carried Priſoner unto *Pleſcow*, then in their poſſeſſion, having at the ſame time Arrears due unto me from the *Swede* above 5000 Dollars. The *Swedes* taking no care for my Enlargement, being willing, I ſuppoſe, to ſave ſo great a Summe of Money, as at my Return I ſhould have challenged: after Three years cloſe Impriſonment, I was proffered Liberty by the *Muſcovite*, upon condition I would faithfully ſerve him againſt all his Enemies; whereunto aſſenting, I was ſent unto *Moſcow*, and there before the Chancellor ſworn a *Tolmack*, and preferred unto a Command little inferiour unto what I enjoyed before. And the *Poles* advancing towards *Moſcow* with a great Army, fearing leſt I ſhould go over unto them, I was ſent unto *Aſtracan*, where I remained 10 years, being continually Employed againſt the *Tartars* and *Circaſſians*. By which means I came to know *Pettigor*, *Sneeſnagor*, *Shadgore*, *Cabardye*, and the Great and Little *Nagoy*, the *Comukes*, the *Tartars* of *Caſſan*, the *Kalmukes*, *Caſſachy Horda*, *Caragans*, *Ungenſh* and *Usbeg*, *Tartars*. During which Wars, I conflicted with great difficulties and hardſhip; In making long Journies, faring hardly: Nor was it a ſmall labour to make floates in order unto our paſſing over the great Rivers I have mentioned, to ſay nothing of the Danger. Beſides, we run great hazards in our Journeying over thoſe waſte wide howling Deſarts, which on every ſide ſurrounded us; frequently wanting proviſions, and ſometimes Guides; ſo that had we failed never ſo little in our Conjectures, we had all periſhed. After Ten years hard Service, in my Return ffrom Convoying *Shollohoſe Knez* into *Shercaſſen* Land, I was taken Priſoner by the *Tartars* of the Little *Nagoy*, and by them carried unto *Aſſowa* upon the Mouth of the *Tana* or *Don*. There I was ſould unto a *Precopenſian Tartar*, who carried me along with him towards *Crim*: But upon the ſhallow Waters I very happily made my Eſcape. I had little Knowledge of the Country, but having formerly underſtood by our *Coſſacks* at *Aſtracan*, that great Bodies of the ſame name, mortal Enemies unto the *Tartars*, dwelt upon the *Nepper* not far beyond *Crim*; by the help of the Sun and Stars, I journeyed due Weſt many days without any diſaſtrous Adventure, until I found them; who gave me a very kind reception: In this eſcape I traverſed almoſt the whole Deſart of *Ingite* and *Ungule*. *Doroſensko* who then Commanded all the *Coſſacks* upon the *Nepper*, immediately made me a *Poskoſneke*, from which time for the ſpace of almoſt two years, I did accompany them in divers Expeditions, in which we viſited moſt of thoſe Countries which lye upon the Black Sea, to the no ſmall vexation and loſs of the Inhabitants. We kept a Correſpondence with the *Coſſacks* upon the *Don*, and frequently aſſiſted each other. And being all Foot, and the Country exactly level, we travelled ſurrounded with Wagons (which they call a Tabor) for fear of the *Tartars* who often ſet upon us, but were as often repulſed, we being well accommodated with Fire-Arms and ſmall Field-pieces, which the *Tartars* do exceedingly fear, and will not ordinarily attempt cloſely, unleſs they have greatly the Odds in Number. But at length it was my ill Fortune between the *Nepper* and the *Don* to be again taken by the *Tartars*, and by them carried into *Crim*, where I lived long in great miſery, and was at length ſould unto a *Timariot Spahi* living in *Anadoule*, (*Anatolia*, or *Aſia minor*) with whom I lived 5 years, but in more eaſie ſervitude than among the *Tartars*. And to make my ſervice leſs irkſome, my Maſter beſtowed on me a *Wallachian* Woman, whom I received for my Wiſe, though without the uſual Solemnities of Marriage, which are practiſed among Chriſtians: Underſtanding at length that a Lord Ambaſſador was reſident at *Conſtantinople* in behalf of the King of *Great Brittain*, and to manage the Affairs of the *Engliſh* Nation in *Turkey*, I prevailed with my Maſter, whoſe Favour I had gained to grant me my freedom, together with my Wives, if I ſhould procure an hundred Dollars. Whereupon he diſmiſſed me in the company of a *Turk* his Friend, who upon my humble ſupplication unto your Lordſhip receiving the forementioned Sum, did in the behalf of his Friend before the *Cady* make me free, and leave the Woman alſo at my Diſpoſal. At the ſame time I very happily met with ſome *Vallachian* Gentlemen, who were ſent on a Meſſage from their *Vayvod* unto the *Grand Signior*, They gladly received my Woman, and took her along with them, promiſing upon their Return into their own Country, to Reſtore her unto her Parents.

Now that I may fully ſatisfie your Lordſhip, that I had really viſited all thoſe Countries which I have mentioned, I beſeech your Lordſhip let your Interpreter try me in thoſe Languages wherein he is skilled; and as for others wherewith he is not acquainted, I am ready to converſe with any of thoſe Nations whom I pretend to know. For although I have never converſed much with Books, yet my great Travels accompanied with a pretty good Memory, will ſufficiently Qualifie me to paſs through the Countries I ſhall hereafter mention.

To begin my Progreſs from *Conſtantinople*, I can paſs over from *Scutery*, and thence by the help of my *Turkiſh* Language paſs through all *Anatolia*; Thence leaving *Armenia* on my right hand, and having the *Black Sea* on the left, go through *Georgia*, *Mingrellia*, *Abaſſa*, and *Shercaſſen* Land with the ſame Tongue, and another, which with little variation is common unto them all. Thence into the *Comukes* Country, who are a ſort of *Tartars*, and do agree with others of the ſame name in ſpeech, as indeed moſt *Tartars* do; only they who are *Mahumetans*, and converſe much with the *Turks*, uſe divers *Arabick* and *Turkiſh* words whereunto the Heathen *Tartars* are ſtrangers: From *Comukes* Land I can paſs into *Perſia*, but I am not ſo well acquainted with their Country and Language, as I have elſewhere acknowledged. Therefore to return unto *Conſtantinople*, I can proceed from thence unto *Romella*, or *Romania*, through *Wallachy*, *Bealla Horda*, *Crim*, the Great *Deſart* I have ſo often mentioned of *Ingell* and *Ungull*, the Little *Nagoy*, ſo over the *Volga* unto *Aſtracan*; thence through the Great *Nagoy*, and leaving the *Caſpian* on my Right hand into the *Caragans* Country, and ſo through *Boghar* into *Perſia*. I can alſo by my knowledg of the Languages peculiar unto the following Countries traverſe all *Ireland*, *England*, *Norway*, *Sweden*, *Finland*, *Leifland*, *Poland*, *Ruſſia*, *Mordwa*, *Sheremeſſa*, *Caſſan*, *Kalmukes* Land, *Caſſachy Horda*, *Turgench*, and leaving *China* on the left hand through *Bochara* into *Perſia*.

And now, Sir, nothing remains, But that I make moſt humble and hearty acknowledgment of your great Generoſity and Chriſtian Charity, in delivering a Stranger out of a Captivity, wherein I had Otherwiſe continued without hope of ſeeing my Friends or Country. And were I as expert at my Pen, as I have heretofore been at managing a Sword, I would by Conſigning my Travels to Writing, leave behind me a laſting Monument of your Fame: But being for want of Learning and by long Diſuſe of my Mother Tongue rendred unfit for ſuch a Work, I ſhall whereſoever I come proclaim your Worthineſs, and continually pray unto the Omnipotent GOD to return your Kindneſs into your Boſome a Thouſand fold. And ſhall ever remain, during Life,

Your Faithful Slave,

Aſtracan.

FINIS.

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